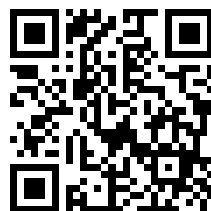
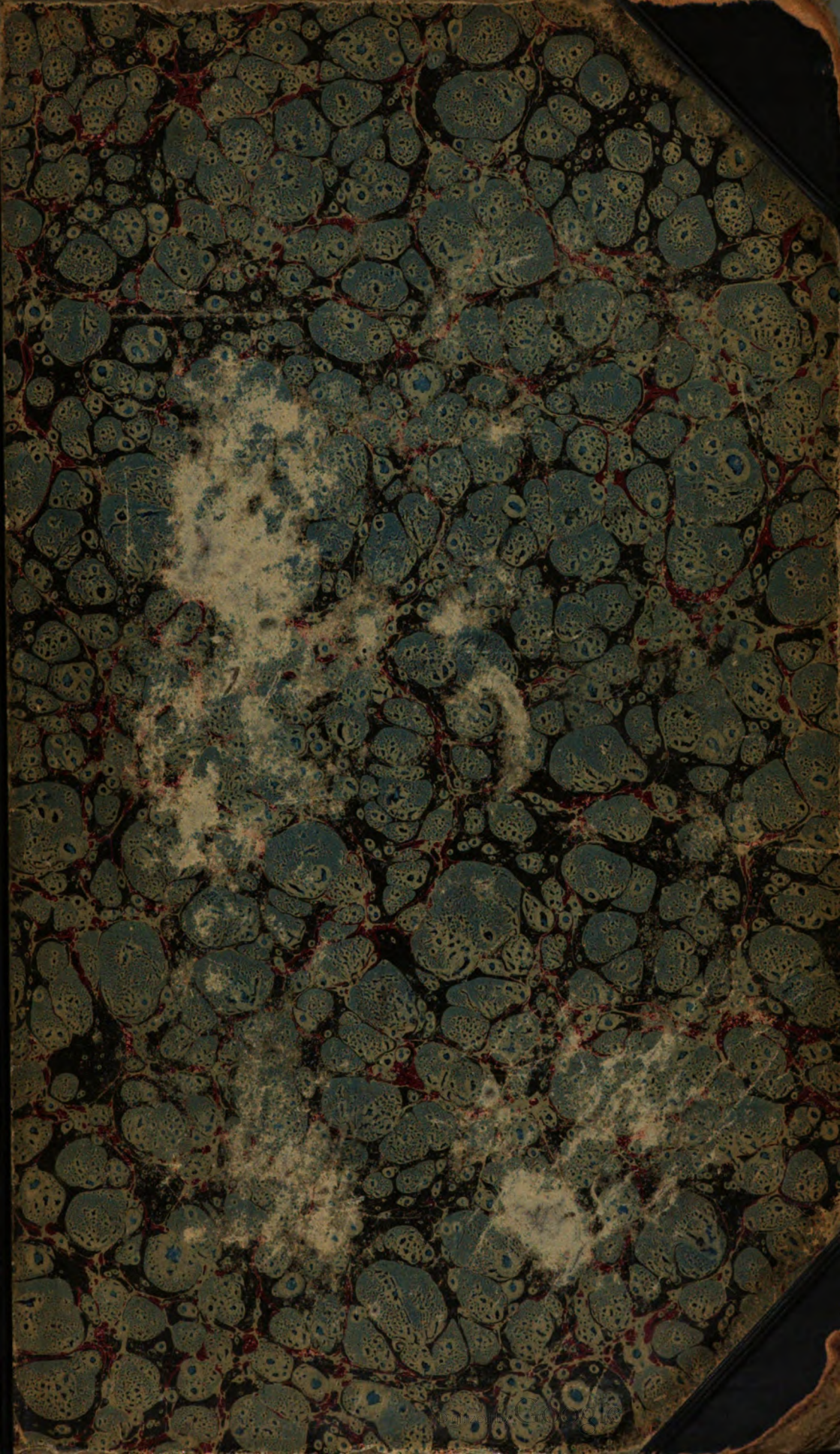

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HORACE W. CARPENTIER



THE
CHINA REVIEW:

OR,

NOTES AND QUERIES ON THE FAR EAST.

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THE CHINA REVIEW.

CHINESE STUDIES AND OFFICIAL INTERPRETATION IN THE COLONY OF HONGKONG.

It was somehow England's destiny to have Colonies. The vital power of English commerce and the roving energies of Englishmen produced, in the natural evolution of things, stations, factories, settlements, here and there in the world, most of which settlements imperceptibly grew into Colonies, some even developing into empires like the United States, Canada, Australia or India. Whilst other nations, impelled by the budding instincts of national aggrandisement, had to annex countries and obtain Colonies by sheer conquest, England somehow had most of her Colonies thrust upon her by the natural course of events.

But more remarkable even than this mushroom growth of English Colonies, is the fact that England, having somehow become possessed of Colonies, managed not only to retain most of them, but to govern them rationally and to develop their natural resources by a practically successful administration. Spain and Portugal ignominiously failed with their various schemes of a Colonial policy distinguished principally by its ecclesiastical tyranny. France also fared no better with her Colonies uniformly governed by a system of military despotism. Even Holland must be said to have failed to develop fully the resources of her dominions

in the Malay Archipelago with her system of commercial monopoly. England, on the other hand, approached the work of Colonial government with no predetermined policy, simply following the happy-go-lucky system of throwing open her Colonial possessions to all comers without distinction of nationality or creed, leaving each individual Colony to the tender mercies of select nurses called Governors, who were free to try their apprentice hands, as well as they could, in concert with local Councils, reserving to herself but the exercise of a sort of general step-motherly control, in endeavouring to rectify excesses of legislation, to maintain an equilibrium of law and liberty, and generally to prevent rows between the governing and governed classes in the several Colonial nurseries.

In saying this I am well aware that there existed for years, even before its publication in 1862, a code of "Rules and Regulations for Her Majesty's Colonial Service." But the material alterations which this code has undergone in successive years, ever since its publication, the total absence of unity in its detailed features, the difficulty it exhibits of even classifying the various colonies in any but a complex and well-nigh unintelligible manner, and the enormous influence accorded

in this code to the local peculiarities of each individual Colony, are a clear proof that this code is but the natural and progressive outgrowth of practical life, an *a posteriori* deduction from a complex mass of facts, not an *a priori* theory super-imposed upon the Colonies.

The very absence of a predetermined Colonial policy, the very disregard of the old exploded theory that schemes of policy and legislation are omnipotent and that things will go right when laws and regulations are made to make them go right, and finally the very diversity of systems tried by individual Governors in view of the special peculiarities of individual Colonies, secured a healthy atmosphere of liberty in the Colonial nurseries, where, powerful as the Governors might be, the governed had but to stand together and howl *una voce* to make the Imperial Government indulge them to any reasonable extent, if but for the sake of peace and quietness. The liberty thus given to emotional individuality, in both the governing and the governed, secured full play for the development of character in the administration of the several Colonial communities. That great lesson, taught by modern Sociology, that forms of government are valuable and successful only where they are vitalized by national and local *character*, is palpably verified and is the real explanation of the secret of success exhibited by the English Colonies in general and the Colony of Hongkong in particular.

This Colony of Hongkong, if any one asked her how she came into existence—how her executive, administrative, judicial, educational and even mercantile establishments were formed,—would have no better answer to give than that of Topsy, “I specs I growed.” The abolition of the East-India Company, the obstinate hatred of the Chinese and the blind folly of the Macao Governments, unitedly compelled the English trade to take refuge in Hongkong; the Island was ceded to Great Britain, as much almost against the wishes of the English as

the Chinese Governments, in 1841, the cession being confirmed by the treaty of Nanking in 1842, and under the pressure of circumstances subsequently enlarged by the cession of a small slice of the opposite mainland, the Peninsula of Kaulung, by the treaty of Tientsin in 1861. This small barren island of Hongkong, counting but a few hundred inhabitants before 1841, rapidly became peopled by settlers from all parts of the world, English, Americans, Germans, French, Portuguese, Parsees, Hindoos, but principally by Chinese from the adjoining districts of the Canton and Fohkien Provinces, amounting now to a total of 132,524 persons exclusive of the Naval and Military establishments. Nevertheless members of Parliament, as well as leading newspapers in England, are occasionally not quite sure whether Hongkong is one of the open ports of China, with a British Consul to represent English interests there, or actually a British Colony. The Colonial Office List, until a few years ago, used specially to state that “Hongkong perhaps comes more under the designation of a trading station than that of a Colony,” and the ordinary Englishman at home has but a hazy notion that Hongkong is somewhere near Timbuctoo or Timbuctoo somewhere near Hongkong.

These popular facts are but exponents of the truth, that the Colony of Hongkong came into the world like an uncalled-for and unwelcome addition to the family circle of English Colonies, that it was supplied with Governors, Magistrates, Judges, Schools and Prisons and all the other paraphernalia of government simply because, having once come into being, it had to be done something to, but all the same it was systematically ignored as long as possible. Thus this precocious baby, called Hongkong, was first helped into the world by Sir Charles Elliot (1841), nursed and kept barely alive by the reticent Sir Henry Pottinger (1842-1844), painfully taught its A B C of government and administration by the learned Sir John Davis (1844-1848), then after a quiet

spell of rest under Sir George Bonham (1848-1853) it was taken to the schoolroom by that sham-Sinologist Sir John Bowring (1854-1859); at last having grown to years of discretion, there came the age of enlightened reason, with Sir Hercules Robinson and Mr. William T. Mercer (1859-1865); then followed some years of stern discipline and training at the hands of Sir Richard MacDonnell (1866-1871), until the youthful Colony of Hongkong enjoyed the blissful happiness of being actually made love to, though in a very quiet and dignified style, by "the good" Sir Arthur Kennedy (1872-1877).

By the preceding brief sketch I intended to give prominence to the lesson derived from history that British Colonies flourished because, and in so far as, the special requirements of each individual Colony received their due share of consideration by the representatives of legislation and government. If this proposition is granted, it will be easy to prove the necessary sequel, that in a Colony like Hongkong, where 95 per cent. of the population are Chinese, severed by an immense abyss from the governing classes in manners, customs, religion and ways of thinking, being moreover totally ignorant of the language, laws and modes of procedure of the governing classes, that in such a Colony successful government depends upon the measure in which the governed classes, the Chinese, and the governing classes, the English, understand each other. In other words, English education among the Chinese people of the Colony, and Chinese knowledge among the English officials of Hongkong, are the two factors upon which the success of the general scheme of English colonial policy to a great extent depends as far as the Colony of Hongkong is concerned.

To make good this proposition I propose in the first instance to review the progress of Anglo-Chinese studies in Hongkong from the foundation of this Colony to the present day; next I shall endeavour to state the present condition of affairs, with special

reference to official interpretation in the Courts of Justice; and finally I shall venture to suggest some remedies.

I. The early history of Hongkong (from 1842 to 1859) reveals a most distressing picture of official incapacity in high places and of immorality, rowdyism and general lawlessness among the great mass of the people. The successive governors of Hongkong were all men of high moral character, well meaning and intelligent, some even enjoying a European reputation as scholars of first rank, yet Ordinance after Ordinance was passed during the first fifteen years of the Colony, based either on a thorough misunderstanding or thorough disregard of the peculiar wants of the Colony, so that in January 1859 the legal advisers to the Secretary of State for the Colonies had to censure the local legislature for "the careless manner in which British Acts of Parliament had been adopted in Hongkong." The heads of departments, during this period, were with scarcely a single exception men of culture and unimpeachable integrity, yet even so high an officer as a Colonial Secretary (Dr. Bridges) had to be put on his trial for bribery and corruption, an Attorney General (Mr. Anstey) admitted in his letters to the Secretary of State that "bribes had more than once been offered to himself," referring to which a Registrar General (Mr. Caldwell) publicly stated in his self-defence (p. 22) that there were (in 1862) "some wealthy officers still in the police who are not strangers to the latter practice." Again and again native interpreters, employed at the Magistracy and in other departments, were dismissed for corrupt practices, but the cases of detection were probably few as compared with the amount of rascality carried on undetected. As to the native population, it is sufficient to state that Hongkong was up to the time of Sir Hercules Robinson (1859) the chief residence of smugglers and pirates, the paradise of gamblers, thieves, robbers and incendiaries. In 1846 an official notification "advised" all European residents to carry arms

and not to proceed to any distance from town alone, on account of the island being infested with robbers. In 1848 an attempt was made to poison 25 soldiers of the Royal Artillery. In 1853 more than 70 cases of piracy occurred in the neighbourhood of Hongkong, whilst the number of robberies from houses and from the person which were daily reported was almost incredible. In 1854 the whole of the European population was thrown into an abject state of terror by the rumoured approach of an immense piratical fleet, and several hundred armed Chinese, preparing for an attack on Kaulung, were captured in the streets of Hongkong. In 1857 incendiarism was flourishing in Hongkong, piracies were recorded almost every week, an attempt was made to poison the whole foreign community, and in December that year the Government, fearing a general *emeute* of the Chinese population, had to issue a notification stating that, at the Central Police Station, "one hundred stand of arms complete, with appointments and ammunition, were ready for the use of that portion of the Foreign Community who were unprovided with fire-arms." These facts require no comment. Let the philanthropist say what his good nature indites as to the orderly character of the ordinary Chinaman, but the past history of Hongkong shows plainly that the "heathen Chinese" is a good-natured harmless individual enough till the devil is roused in him by misfortune, bad example, temptation or misgovernment.

Now what did the Hongkong Government do for the native population during this first period of the history of Hongkong? Laws were made for them, police regulations were framed, revised, recast; Ordinances were published without number, some of which were indeed published in Chinese but worded so obscurely that, on several occasions, the badness of the translation produced misunderstandings, which ended in riots and bloodshed. Education, schools for the children of the native or foreign population, appear to

have never occurred to the Government, or at any rate no attempt was made in such a direction, till, full fourteen years after the occupation of Hongkong, a public meeting was held on 6th March 1855, "to consider means for the establishment of a public school." One thing, however, was attempted with a view to bring the complaints of the native population before the governing classes, and to produce a better understanding between both, viz. an office of "Protector of Chinese" was created by Sir John Davis in 1846. This was a well-meant measure and certainly a step in the right direction, but the duties of this office remained a dead letter, owing to the successive Registrars General, who filled the post, being more or less ignorant of the Chinese language, until Mr. D. R. Caldwell was appointed Protector of Chinese. But even he, with his competent knowledge of the speech and customs of the Cantonese people, was but imperfectly acquainted with the written language and could therefore not do full justice to this important office. As to the interpretation in the Courts, there was during this whole period no competent interpreter attached to the Police Magistracy or Supreme Court with the exception of Mr. Caldwell, nor was any attempt made, on the part of the Government, to provide for competent interpreters for the future. The power of speaking a few sentences in Chinese was looked upon as little short of miraculous, and the native interpreters in the Courts, with their imperfect knowledge of English and their ignorance of more than one native dialect, with their power for good or evil to represent or misrepresent what witnesses or defendants stated, remained absolutely unchecked. There were some competent Chinese scholars during this period attached to the Colonial Secretary's Office, as long as the Governors of Hongkong held also the office of Superintendent of Trade. There were Morrison, Thom, Gützlaff, Mongan, Wade, but their time was occupied with documentary trans-

lation work, they having to conduct the correspondence between the British and Chinese Governments, and when the office of Superintendent of Trade was, in 1854, transferred to Shanghai, there was, apart from the Missionaries, not a man left in Hongkong thoroughly acquainted with both the written and spoken languages of China. There was a good deal of pretence to Chinese acquirements by one or two persons, a sort of thing of which only too conspicuous an example had been set by Sir John Bowring, but there was no reality. The amount of Chinese knowledge of which the average English official of the Colony was possessed, during the period which elapsed before Sir Hercules Robinson's arrival, is best illustrated by an episode which occurred in Colonel Caine's, the Chief Magistrate's, Court. But for the better understanding of this really authentic story, I must premise, that Colonel Caine had heard in social intercourse with other officials that a great discussion was going on among Sinologists as to the meaning of 番 *fān* "barbarian," but that he was entirely unaware of the popular epithets applied, up to the present day, by the common speech of the people to foreigners in general 番鬼 *fān kwai* i.e. foreign devil, and to Englishmen 紅毛鬼 *hung mò kwai* i.e. red-haired devil. This will explain the following incident, as reported, in Tarrant's "Hongkong" (p. 109):—

Magistrate: Collins,—Collins, I say.

Collins: Your Honour!

Magistrate: Did not that witness say *fān kwai* in his evidence?

Collins: He did, your Honour!

Magistrate: Then take him out of the Court and give him three lashes!

(Lashes administered). And now, Interpreter, tell the witness that when he speaks of an Englishman in this Court he must call him *hung mò kwai*!

* The truth probably was that the witness said, after having given his evidence 翻歸

Mr Caldwell was the only Government officer during this whole period who could orally interpret from Cantonese into English, and *vice versa*, with correctness and fluency, but the other dialects, spoken by at least one fourth of the population of Hongkong, viz. the Hakka, Ch'iu-chow or Swatow, Tiéchiu, Amoy and Foochow dialects, remained absolutely without any competent interpreter. Ever since Mr. Caldwell resigned, the want of his services has been much felt, and his place has never been satisfactorily filled.

With the arrival of Sir Hercules Robinson (1859) a new period opened in the history of Hongkong. The policy that seemed to guide all previous Governors was principally to provide for present urgent wants, to try and repress crime, to keep things smooth and to gloss over, by temporary measures, what could not be mended efficiently. It seemed as if each of them was averse to sowing seed which could not be expected to ripen within his own term of office. So they confined themselves each to pull down what his predecessor had built up, or restricted their energies to simple political patchwork, a proceeding far more easy and especially more pleasing to personal vanity, than the laborious, self-denying task of laying solid foundations to be built on—or set aside—by their successors in office.

Sir Hercules Robinson was a man of different stamp, patient, resolute, far-seeing. It is true the previous bad state of things, lawlessness and crime among the native population, continued for some years into his term of administration, but measures were introduced by him which were continued by his successors and eventually succeeded in completely altering the state of things. The Civil Service had its abuses inquired into, the Police force was reconstituted, the Gaol discipline was reformed, a

"*fān kwai*" i.e. "may I go home?" for the words *fān kwai* "foreign devil," mean, when pronounced in a different tone, *fān kwai*, to go home."

system of education was organized, Cadet-ships for the future improvement of official interpretation were established, a road to the Peak and a Sanitarium were constructed, the waterworks which, through the energy of his successors, proved such a boon to the Colony, were begun, a Mint also was set up and a new Gaol built on Stone-cutters' Island. As the natural result of such vigorous enlightened policy, sympathetically animating the whole Government Service, the Chinese began at last to feel confidence in the stability and integrity of the English government; they ventured to bring their families to Hongkong, life and property, both foreign and native, gradually became secure as crime diminished, and the Colony began to redeem its previous deservedly bad reputation. Two only of Sir Hercules Robinson's schemes, the Mint and the Gaol on Stone-cutters' Island, were abandoned by his successors, yet public opinion has lately come to see that the abandonment of the Mint was a grand mistake, and the Gaol on Stone-cutters' Island, the original design of which was left uncompleted, has never had a fair trial yet. The idea, from which the building of the Gaol on Stone-cutters' Island arose, was to establish the *separate system* which is now found to be so effectual.

But the two principal reform schemes of Sir Hercules Robinson, those which have had the most beneficial effect on the Colony, not only met with the unqualified approval and persistent strenuous support of his successors Sir Richard Graves MacDonnell (1866-1871) and Sir Arthur Kennedy (1872-1877), but they gained by their practical results the unfeigned admiration and gratitude of the whole population, native and foreign. I mean the organization of the educational system of the Colony and the Student Interpreters' scheme, the former of which measures has so commended itself to every unprejudiced member of the community, that any tampering with its present successful working would produce a storm of lawful popular indignation such

as no sensible Governor would venture to evoke.

The educational system of the Colony is the result of a gradual, almost spontaneous growth. A few schools existed before Sir Hercules Robinson, but they were but a sham and the objects of native derision. Sir Hercules Robinson appointed a Board of Education, and opened elementary schools in various parts of the Colony in charge of a foreign Inspector, the Rev. W. Lobscheid. The bible was used as a school-book, and native Christian teachers were therefore required. But it was soon found that, under the peculiar circumstances of the Colony, this denominational system was a mistake. Ninety per cent. of the school children were heathen, the remaining ten per cent. representing a most heterogeneous mixture of creeds, Roman Catholicism, Church of England, Nonconformity both foreign and native, Mahomedans, Parsees and Jews. Protestant Missions, still in their infancy, were unable then to supply the schools with Christian teachers who were not shams. Is it to be wondered at that the whole scheme proved a failure? Yet out of this failure arose gradually, and without any definite policy on the part of the Government, the present secular system of education. One good thing the Board of Education did before it died of inanition. Bishop Smith, as its representative, secured the services of a Graduate of Aberdeen University, Mr. Stewart, who came prepared to take things as he found them. Warned by the failure of the Board of Education and endowed with a broad and clear conception of the special requirements of the Colony, he resolutely resisted the counsels thrust upon him from various sides to disregard Chinese and confine himself exclusively to English teaching. Mr. Stewart formed the Government Central School, and meeting with the warm support of every succeeding Governor and Administrator (Mr. Mercer, Sir Richard MacDonnell, Sir Arthur Kennedy, Mr. Austin) continued, to the present day, to work

both the Central School and the Village Schools in such a way that the Government offices gradually filled with clerks and interpreters having received a sound elementary knowledge of both Chinese and English on the basis of the publications of the Irish National School-book Society, whilst the strict discipline and moral influence of a gentleman like Mr. Stewart and his staff of high-class English and native teachers formed an educational agency far more powerful than mere school-learning. Sir Richard MacDonnell raised the standard of the Central School by having the elements of Natural Science, elementary Chemistry and Algebra, brought within the range of subjects taught in the School. Sir Arthur Kennedy further extended the secular educational system of the Colony by a scheme of grants-in-aid, offering most substantial assistance to all well-taught private schools in the Colony whether Roman Catholic, Protestant or Confucianist, on the basis of payment by results in secular teaching, such schools being, however, subject to periodical inspection and annual examination by H. M. Inspector of Schools. Owing to the absence of suitable native school-books, Sir Arthur Kennedy moreover appointed a School-book Committee, a seat being offered in that Committee to the representative of every Roman Catholic and Protestant Mission in the Colony, and the result was a set of Chinese elementary school-books, designed to be used side by side with the Chinese Classics, whose deficiency in enlightened secular teaching demanded such a supplement.

Apart from the educational system, initiated by Sir Hercules Robinson, the Colony owes to this, its greatest Governor, yet another scheme more directly grappling with the great evil of former days, viz. the want of satisfactory official interpretation. He urged upon the Colonial Office the establishment of Cadetships, designed to supply the Civil Service in Hongkong with an efficient staff of interpreters. The candidates were to be selected in England on the basis of com-

petitive examinations, and after two years study of the Chinese language in Hongkong, or as soon afterwards as they should be declared qualified by a Board of competent examiners, they were to be appointed Government Interpreters and to be employed in such of the departments as might require their services, being after three years' approved service eligible by the Secretary of State for promotion to the higher offices in the Civil Service of Hongkong. This far-seeing scheme, which had in vain been urged upon preceding Governors by the Rev. Dr. Legge, was approved by the Foreign Office on 15th November 1861, and forthwith brought into operation by the selection of candidates, resulting eventually in the addition to the Civil Service of the Colony of six gentlemen, who are now foremost in as many different departments and thoroughly qualified to check the interpretation and documentary translation work going on in their respective offices, as far as the written language of China and the Cantonese vernacular are concerned.

The Student-Interpreters' scheme was certainly a move in the right direction, but it lacked in range of application and in solidarity of execution. It embraced only the ruling dialect of Hongkong, the Cantonese dialect, and ignored the Hakka and Fohkien dialects. But even for the study of that one Cantonese dialect the course of study was too short; it should have been extended to at least three years instead of two. The Students were moreover left too much to themselves. The then Colonial Secretary regarded a young man, come out to learn Chinese, much as Mr. Verdant Green might have regarded an unbroken horse—a creature that ought to be done something to, but Heaven knew what! In consequence each Student was allowed to follow what system or no system he liked, and to waste his time in Hongkong when he should have been in Canton. Moreover the pay allowed him during the pupilage was too small for another year of it to be contemplated. Genteel

starvation may be endured for two years but scarcely for three.

With all its drawbacks, however, the Hongkong Student-Interpreters' scheme has done much good. It has leavened the Government Service with a true knowledge and appreciation of Chinese matters and Chinese thought and feelings, instead of the helpless ignorance and quack imposture which were the rule for the previous twenty years. There are very few departments now where there is not some one who can read a Chinese petition for himself and efficiently check the oral interpretation of the native clerk acting as interpreter. The Coroner's Court, the Magistracy, the Police Department, the Registration Office and Chinese Protectorate, even the Colonial Secretary's Office are all well provided with a sufficient check on any interpretation that may be going on.

The worst of it is, nevertheless, that this slowly advancing tide of Chinese knowledge has not yet broken on the sterile shores of the Superior Courts. "My learned brother," as Mr. Crooks said, "gets on somehow in a muddle," and in the Supreme Court of Hongkong it is still possible to listen to a game of cross questions and crooked answers which would be amusing if it were not so painful. The reason of this is threefold. First, and naturally, no young gentleman has ever said,—and in view of the number of villainous patois current in Hongkong none is ever likely to say,—at the end of two years' study, that he was prepared to interpret at large. Secondly, and also naturally as lawyers go, the judicial department clung to its present interpreter with a tenacity which would be inexplicable did we not know how fondly lawyers hold to anything which is a time-honoured ancient institution. Thirdly, and lastly, I think the Executive has never quite risen to the idea of what interpretation is. It is not necessary that a Student Interpreter should be able to make a Hakka stonecutter or a Ch'iu-chow chair-coolie understand every word he says. It

might be quite enough if he were to sit in Court and said at the end of the case, "My Lord, the evidence has been correctly interpreted to you." It might be a sufficiently high ideal of interpretation in the Supreme Court to have an English interpreter appear with a Chinese assistant at his elbow, as Mr., now Sir, Thomas Wade, more than once actually did appear in the Supreme Court, the Chinaman to ask the questions and the Englishman to interpret the answers. Yet, in the course of some twelve years, since the realisation of the Student-Interpreters' scheme, amidst incessant complaints as to the interpretation at the Supreme Court, it has never once occurred that that Court has taken the simple and dignified position of saying "This is a hard and important case, will the Government be good enough to ask one of its Student-Interpreters to attend and assess the interpretation." It is much to be regretted that the practical value of the Student-Interpreters' scheme was never put on its trial at the Supreme Court.

During Sir Arthur Kennedy's term of office another scheme developed itself, specially tending to promote Chinese studies and a knowledge of the Cantonese dialect among the Government officials of Hongkong. In 1873 the following rule appeared in General Orders for the Police Force, "every Constable who passes in Colloquial Chinese will be entitled to receive a fourth class good conduct allowance," and this small boon, equal to an addition of pay to the amount of \$2½ per month, at once induced many of the English and Sikh Constables to study the Cantonese dialect. For some years previous, allowances of a Chinese teacher's salary had been granted to any Government Officer who felt inclined to take up the study of Chinese. But there was yet no Board of Examiners. With a view then to see that these teachers' allowances, made out of the public funds, should not be wasted, the then Acting Colonial Secretary, the Hon. C. C. Smith, A.M., himself the first of Sir Hercules Robinson's Student-Inter-

preters, induced Sir Arthur Kennedy to establish a permanent "Board of Examination," which forthwith devised a regular course of study, divided into two standards, a lower one for Students of Colloquial only, and a higher one for Students of both Colloquial and Classical Chinese. All those Government officers who drew teachers' allowances, as also Constables who applied for the above mentioned good conduct allowance, were thenceforth required to undergo periodical half-yearly examinations, each for the term of three years. And further, to avoid cramming for these examinations and to insure a steady continuation of Chinese studies on the part of such Government officers, as were placed under the Board of Examination, Sir Arthur Kennedy appointed a special "Director of Chinese studies," who during the last few years continued to superintend the studies of these Government Officers, advised them in all difficulties they had with their own native teachers, and held with them special fortnightly classes for practical exercise in Chinese pronunciation, tones, idiom and grammar. This being the aim of the Board of Examination and of the Directorate of Chinese Studies, the whole scheme must be pronounced a great success so far. A large number of Government officers, especially also members of the Police force, took up the study of Chinese and placed themselves under these periodical examinations. The Board issued altogether 37 certificates under the first Standard and 33 certificates under the second (higher) Standard. This remarkable zeal on the part of so many members of the Civil Service of Hongkong was, to a great extent, due to the fact that at the outset it was generally understood that Sir Arthur Kennedy had pressed upon the Colonial Office a scheme of attaching an increase of salary to the final certificates of the Board of Examination. In view of the system which has been adopted years ago in the Civil Service in India, it was but reasonable

to suppose that some similar scheme of rewarding Government officers for proficiency in the native dialect would be approved of by the Imperial Government. But nothing further has been heard of it so far.

II. After this cursory review of the past history of Chinese studies in Hongkong I proceed to consider the actual state of Chinese knowledge among the members of the Civil Service, with special reference to official interpretation both documentary and oral. Apart from the six Student-Interpreters, who are now Heads of Departments, there are at present many students of Chinese, who subjected themselves to the periodical examinations of the Board of Examiners. They are distributed among the different Government departments as follows:—Colonial Secretary's Department 1, Surveyor General's Department 1, Registrar General's Department 1, Supreme Court, Judge's clerk 1, Attorney General's clerk 1, Magistrate's Court 3, Police Department 3, Foreign Police Constables 23, Educational Department 4, Medical Department 1, making together with the 6 Heads of Departments above mentioned, a total of 45 Government officers, every one of whom speaks Chinese to some extent, one half also reading Chinese with more or less facility, but nearly all of them are now well qualified to check the interpretation carried on by native interpreters in their respective offices. This is certainly very satisfactory, provided the system of encouraging Chinese studies among the Civil Officers and supervising their studies through a competent Board of Examination is not allowed to fall into decrepitude.

Such being the state of Chinese knowledge in the different departments of the Executive, the condition of affairs in the Courts of Justice forms a great contrast to it. There is indeed one Police Magistrate, who also acts as Coroner, who has gone through a course of thorough Chinese study as one of the above-mentioned Student-Interpreters, and he is perfectly able to check the interpre-

tation going on in his Court. This circumstance, combined with the fact that the Senior Police Magistrate, though not a Chinese scholar himself, has through his long residence in Hongkong (since 1844) acquired a good practical acquaintance with Chinese modes of thought, caused some improvement of the interpretation in the Police Court. Nevertheless such is the pressure of work at the Police Court that a Magistrate is compelled to write down the answer given by a witness whilst the next question is being put to the witness through the interpreter, so that there is practically after all little checking of the interpretation possible. It so happens, thanks to the foresight of the Magistrates, that the native interpreters at the Police Court are efficient, at least in Cantonese interpretation, that one of them is a man of unusual ability, and that altogether the interpretation at the Police Court is far more accurate and intelligible than that of the Supreme Court; but the *system* of interpretation is as bad in the one Court as in the other. It is a matter of comparatively minor importance that in both Courts the interpreters, being Chinese in the Police Court and Macaëse in the Supreme Court, are not sufficiently acquainted with English, whilst the interpreter in the Supreme Court is insufficiently acquainted with both English and Chinese. The worst is that in both Courts the interpreters do not understand their own position. Instead of simply translating and literally but idiomatically rendering what is said, they frequently engage in lengthy off-hand conversations with witnesses, and put at their own instigation leading questions to witnesses, whilst of the replies thus elicited only so much as appears relevant or judicious to the uncultured minds of the interpreters reaches the ears of Counsel, Jury or Judge. Frequently also they do not only suggest to witnesses what they are to say, but—and this is especially the habit of the Supreme Court interpreter—bully, lecture, and scold witnesses for their stupid replies, called forth as

often by the incomprehensibility of the interpreter's unidiomatic speech or peculiarity of pronunciation, as by the mental incapacity or intentional evasion on the part of the witnesses. The evasions, equivocations and other subtleties which witnesses so often indulge in, and which in the case of English witnesses are at once noted by Counsel, Jury and Judge as a significant part of the evidence, are thus entirely lost sight of in the case of Chinese witnesses. On the other hand, Chinese witnesses are to a great extent in the hands of the interpreter, on whose knowledge, judgment and discretion it depends how much he may retranslate or entirely omit of their evidence. The interpreters are also frequently wearied by hours of incessant interpretation or put out of temper by the impatience of Counsel or Judge; moreover, having a reputation of their own to uphold, they frequently hesitate to acknowledge their inability to understand the peculiar local patois of a witness and prefer to supplement by guesswork what they cannot understand of the witnesses' evidence by actual knowledge. The natural consequence of this state of things is that the mass of the Chinese population here suppose that justice in a Hongkong Court depends as much upon the good-will or knowledge of the interpreter as upon the legal acumen of the Counsel or the impartiality of the Judge. There is evidently here great need for reform with a view to check the interpretation.

So far I have only referred to oral interpretation in the Courts. Things are however, no better in the matter of documentary evidence, put in, with reference to cases pending, by either the Counsel for the prosecution or defence. At present documentary evidence is translated for the use of the Court in either of two methods. In the one case the agreement or letter is produced by the client to his Solicitor. The Solicitor's Chinese clerk makes, with the assistance of the client, a translation in the best English within his power, never idiomatic, seldom a

correct rendering of the original, and nearly always incomprehensible in part. The Solicitor sees this translation and arrives by dint of conversation with his client and his clerk at a comprehension of the meaning, amends the English so as to make the thing readable, and the translation so prepared is laid before the Court Interpreter, a Chinaman, who certifies it to be correct. If he has any doubt or difficulty about the correct rendering of any portion, he talks it over with the Chinese clerk of the Solicitor who prepared it. Unless there is some palpable blunder he makes no alteration. Where the Solicitor himself has inserted a sentence in correct English, it is rarely questioned, although it may not be in the Chinese original. Now it is clear that this is the translation of the party putting it in, and even if generally correct is sure to be modified by his special views and predisposition. Doubtful sentences are resolved in his own favour and shades of meaning take a different hue altogether, so that the document so translated reads as supporting the case of the translator. If it cannot be made to read so, it is put aside. The other party has seldom an opportunity of inspecting this translation before the trial. If the Attorney General has a second translation made, it is by his own Chinese clerk, and if his interpretation differs he has, in order to get his view verified, to come to the Court Interpreter who has already sanctioned a different interpretation. In the other alternative, the document is produced in Court on the trial, and is roughly translated then and there by the Court Interpreter, and a very rough translation it is, literal and in part incomprehensible; the other party sees it for the first time and has no means of examining it or checking its accuracy. Sometimes, even when documents are produced for the first time, it is the interpreter of the one Solicitor or the other who makes the translation.

It is obvious that this mode of supplying translations of documentary evidence for the

use of the Supreme Court is as little calculated to promote the interests of justice as the manner in which the oral interpretation is conducted in the same Court.

III. I do not consider myself either called upon or competent to say in what way this, to a great extent, unsatisfactory state of official interpretation could be best remedied. But with a view to round off this article and also in obedience to the natural instinct, seeking to relieve the mind from the tension consequent upon continued thought on the subject by pronouncing a verdict and thus to have done with the whole subject, I venture, in conclusion, to suggest a few remedies.

In a case like this, where several good beginnings have already been made and practically been found efficient, no ingenuity is required to see what could or should be done to remove the evils still existing, nor is there any need for a new scheme. All that is required is to improve the machinery already existing and extend its application. That the Student-Interpreters' scheme, as organized by Sir Hercules Robinson, is in its main features sound, practical and efficient, has been demonstrated by the experience of the last fifteen years. But it might be improved in its mode of working by sending the candidates, selected by the prescribed competitive examinations, for two years or more to Oxford and placing them under the tuition of Professor Dr. Legge as unattached students of the University. I have urged this plan on another occasion (*China Review*, Vol. V., p. 262), and I have since learned from Dr. Legge that he has made exactly the same proposition to the Foreign Office, offering to engage a native Pekingese teacher to assist him in the tuition of the Students to be placed in his charge. I have also reason to believe that the present Acting Colonial Secretary of Hongkong, the Hon. C. C. Smith, M.A., has on more than one occasion recommended the same plan to his superiors. There would be no need to trouble the

Student-Interpreters with the Cantonese dialect, whilst studying the written language under Dr. Legge's tuition at Oxford. The Pekingese dialect, being so much simpler in sounds and tones than the Cantonese, will materially diminish the first difficulties of the beginner, and when the Students then arrive in Hongkong all they have to do is to continue, to some extent, their studies of the written language, for which they may always retain the use of the Pekingese dialect in reading, and to give the greater part of their time to a practical study of the Cantonese Colloquial, for which, in their case, two years would be ordinarily sufficient. But they should spend the greater portion of these two years in Canton and afterwards each should be required to learn one other dialect in addition, either Hakka or one of the Fohkien dialects. This is not expecting too much of them, for it is no more than many gentlemen in the English Consular Service in China have, to my knowledge, actually achieved.

The Student Interpreters' scheme might also be improved in its application. One of the Student Interpreters might be used to organize and superintend a distinct department for documentary translation. In his case there would be no need to expect of him acquaintance with more than one dialect, but he should possess a thorough acquaintance with the written language, its classical as well as its documentary or business style, and especially with Chinese shorthand writing. He should be supplied with a competent and sufficient staff of educated native writers, and thus superintend the Chinese issue of the Government Gazette, the translation into Chinese of all Government notifications or ordinances referring to the Chinese population of Hongkong. All documents requiring translation for official purposes should be translated or correctness of translation be certified by him, and all Chinese petitions presented to the Courts or to the Government should be required to pass through his hands for examin-

ation, translation or report. This measure would be a material relief to the Courts and to all departments of the Government Service. Another of the Student-Interpreters, specially distinguished for proficiency in at least two dialects, able to speak well or at least able to understand very well, should have the general direction and superintendence of all the Court interpreters for the several Chinese dialects. He should see that the native interpreters continue their study of the English language when at leisure, supplying the Magistracy, the Summary Jurisdiction Court, the Supreme Court with suitable interpreters, and in all important cases he should appear in Court himself to watch the interpretation, being invested with power to interfere, if necessary, and to correct mistranslations or omissions. He need not be expected to conduct the interpretation in person, unless he should himself prefer to interpret both questions and replies or the replies alone, which he would be sure to do, when necessary. In this manner the native interpreters would soon learn to interpret properly, unsuitable men could be got rid of, specially qualified men would find it their advantage to exert themselves to improve their knowledge of English and to enlarge their acquaintance with other Chinese dialects than their own, whilst in all important cases justice would be far more likely to be meted out equally to Chinese and foreigners, if a properly qualified Interpreter General watched the interpretation and thus ensured its accuracy and integrity. In Chinese cases, in which no foreigner is concerned, it would materially save the time of the Court or at any rate that of the Jury, if the examination and cross-examination of Chinese witnesses were conducted out of Court, in the Registrar's Chambers or in the Interpreter General's Office, through competent interpreters supervised by the Interpreter General, when all the evidence could be quietly and surely written down, read over to the witnesses and verified. This evidence might then be

read to the Jury, unless it be considered preferable to have, in purely Chinese cases, no Jury at all, but to let the Judge decide the whole case on the pleadings, written examinations, and after hearing Counsel. This, I am informed, was the way in which all cases in Chancery, even in England, were managed till lately.

As to the Board of Examination, in which the Interpreter General would naturally have a seat, all that is required, in order to improve the practical usefulness of this Board is to extend its application to all future candidates for employment in the Civil Service, including all natives seeking employment as Interpreters, and to attach a fixed increase of salary to the final certificates of the Board. For natives or for-

eigners seeking employment as interpreters the Board would have to devise a special course of study by adding, as originally contemplated by the Board, a third Standard to the two Standards already in use. There is really nothing to hinder the Colonial Government making it compulsory for every Government officer to study Chinese and pass the examinations of the Board and in short to adopt a system akin to that in vogue in the Civil Service in India, by eliminating dunces, unable to learn any dialect apart from English, and encouraging by a graduated scheme of increase of salaries the study of the native dialect which, though not absolutely necessary to every Government office, will increase the efficiency of each.

E. J. EITEL.

CONSTITUTIONAL LAW OF THE CHINESE EMPIRE.

[We note with deep regret that since the Manuscript of the subjoined essay, which had been read before the Missionary Conference in Canton in June, reached us, the author's useful career was prematurely brought to a close by protracted illness and somewhat sudden death on 17th July 1877. In him the Canton Missions have lost an efficient speaker and a valuable worker.—ED. *China Review*.]

In a previous volume (II., p. 230) of the *Review* may be found an article on the "Administration of Chinese Law," in which a short survey was made of the Criminal Code, or the *Tai Ts'ing Lut Lai* 大清律例. In continuation of the same general subject, it is now proposed to call attention to the *Tai Ts'ing Ui Tin*, 大清會典, or the *Collected Statutes of the Manchu Dynasty*. An Examination of the work will show that it might be called *The Constitutional Law of the Chinese Empire*. As was found in the case of the former work, so this book, while founded upon the ancient classics and old traditions, is in its present form comparatively modern—being about a century

old,—dating not much before the Declaration of the Independence of the United States of America. A similar work was compiled by the rulers of the Ming dynasty, about a century before Columbus discovered America. This was doubtless the model of the work now in hand. Brief notices will be found of both, in one of the volumes of the *Chinese Repository* and in Mr Wylie's *Notes on Chinese Literature*. The subject is referred to in the Imperial Preface and Ode, with preface, translations of which are given below, from which it may be seen that the Original Edition was printed with type. The copy used in this review, is a cheap edition printed on blocks, bound in

twenty volumes. There is a large edition, containing extensive historical notices, costing over one hundred taels, which is exposed for sale in the shops of Canton.

These works are exceedingly interesting and important, not only as affording a repository for preserving the traditions of an ancient civilization, but as being in fact the best and safest commentary upon the classics, manners and customs of Ancient China, just as the study of the present customs in Bible lands best illustrates the meaning of the sacred writers. The laws and customs of any people are exceedingly difficult to change. This is doubtless more true of Oriental than of Western nations. As this comparison is suggested, it will be important to remember that the ancient history of China corresponds with that of Babylon, Egypt, Greece, and Rome, whose civilization has been inherited by the present nations of Europe and America. The languages, literature, laws and customs have vital connection with those Empires and Kingdoms of Antiquity. As for China the inheritance is much more direct, and the connection much more intimate.

With these introductory remarks attention is now called to the work in the order in which it is found. The following is the translation of the Preface, which will in a measure explain itself. The style is concise and difficult, but the meaning and spirit of it are best represented by a literal translation.

Preface to the Collected Statutes of the Manchu Dynasty.

"From the sacrifices to Heaven, and those in the Imperial Ancestral temples, and the affairs of the Imperial Court, to those of the thousand and hundred states—the people of the border provinces, and dependent countries—that which cannot be disregarded—that which is the pattern for both the founders and heirs to dynasty—that which is to be taught, put into practice and which cannot be changed,—is not all dependent upon the collected statutes?

"But what sages have enacted, or the intelligent have transmitted, the Government put into practice; that which is to be observed—it is impossible that in regard to this there should be no addition or subtraction. What is important is, that the motive for addition or subtraction should be to conserve—so that which is contained in the work should be fixed and unchangeable, and not any thing made up by posterity.

"Upon every accession to the Throne, as the several sages appeared, the ceremonies and music were put in order. During the 23rd year of Kanghi 康熙 (1662) styled 'the sage and benevolent Emperor' commands were first given to establish the *Collected Statutes*. It is to be kept in mind that when the Empire was first established it was the work of our three Imperial Ancestors. T'ai Tsò 太祖 (T'in Ming 1616 天命), T'ai Tsung 太宗 (T'in Ts'ung 1627 天聰) and Shai Tsò 世祖 (Shun Chi 1644 順治). They are the Imperial Ancestors from whom the Empire has been inherited.

"It was impossible that there should be no transmission, but there were all the time enactments.

"During the 5th year of Yung Ching 雍正 Our Imperial Father, styled the 'Illustrious Emperor,' commands were given to the Privy Council to finish this work, to examine and reduce to order the sections.

"Since indeed for several generations there had been peace, and further Our Imperial grandfather (Kang-hi 康熙) enjoyed a long reign (60 years), his teaching was perfected by long practice. It was impossible not to hand it down, only there was no leisure for the transmission, and how much less may it be said for enactments?

"When it came to us reverently to receive the Imperial dignity, it was with care, and attentive diligence, and altogether with the intention to make the statutes conform to the statutes of Our Ancestors. Opening the book to put it into practice, we did not dare to swerve from it a foot or an inch.

"Now just as the great expedition to the West (the conquest of Ili) has successfully terminated, it is happily possible to fulfil the intention of Our Ancestors, and all the local officials, the official regulations, departments and districts, military camps, soldiers' stations, attendance at Court, taxation, coinage, all the great affairs of government, including that under the direction of the six Boards, there is of all nothing that is not included. Moreover Our Imperial Father earnestly sought the way of Government during thirteen years, and the great principles and minute matters established by him cannot fail to be transmitted and handed down to posterity.

"Orders were given to a Committee of officials to prepare drafts, one after another, in order that by night they might be examined and corrected by our own hand. Saying, in regard to the past, to write out in full all the original discussions and old usages, copying every page, would be to confound statutes with usage. But usage may be made to conform to circumstances, while statutes cannot be changed. In the present instance if usage is appended to the statutes, hereafter usage would introduce confusion into the statutes. Should this be done? There should therefore be a distinction between the Statutes and usage, each a class by itself, mutually each supporting the other. Every one of all the officials answered, 'If the net hang upon the line there will be nothing wanting.' (This great principle includes everything necessary; and in the proper order.)

"But we do not dare to act by ourselves alone, since the Statutes now arranged are the Statutes of Our Imperial Father, and earnestness in attending to this matter requires that, we do not stop at mere transmission without any enactments at all. Because of the determination that it is impossible not to transmit, it is necessary still more to manifest the intention of not daring to be careless in the matter. He who examines the Statutes ought to understand

clearly and know the sources from which the government is derived and not to follow anything doubtful. That which, from time to time is revised by every Court (each Emperor in succession) is something derived from Antiquity.

"If the rule of the Government is 'the heart rule' (rule of equity), the intent and the expression (*lit.* within and without) will be correspondingly complete, when fully understood, it will be approved by heaven and men. When enlarged to its full extent, it will embrace the present and the past as it has been said in the Jade Tablets. When the Kwan Tsui (the first of the Odes) is made the foundation, then the rules of Excellent Government (*i.e.* of the Chau Ritual) may be practised; from this again may be discovered the origin of the several statutes and the root of the great ritual. Would we dare not to be earnest? Would we dare not to be earnest in matters which concern our descendants the officials and the people?

"Imperial Rescript of K'in Lung 乾隆
in the Spring of Kap Shan 甲申 (29th
year of Kin Lung, 1764)."

The Emperor K'in Lung is perhaps the most illustrious of many illustrious names in the list of the rulers of the present dynasty. A very partial acquaintance with Chinese History is sufficient to establish the high character of the rulers of the Manchu dynasty, as compared with those of all, native and foreign, who have ruled over this vast Empire in former ages. The author of the above preface was a man of strong mind and much cultivation. His image occupies a prominent place in the Temple of 500 gods in the Western Suburbs of Canton. There are many fine points in this elaborate composition, which was doubtless the product of the Imperial mind, but the translation of course gives only a very inadequate idea of the original. How delicate the modesty, and yet how dignified his reference to his ancestors! He takes his proper share of the

merit of the work, and yet he does not offend against the due reverence for his forefathers. How grand the leading idea of the composition of the sacredness of constitutional Law! How clearly he distinguishes what is essential in the Spirit of Law, and how necessary to adopt the form to the changed conditions of modern times. He gives a good account of its sources, what is the relation of it to precedent and to other branches of the same great subject. It is interesting to notice how guarded is the language in the declaration, that the work is the faithful reproduction of former times, and yet without a slavish adherence to the mere letter, which would cause a loss of the very spirit of that which should be conserved, and handed down without change of character to posterity. The argument is plain to show that Law is originally founded upon equity, and that the meaning and intention are to be held as more important than the mere letter and outward form. There is also a clear statement as to the wide application of general principles. It would be unfair to withhold the acknowledgment that the Imperial writer was sincere in the profession of a desire to be the Father of his Country and a Protector of the rights of all classes of the people. There is certainly a pleasing contrast, as has already been intimated, between the Emperors of the present dynasty and all who have gone before.

Following the Preface is a *List of the officials who formed the Committee*, who prepared the work under Imperial Authority. There are more than two hundred names, the first of which is an Imperial uncle, brother of the Emperor Yung Ching 雍正; then follow the names of many high officials, Members of Cabinet, Presidents and Vice Presidents of several of the Six Boards, and eminent scholars.

Next comes an *Imperial Ode by K'in Lung 乾隆*, with a preface, the translations of which appended will suffice to explain their character. Attention will be attracted by the fact of the Emperor's testimony in regard

to the superiority of type to wooden blocks, and his statements in regard to the invention of printing with moveable types. He was pronounced in his preference for what is new, when it was shown to be a real improvement upon old methods.

An Imperial Ode, with ten rhymes, suspended in the Military Heroes' Hall, in praise of the "Collected Gems" (types) *with preface*.

An examination of the scattered documents and miscellaneous papers of the Great Statutes of Wing Loh (1403), and a careful search among the libraries that have been preserved in the Empire, shows not less than ten thousand varieties. These have been published in the "Complete Works of the Four Libraries" (Vide Wylie's *Notes on Chinese Literature*). "The selection of what men seldom see of what is profitable for the instruction of the age, and the hearts of mankind, and worthy of being a mirror for reference, these should be printed and transmitted as excellent, to teach all who come to make them a study. But the varieties are very many, and the cutting of the blocks is no easy matter. Kam Kán 金簡, the keeper of the Military Heroes Hall, has recommended the use of living characters (types). In that case the trouble of cutting blocks may be avoided. Again there need be no waste of time by delay. There will be a saving of both time and labor to the advantage of simplicity and dispatch."

"It is found upon examination that it is recorded in 'The Pencil Conversations of Sham Kút' 沈括 that during the reign of Hing Lik 慶曆 (1141) of the Sung 宋朝 dynasty there was a man, named Pat Shing 畢昇 who made living blocks (types) out of adhesive clay burnt, and in 'Luk Sham's 陸深 Memoirs of the Golden Tower' it is recorded that there was a man of Pi Luk 毘陵 (a place in the province of Kiang-sú 江蘇) who made use of lead characters, but these were both inferior to wooden blocks in convenience. This was the beginning of type printing. It is to be

considered that the body of those made of clay was coarse, the substance of those cast in lead was soft, and so neither were equal in excellence of workmanship to wooden blocks. Moreover in cutting single characters to the amount of more than 250,000, although the number of varieties of books may be hundreds and tens, all are available for use. So that it may be affirmed, that in the comparison of excellence, the modern mode is superior to the ancient. But the name of 'living character block' is not elegant, therefore in the appended Ode the name is changed to 'Collected Gems':—

"Searching antiquity making researches for the Four Libraries, now all at once there are five carriages!—(1.)

Beginning to print, thinking of after ages, there is an accumulation of blocks that might fill a house.

The Collection of the Tong College Chung Tip. The Remains of the age of Leung by Chau-man.—(2.)

Both were executed with types, used to print the Complete Works.

Finer in appearance than the Crane's Crest, more abundant than the collection of the shelves of Ip.—(3.)

The contrivance is easy of execution, no need of block-cutters, the work is doubled and without the trouble of copying.

Matching shoulder pieces is a matter for precedent; the plan of moulding clay is coarse.—(4.)

Destroying the copper was a mistake to be regretted; cutting in wood, this shames me!—(5.)

Now again the work is completed and carefully collected.—(6.)

Completed copies are exhibited to those who come to learn, giving full satisfaction to every desire."

NOTES.—1. Allusion is made here to the facts mentioned in History, that the Han 漢 Dynasty had large libraries, enough to fill five carriages when they were removed.

2. Another historical allusion to large libraries.

3. The "Crane's Crest" is explained in a note, which says: Last year a book was presented from Kiangnan, which had Crane's Crest characters (that is a 'fanciful' name for type), but the workmanship of the character was not good, and there were many errors in it. There is still another historical allusion to a large library.

4. "Matching shoulder pieces" refers to the preparation of fur robes made of the finest pieces of the skins of animals. Some of them are very rare and of fine workmanship and so very expensive.

5. Another note explains this reference, which says:—"During the time of Kang-hi 康熙 (1662) 'An Imperial Edition of Ancient and Modern Works with Illustrations,' was printed on plates formed with copper characters (type). After the printing the types were deposited in the Military Heroes' Hall, for a long number of years. It is probable that some of the type had been stolen, and the officer in charge fearing that he would be blamed, and just at the beginning of the reign of K'in-Lung 乾隆 cash was at a high premium at the Capital, so a request was made to destroy the copper type for coinage. This was granted. The gain was but little, and the loss was very great. It was a miserable calculation. Had the copper type still remained would not the printing of books at the present time have been performed with half the amount of labor? It is very much to be regretted."

6. Reference is made here to a misprint—the lower half of the character 魯 being omitted, leaving the character 魚 meaning fish.

It is hardly worth while to delay, to make any extended survey of the *Plan of the Work*, and the *Report of the Committee to the Throne* when the work was finished, but they are not unimportant, and especially the latter is a fine specimen of Chinese thought and style, and would repay a careful study as connected with the subject in hand.

The next matter is the *Index of subjects*

treated in the one hundred sections or volumes of the work. They will constitute the divisions of the present essay.

Vol. 1.—*Department of the Imperial Kindred*.—This is placed first in order because of the teaching of the Ancient Classics that the government of the family is the test of ability, and the true model for the government of the state. The constitution of this department is first given. Much importance is attached to the *Family Registers* as a subject affecting the Imperial succession, and the different degrees of kindred are marked by different titles. Many of the Imperial brothers and uncles have been distinguished. It will be found as a general rule in Oriental monarchies that the near relatives of the sovereigns have been either enervated by self-indulgence or have been kept in the background by Imperial jealousy. But this cannot be said to be the rule in the present dynasty of China. The first name on the List of Officials who prepared this work, as has been mentioned, was an Imperial uncle; a brother of the Emperor Tao Kwong 道光, lived to a great age—was high in honor—and died only a few years since. His name was Min Ü 綿愉. His title was Wai Ts'an Wong 惠親王. The present position of Prince Kung, and of the Empresses Dowager are good examples of what is possible in the present order of government.

Vol. 2.—*Cabinet or Privy Council*. At the head of this branch of the Government are the highest officials of the Empire. They are the immediate and responsible advisers of the Emperor. The position is the object of the highest ambition. There are four chiefs of nearly equal rank, two Chinese and two Manchus. They are sometimes called Prime Ministers, and sometimes Cabinet Officers, and perhaps correspond well with those designations in the countries of the west. Properly they should of course reside at Peking, and be in immediate and continual attendance upon the Sovereign, but of late years at least, this rule has been

changed to some extent in practice. Those having this high rank have in some cases held important posts at a distance from the Capital. The famous Viceroy Yeh 葉 captured at Canton during the last war was such an instance, as also the Viceroy Sui Lun 瑞麟 late Governor-General of Canton, and the much more illustrious Li Hung-chang 李鴻章 the present Governor-General of the province of Chih-li 直隸. One of the associates of this high official is Pò Kwan, 寶鋆 a Manchu, who must be considered the highest in honor as occupying the place nearest the Throne.

Vol. 3.—*Board of Civil Office*. This is the first of the *Six Boards*, among whom are distributed the principal parts of the Government of the Empire in all its branches. In practical working the lines are not to be considered as absolutely distinct, for there is a good deal of interlapping, and it is impossible to carry out perfectly the theory of separate departments. What would seem properly to belong to one Board is often found to be managed by another, by reason of some peculiar mode of argument, or special circumstances of the times. These Boards stand in relation to the Sovereign authority in some respects like the Houses of Parliament in England, and the two Houses of Congress of the United States. True, they are not elected by the people, but they act as a check, in an important sense, upon the Imperial Will, and the action of the Government requires a concurrence of the appropriate Board and the Imperial sanction. *The Board of Civil Office* has charge of the promotion and degradation of all the officials of the Empire. Of course this is a very important province of Government, and it very properly takes the first place. There is no aristocratic class in China. The way of promotion to the highest official rank and position is open to all, with a few insignificant exceptions, in theory at least and to a great extent practically, by means of the public examinations. The general mode of promotion is by simple seniority, and in

regular order. One who ought to know has declared that this is realized in fact, to the amount of six-tenths of all the officials in the Empire. Should this be a high estimate it can hardly be very wide of the mark. As for the remaining four-tenths, the promotion is owing to merit, purchase and political influence.

The first subject treated is the constitution of the Board. There are two Presidents, one Chinese and one Manchu. Vice-Presidents, right and left, also one Chinese and one Manchu. Under these there is a large staff, including four superintendents.

(1.) *Superintendent of promotion and degradation.*—Regulations for Officials at the Capital. Regulations for Imperial Sacrifices, &c.

Vol. 4.—Regulations for Officials of Shing King. Regulations for Provincial Officials.

Vol. 5.—*Standard of selection.*

Vol. 6.—(2.) *Superintendent for examination of merit.* *Examinations for grade of official merit.* Rules in regard to Retiring from office; Reporting sickness; Merit and Demerit; Periods for holding office; Handing over office and returning home.

(3.) *Superintendent for Conferring rank.*—Rules in regard to mourning and taking care of parents.

Vol. 7.—(4.) *Superintendent for giving posthumous honours.*—

Rules in regard to rank to be transmitted to descendents.

Report to Throne in regard to meritorious officials.

Rules for conferring rank upon ancestors.

” ” descendents.

Local officials.

Secretaries.

Vol. 8.—*Board of Population and Revenue.*—After an account of the constitution of the Board with Presidents and Vice Presidents, and a large staff of officials, come the various subjects under its control.

Vol. 9.—*Geographical Divisions.*—Provinces, Departments, &c.

Vol. 9.—*Population.*—Under this head a

census is given, not of individuals, but of families. The figures must be much less than what would represent the present population of the Empire. For instance that of Canton Province is declared to be only one million two hundred and forty odd thousand families. It is now estimated to have three times as much.

Vol. 10.—*Land Tax.*—As compared with that of other countries is very light. The amount of land and of taxes for each province is given.

Vol. 11.—*Weights and Measures.*—These are regulated by the Government. Under this head the various sizes and patterns are given.

Vol. 12.—*Treasuries.*—All Government monies, receipts from taxation and duties, and expenditures of all kinds, are under the direction of this Board. The provincial Treasurers, Commissioners of Land Tax and Salt monopoly, have vast sums to receive and disburse, and the system of keeping accounts would be an interesting study. The amounts remitted to the capital are doubtless but a small proportion as the cost of the local government must be very great and absorb the greater part.

Granaries.—It is interesting to notice that these are kept up in modern times. Those in the City of Canton are objects of interest to strangers. In theory they are intended to provide against scarcity, for troops &c., but doubtless in practice the little benefit derived by their existence might be attained by cheaper methods.

Store houses.—The quantity of grain to be kept in hand is regulated. Each province according to the number of the population has to keep grain in store as provision for times of famine. The theory is admirable, but at the present time there is abundant testimony in illustration of the fact that the provision is utterly inadequate in practice.

Vol. 13.—*Canals.*—It is a matter of regret that these ways of inter-communication have in modern times been permitted by the Government to become almost useless.

Vol. 14.—*Coinage of Cash*.—It is a singular fact that China has never possessed either gold or silver coins, and that the cash is of so very little interest. In theory at least it is an important branch of the Government.

Vol. 15.—*Rules for the Salt Monopoly*.—It is not strange that this necessary article of diet should produce an immense revenue when the immense population of the Empire is considered. The increase in value as the distance is counted from the place of production is wonderful. Revision in the matter of transit dues, and railroads, would introduce an immense boon to the people of the interior in this respect alone.

Vol. 16. *Customs Duties*.—This includes all on the coast, on the rivers and inland. The revenue from Foreign Trade was not contemplated and is not specially provided for in this work. It affords an instance of what has often occurred in the history of other nations, of the springing up of important branches of service outside of the original intention of the constitution. Like the Foreign Trade it had insignificant beginnings, and the duties were collected by the Superintendent of the river-police at Canton, called Ho-pok-sho 河泊所, of which the name *Hoppo* is a corruption. When it became known to the authorities at Peking that the receipts were considerable, one of the Imperial family and generally one near of kindred to the Emperor was sent to manage the business. At first the revenue was ostensibly appropriated for the purchase of cosmetics and ornaments for the ladies of the Imperial Harem, but it is well known that at the present time the receipts from this source, as foreign trade has developed and extended, have become immense, and with a prospect of great increase in the future. The origin of the Foreign Inspectorate was alluded to in the former article, and is well known. It has already an interesting history. This branch of the service affords a favorite security, upon which to hypothecate foreign loans.

The Imperial Authority at the capital has been pleased within the last few months to give the office of Comptroller of Customs and that of Tartar General to the Viceroy at Foochow. A Chinese and a native of the Canton Province. This has been a matter of surprise, as both offices have hitherto been considered as belonging especially to the Manchus alone.

Vol. 17. *Sundry Taxes*.—This refers to the products of the mines, precious metals, taxes on tea, tax for sealing deeds &c.

Vol. 18. *Government Grants*.—Those paid to the members of the Imperial family, various officials at the capital, and in Shing-king especially those in charge of the Imperial Tombs.

Vol. 19.—*Remission of Taxes and Largesses* in times of famine. This includes provision for the poor at the Capital, to whom distribution is made every year.

Vol. 20.—*Board of Rites and Ceremonies*.

Only a little less than one half of the whole work is included under this division. From ancient times great importance has been attached to the rites and ceremonies, not only by the official and higher classes, but in the eyes of the masses of the people they are placed first. It is a kind of religion, and has made it impossible to introduce many changes into the popular customs, as in marriage and funeral rites. The present dynasty has even in governmental ceremonies conformed very much to Chinese customs, instead of insisting upon what is peculiar to the Manchu traditions.

The chapter on this subject may be considered as the *Canon Law*. It is like an established religion, in which the Emperor is the Great High Priest, and the officials constitute a class of priesthood for worshipping the gods recognized by the State. Little more can be attempted in this article, than giving the subjects as they are mentioned in the Index, with brief notes. There would be wide differences of opinion among students of Chinese in regard to many points, upon the discussion of which it is not pro-

posed now to enter. It may, however, be stated that a critical examination of these sections will be necessary to decide many important questions in dispute.

The whole subject is an exceedingly interesting study. The history—meaning—changes and necessity for some plain and sensible Code of Ceremonies are all matters of importance. It is believed that a brief examination of this portion of the statutes, and the practical result of them, will convince every honest student, that while a certain amount of outward form is desirable, a rigid system, carried out in details, is fatal to the life and development of all true sentiment, politeness and religion.

The Constitution of this Board is very much like that of the others. Presidents, one each, of Manchu and Chinese, and Vice Presidents, two each, of Manchu and Chinese; with four Superintendents.

(1.)—*Superintendent of Court Ceremonial Observances*—

a.—*Propitious Rites.*

Attendance at Court.

Vol. 21.—*Attendance at Court.*

Vol. 22.— " "

Vol. 23.—*Ceremonies connected with Ascending the Throne.*

Worship of Imperial Ancestors.

Vol. 24.—*Choice and establishment of Empress.*

Honors conferred upon Imperial maternal ancestors.

Honors conferred upon concubines.

Vol. 25.—*Regulations in regard to Imperial Education.*—

Worship of Confucius.

Imperial Travelling.

Entering a New Palace.

Vol. 26.—*Imperial Ploughing.*

Attendance of Empress upon Silkworms.

Vol. 27.—*Regulations for the Imperial Calendar.*

Publishing Imperial Edicts.

" " *Rewards.*

Vol. 28.—*Presentation of congratulations by officials to the Emperor and Imperial*

Family. This is very much a mere matter of form, for drafts are made by the officials at the Capital and distributed throughout the Empire to be sent up again to the seat of Government.

Regulations in regard to Official Seals.—

They are cast by a special commission under the direction of the Board of Rites. Great importance is attached to them, and they carry with them great authority. Some are of silver. The Emperor has a number, others are for the Empress and various members of the Imperial family, kindred and many officials of the Capital and the Provinces. They are regarded with superstitious reverence, as having high delegated authority from the Emperor.

Vol. 29.—*Imperial Marriage.*

1. Emperor.

2. Heir Apparent.

Vol. 30.—*Ceremonies connected with arriving at manhood.*

Ceremonies connected with putting on hat and clothes of a man.

Vol. 31.—*Literary Examinations.* These relate to those after the first degree. Those for the second degree are held in the provinces, and are called "Country examinations," those for the third degree are held in the Examination Hall at the Capital, and are called "Assembled examinations," because collected from all the provinces, those for the fourth degree "Imperial Hall Examinations," because held in the palace. These last are in the presence of the Emperor, during which the scholars sit upon the floor and write the essays.

The object of these examinations is to discover those among the people who have ability to assist in the government, and such are recommended for employment.

Vol. 33.—*Colleges.* This section refers to examinations for the first degree. The District Magistrates first examine, and send the names of the greater number to the Prefect of the Department, who again recommends the greater number to the Literary Chancellor, who visits the Departmental Cities

and holds the examinations for the first degree.

Influence of Teaching. Reverence for the aged, honors for virtuous widows and filial children, &c.

Feasts to encourage learning in the country. This is no longer practised. According to the original design, the local officials should preside at these feasts for the encouragement of the old, the learned, and the virtuous.

Vol. 33.—*Retinues.* This refers to those of the Imperial Family, Imperial Commissioners—Civil and Military officials. There are minute directions in regard to them.

Vol. 34.—*Regulations for Mutual Meetings,* as of different members of the Imperial Family, and officials of different grades of rank. It includes also rules to be observed when those who obtain literary degrees visit the Literary Chancellor and Imperial Commissioner.

A few remarks may here be introduced in regard to the ceremonies of the Chinese in official and social life. In order to understand the rules for visiting, it is necessary to be acquainted with the architecture and furniture of the houses in ancient China, which are the models for the classics, and for present customs as well. There were an outer and an inner door, and steps leading to seats arranged on each side of the principal apartment, or large hall. The house was built to face the South. The place of the host was at the East, and of the guest at the West. As among other Oriental nations the modes of salutation are very many, and there is a minute code for observance how to hold the hands, to bow, to kneel, to prostrate the person on the ground, &c. Distinctions of rank, professions, and trades, as well as different degrees of mourning, were shown in the dress. These ideas are impressed upon the language, which is enriched, or perhaps we should say is burdened, with a large vocabulary of terms to express these degrees of relationship and rank. The history of changes in these

ceremonies is interesting. They are greater and more radical than is generally supposed. For instance, in ancient times in China, as with us, the right was the place of honor, instead of the left, as at present. Superstition often comes in to modify established customs. "Fung-Shui" or Geomancy is made to determine the position of ancestral halls, and all the dwellings of the village are made to conform to these holy places of the clan. Again it is found inconvenient if not impossible in practice to follow these rules in cities. Modern times are more liberal in this regard than ancient, and immediate vicinity to the Capital and the Court, tends to increased rigor in adhering to established customs of classical antiquity. Southern China is thus far more free in practice than the northern provinces.

The following is a translation of one passage, which affords a good specimen of this chapter :—

"Rules for gentlemen when visiting each other.—When the guest arrives at the door, the host is to go out to meet him—outside the large door, and salute the guest with joined hands, with a moderate inclination of the body. After which the guest is to enter. At the inner door and at the steps the salutation is to be performed as at the first. Upon going up (into the hall or upon the raised doors) the guest is to make obeisance—(a greater inclination of the body, or by prostration) and the host is to perform the same ceremony in return. After rising up the host is to urge the guest to take his proper seat (of honor) which the guest is to refuse to do. He is to be urged again, when he is to take the seat and remove to the left. When the guest is seated in the proper place, the host is to take his own proper place in like manner. When the guest receives tea he is to make acknowledgment with joined hands raised. Upon leaving, salutation is to be performed again. The host is to accompany the guest—at the steps, and at the door, salutations are to be performed by the guest re-

turned by the host. The host is to accompany the guest to the outside of the large door, and salutation is to be performed as at the first upon arrival."

Vol. 35.—*Ceremonies for the Army.*

Emperor going in person to war.

General with Imperial authority.

Presenting captives.

Receiving captives.

(2.) *Superintendent of Sacrifices* (Vol. 36).

Much space is devoted to this subject. It would require no little critical investigation to show the significance of this section, and yet upon the surface it is plain that these rites and ceremonies are much more intimately connected with those of Pagan nations than with those of the Holy nation from which Christianity was derived. It is no matter of surprise to find much error and superstition here, low views of divinity and idolatrous veneration of man and the creature. It will be vain to search here for any adequate and proper ideas of the fundamental doctrines of God, man, sin, and much less of redemption or of a future life; but on the other hand, like all pagan systems, there is much that looks like diabolical imitation and horrid caricature of sacred things.

b.—*Lucky Rites.*

There are three classes of sacrifices—
Great, Middle and Multitude.

Great Sacrifices (Vol. 37).

Those in the southern suburb.

Those praying for grain.

Those praying for rain, not specially in time of drought.

Those in the northern suburb (Vol. 38).

Exalting ancestors to be guests of Heaven (Vol. 39).

Ancestral Temples (Vol. 40).

Ancestral Temples setting up tablet.

Placing jade records and seals beside it (Vol. 41).

Imperial Tomb (Vol. 42).

Altar to the gods of the land and grain (Vol. 43).

Middle Sacrifices (Vol. 44).

Altar to the Sun.

Altar to the Moon.

Temple of Emperors and Kings (Vol. 45).

Former Sages. Here is given a long list of illustrious names of Chinese history, ancient and modern. They may be called Confucian Saints, and it is very like the calendar of Romish Saints. It is all the time increasing in numbers, from time to time new names are proposed. After discussion they are accepted or rejected as agreed by the Board of Rites and the Emperor. Not long since, objection was made to one illustrious scholar, because he performed Buddhist rites when his mother died. It was urged in reply that he did not do so because of faith in them himself, but from filial regard to the wishes of relatives.

Temple for the practice of ceremonies.

Altar to the God of Agriculture (Vol. 46).

Altar to the God of silkworms.

Altar to the Gods of Heaven (Wind, clouds &c.) (Vol. 47).

Gods of Earth (Hills, sea, &c.)

Temple to the God of the year.

Multitude of Sacrifices. North pole, fire, Patron Gods of Cities (Vol. 48).

Gods of Healing (Vol. 49).

Family Sacrifices. For different members of the Imperial kindred (Vol. 50).

c.—*Unlucky Rites* (Vol. 51).

Mourning for Emperor.

Mourning for Empress.

Mourning for Imperial Concubines (Vol. 52).

Mourning for Heir Apparent (Vol. 53).

Mourning for Princes (Vol. 54).

Imperial Funeral Presents.

Ceremonies during eclipse of the Sun (Vol. 55).

Ceremonies during eclipse of the Moon.

Professional classes, Fortune-tellers, Physicians.

Priests, both Buddhist and Taoist.

Diviners, Astrologers and Eunuchs.

Certain of these are recognized by the Government.

Superintendent of Host and Guest (Vol. 56).

d.—*Visiting Rites.*

Visiting Rites in regard to Tribute.

Halls for guests.

Horses for guests.

Superintendent of Imperial Feasts (Vol. 57).

e.—*Feasting Rites.*

Feasting Rites, Meats and Grains.

Feasting Rites, Cattle, Mutton, Fowls, &c.

Board of Music (Vol. 58).

This is a mere supplement of the Board of Rites. Great importance is attached to this subject. But while the form is still observed, the Chinese contend that the art of ancient music has perished. If it could be recovered they think the golden age would appear.

Board of War (Vol. 59).

Constitution of the Board : * Presidents and Vice Presidents, with four Superintendents.

(1.)—*Superintendent of Military Selection.*

Regulations in relation to guards for Emperor and Imperial Family.

Rules for 3 Divisions of Military Officials, Superior, Middle, Inferior (Vol. 60).

Regulations in regard to Guard (Vol. 61).

Regulations in regard to Parade.

Regulations in regard to Hunting.

Regulations in regard to going to War.

* A fair proportion of space is given to this important branch of the Government. But it is considered by Chinese scholars and statesmen as of much less importance than Rites and Ceremonies, which are expressions of justice and truth. The theory is doubtless the correct one ; but in experience the Chinese deceive themselves. Clinging to the traditions of the past is not always true wisdom. The living present and the coming future are more important. If the Chinese were really honest in their profession of love of justice and truth, and truly believed what such a profession ought to imply, they would be more willing to give up the superstitions, false theories and poor method of their fathers for the better things of a Christian civilization.

Imperial Bounty (as for killed and wounded), Resident officials who have certain control of the aboriginal tribes in different parts of the Empire as in Yunnan and Formosa. Sometimes the office is given to a person of the half civilized of the tribes. It being rightly supposed they would have more influence over their own people, understand their language &c.

(2.) *Superintendent of Geographical Divisions and Public Roads* (Vol. 73).

This volume contains maps of the Empire. The postal service is under the direction of this Board as mentioned in the former article.

Regulations in regard to Camps.

Regulations in regard to Army. Rigorous Discipline, Military merit, Parade (Vol. 64).

Regulations in regard to Customs Barriers (Vol. 65).

Regulations in regard to River and Ocean.

Regulations in regard to Informers.

Regulations in regard to Cruisers at Sea.

Regulations in regard to punishment of officials &c.

(3.) *Superintendent of Carriages* (Vol. 66).

Regulations in regard to Horses.

Regulations in regard to Post-roads, Relays, &c.

(4.) *Superintendent of Arsenals* (Vol. 67).

Regulations in regard to Arms.

Regulations in regard to Military rolls.

Regulations in regard to Military examinations for 2nd degree.

Regulations in regard to Banishment and Exile.

Board of Punishments. This subject is treated more fully in a former article. (Vol. 68).

Constitution of the Board in former article as above.

Regulations in regard to Punishment.

Regulations in regard to different kinds and grades of crime.

- Regulations in regard to Judgment (Vol. 69).
- Regulations in regard to Trials at Court in Autumn.
- Regulations in regard to Imperial Bounty.
- Regulations in regard to Arrest.
- Board of Works* (Vol. 70).
- Constitution of the Board as above, with four Superintendents.
- (1.)—*Superintendent of Buildings.*
- Regulations in regard to—
 - Palaces.
 - Altars (Vol. 71.)
 - Temples.
 - City Walls.
 - Dwellings for Imperial Family.
 - Public Offices.
 - Granaries.
 - Camps.
 - Materials of Construction.
 - Report on Expenditures.
- (2.) *Superintendent of Parks and Forests* (Vol. 73.)
- Regulations in regard to obtaining—
 - Medicines, Furs, Precious Stones &c.
 - Coinage.
 - Manufacture of Arms.
 - Sundries.
- (3.) *Superintendent of Water Courses.*
- River Works, Supplement on Gains from this Source.
- Sea and Bays, Supplement on Protection.
- Bridges and Roads.
- Regulations in regard to—
 - Vessels.
 - Storing Ice.
 - Utensils for Use (Vol. 75.)
 - Weaving.
 - Customs Duties.
- (4.) *Superintendent of Lands Allotted to Soldiers.*
- Regulations in regard to—
 - Imperial Tombs.
 - Cemeteries for Imperial Family.
 - Wood and Coal.
 - Artizans (for Public Works.)

Treasury of Economical and Careful Expenditure.
 Stone-house of Construction (Vol. 77.)

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 This finishes the account of the six Boards. There are still remaining several important departments of the Government to be noticed. The first is the province of Shing King, which is considered as the home of the Imperial Family, and where are to be found the Imperial Tombs. It was the first conquest preceding that of the Empire. It has a miniature Court like that of Pekin. It is visited yearly by the Emperor for worshipping the Imperial Ancestors, and as a summer resort, to avoid the dust and heat of the capital.

Shing King (Vol. 78).

Board of Population.

„ Rites.

„ War.

„ Punishments.

„ Works.

Colonial Office (Vol. 79.)

Constitution. It has a President and two vice Presidents, all either Manchu or Mongol, and six Superintendents. It has charge of the various dependencies of the Empire.

1. Superintendent of Bannermen. Tribes of Mongolia.
2. Superintendent of tribute and Imperial favors for the chiefs of several tribes.
3. Superintendent of honors, treaties &c., with several tribes (Vol. 80.)
4. Superintendent for comforting distant peoples or tribes.
5. Superintendent for receiving distant peoples or tribes.
6. Superintendent of Punishments.

Treasury.

Censorate (Vol. 81.)

The constitution of this branch is peculiar. It has two chief left censors, each one Chinese and Manchu, and four left assistants, each two Chinese and Manchus. The Viceroy and Governors have the titles of the right which correspond so that they have the right of making representations through this chan-

nel. There is one censor for the Capital, and thirteen for the provinces. The rules are altogether in the way of freedom in the criticism of the Government and the officials. In some respects they are the very highest officers in the Empire. The members of the cabinet and even the Emperor himself cannot consider themselves as free from their attacks.

Commissioner of Information.

This is the office through which pass all the memorials from the provinces, and all Imperial edicts from the throne.

Court of Appeal.

The chiefs of this Court are two, one Chinese and one Manchu. It is a kind of Court of review of the decisions of the Board of Punishments.

The Board of Punishments, the Censorate and the Court of Appeal are called the Three Law Commissioners. The officials have a fabulous animal embroidered upon their robes which signifies the stern and haughty character of their office as judges.

Court of Sacrifices (Vol. 82.)

The chiefs of this Court are two one Chinese and one Manchu. They have charge of the worship at the Capital and the several kinds of sacrifices, as described above in the Board of Rites.

Forms of Prayers, &c. (Vol. 83.)

These are read and afterwards burned; a careful study of their contents and disposition is necessary to a right understanding of their significance.

Imperial Academy (Vol. 84.)

The constitution of this institution is two chiefs one Chinese and one Manchu, both having the ranks of Vice-President of the Board of Rites. They have charge of the Dynastic History, Libraries, Imperial Documents, Edicts &c. The larger part of those who obtain the fourth literary degree are members of this Academy, and they occupy the most favourable position on that account for official promotion.

Dynastic Annalists. These officials keep an account of Imperial movements and of passing events. There are twenty of them,

eight Manchu and twelve Chinese. They are near the Emperor's persons, and the diaries are preserved for future reference.

Department for Reference.

The chiefs of this institution are members of the Imperial Academy, one Manchu and one Chinese. They accompany the Emperor and sometimes hold also the office of Annalists. They are applied to for precedents in the past and take part in the direction of the Imperial studies. They are supposed to be learned men.

Court of the Imperial Kitchen (Vol. 85.)

There are two chiefs, one Chinese and one Manchu. They have charge of the Imperial provisions for the table and for feasts.

Court of Imperial Retinue (Vol. 85.)

There are two chiefs, one Manchu and one Chinese. They have charge of Imperial horses through all the provinces, and the Imperial Retinue; a large number of the subordinate officials are Mongols, who are good horsemen, and probably the horses are chiefly from Mongolia.

Department of Shun Tin.

As the Government of the District of Washington is separate from that of the State of Maryland, so the Department in which Peking is situated is separate from the province of Chihli. The chief is generally a high official, who holds this office in connection with some other.

Department of Tung Tin.

This is the Chief Department of Shing King and like the previous one is one of great honor.

Court of Masters of Ceremonies.

This institution has charge of ceremonies of Court, sacrifices, and feasts. The chiefs are one Chinese and one Manchu, but the subordinate officers under them are mostly Manchus. They direct the manner of entering the Imperial presence, when to advance, when to kneel, when to rise, retire &c. They are responsible for breaches in these matters of Court etiquette.

National College. The chiefs of this institution are one Chinese and one Manchu,

but the office is held in connection with some other. The Imperial Academy, the Department of Reference, and the National College are the three departments which have principally to do with literary and educational affairs. It is to be regretted that this College at the Capital and those in the provinces are practically, in modern times at least, of little value considered as educational institutions. The instruction given is more a matter of form than anything else, and but little or no help is afforded by them to students in the way of learning and science.

Astronomical College (Vol. 86.) The chiefs of this institution are one Chinese, and one Portuguese, the offices held in connection with some other. For many years no foreigner has held this office, but the distinguished services of some of the Romish priests, about the time this work was published, were much appreciated by the Chinese Government and people. Quite a large space is given to plates and descriptions of the Astronomical Instruments in the Imperial Observatory.

Medical Academy. There is a large staff of professors and physicians. In theory the Chinese pay much attention to this branch of science, and it has a distinct recognition by the Government. The time cannot be distant when they will accept the theory and practice of the modern school of the West. The science and art of healing in China is very like those of the ancient world in the West. Some of the physicians at Canton have something like a diploma from this Academy which they display.

Department of the Imperial Household (Vol. 87.)

This is of course an extensive establishment. The chief is either a high Manchu official or one of the nobility, selected by the Emperor. Under the chief are seven Superintendents of as many departments.

- (1.) Superintendent of Receipts and Disbursements.
- (2.) Superintendent of Accounts.

- (3.) Superintendent of Ceremonies (Vols. 88, 89, 90.)

There is a supplement attached in regard to Official Education, and Medical Dispensary.

- (4.) Superintendent in Charge of Parks. (Vol. 91).
- (5.) Superintendent in charge of Punishments.
- (6.) Superintendent in charge of Construction.
- (7.) Superintendent in charge of Herds and Flocks.

Imperial Stables (Vol. 92).

Warder of Gardens.

There is a supplement in regard to weaving and dyeing.

Arsenal.

Imperial Retinue (Vol. 93).

Department of the Commander of Imperial Guard (Vol. 94.)

Generals of the Eight Banners (Vol. 95.)

This refers to the eight great divisions of the Manchu people, representing the different armies which were employed in the conquest of China.

Regulations in regard to the—

Banners.

Population.

Lands.

Military Regulations (Vol. 96).

Teaching and Practice (Vol. 97).

Distributing Office.

Hereditary Honors.

Teaching and Support.

Imperial Bounty.

Mode of Public Business.

Commander of the Vanguard (Vol. 98).

Commander of the Guards.

Guides.

Commander of the Infantry (Vol. 99).

Camp of Fire Arms (Vol. 100).

Guard for Un-Ming-Un (Summer Palace).

"Firm and Courageous" Camp.

"Three Banner Tiger" Camp.

The study of this work takes us back to ancient times, to the days of Marco Polo, and

beyond, to the colossal monarchies of antiquity. It is to be noticed that in China as in other countries great changes have taken place. There is no reason to lament the loss of the grand establishments of those days, for the progress of the race has made these changes necessary. What the higher classes have lost, has been made up to the masses of the people. The former magnificence was supported by the life blood of the multitude who were ground down under the heel of tyranny. The people were led to battle like sheep to the slaughter and compelled to labor without pay to gratify Imperial vanity in the construction of gigantic works—pyramids in Egypt, great palaces in Babylon, and the Great Wall in China.

It is believed to be important to call attention to a more careful study of the laws and customs of pagan people, in order to a contrast with those of Christian states. How much nearer are these last to the ideal suggested by the Preface, than those of the work now reviewed! The fact is, the truth needs but to be known to confirm faith in the divine character of Christianity. There is a great gulf between the best utterances of heathen sages and the word of inspiration. The saying of our Lord to the woman of Samaria may be repeated to-day in the ears of the scholars of India and China. "We know what we worship," "Salvation is of the Jews." It is not right, in any respect, to give the impression that Christianity is little more than the teaching of human wisdom supplemented by a little higher poetic genius of the Hebrew prophets, while the truth is, the *one* is from heaven and of God and the other from the earth and of man. Life and immortality, divinity and spirit are greater mysteries to heathen scholars than they were to the learned Nicodemus who came by night to learn of Jesus Christ as a teacher sent from God.

The forms, ceremonies and prayers of this work are commended to the attention of ritualists. Behold and see the result of development in that direction! What a

heavy yoke of bondage to put on the neck. How cold and heartless, and fatal to the liberty and life of true sentiment and religion! But it would not be fair to deny that there are some grains of wheat in this heap of chaff. It would be strange indeed, if a few precious things could not be found in such a pile of rubbish—only it may be a question, whether the value which is to be obtained, would repay the cost of search. Those who doubt the truth of this statement may be challenged to make the trial, and this much at least would be gained, the mouths of gainsayers would be stopped, and we might be spared the pain of hearing the *Bible* and the *Christ* compared with heathen classics and sages.

We commend these investigations to the members of the Broad Church. We say to the liberal students of science, pursue your studies and experiments, and establish facts in your several special departments. We are not afraid of them, but only of your unfounded assumptions, and illogical conclusions.

Extravagance in either praise or blame is to be avoided. As a better acquaintance by critical examination of Chinese literature, law history &c. is gained, so will just views be adopted. The unbelieving student often fails to see the hand of God when it is plain to the eye of faith. The liberal party may be defied to pursue their studies in heathen classics, for even the enemies of the truth will be compelled in the end to confess the barrenness of heathenism, and the exceeding excellence of Christianity. The lines of modern investigation and critical judgment, notwithstanding the loud and almost exulting voices of the opposition to the contrary, are all pointing to the confirmation by scientific methods of the confidence felt by those who believe in the Bible as the *Rule of Faith*, and in the Lord Jesus Christ as the only *Saviour* of sinful men.

The study of this work may be considered as important for the settlement of many questions now discussed. It is an authority

as a commentary upon the ancient classics. What is the significance of different parts of this State worship? What is the real character of Ancestral Worship? and of the many objects to whom sacrifices are offered? The horns of the dilemma are very plain, either the ideas of divinity are very low, or the exaltation of the creature is very great. Will any one say, after a careful examination of this work, that the Supreme Being is clearly recognized in the State Worship of China?

The ceremonies of the Court, and of official intercourse, are in a certain sense models for social life, and the standard of etiquette in every country. This is true of China, and in this respect the study of this work will be for many a matter of interest, while it may be impossible to repress a feeling of indignation against the slavery to outward forms to which the Emperor, and the officials of China are subject, still it is to be remembered that a certain amount of ceremony is admirable and necessary, and the Christian should remember the apostolic injunction to be courteous, as well as loving and pitiful (1 Pet. iii. 8.) To have no code of etiquette is almost as objectionable as to have one too elaborate and burdensome. How unpleasant and awkward to be without some system of social intercourse and code of etiquette.

It cannot have failed to excite admiration in the breast of every one who has seen the self-possession and ease of even young children in China when making or receiving visits of ceremony.

For the model man in the coming age of progress, we do not look for the ideal to the Arab or Hindoo as the type of excellence in this matter. We want no such abject prostrations or profuse demonstrations of feigned humility as are seen in China and Japan. Neither do we like the too plain, and even ungainly manners, often seen in the countries of the West. But surely some sensible code may be desired which shall allow a fair expression of proper respect due from inferiors and between equals without the loss of real dignity. What is wanted is an honest expression of true politeness. Because fine manners and pleasant speech have often served to conceal craft and deceit, they have sometimes appeared hateful; while plain manners and blunt speech have often been found in connection with the higher and Christian virtues, they have become attractive. The light of love gilds the meanest objects with a glory that nothing can surpass. It is seldom that kindness of heart and a cultivated mind does not find spontaneous expression in courteous forms.

C. F. PRESTON.

THE TANG HOU CHI.

A MODERN CHINESE NOVEL.

(Continued from Vol. V., page 382.)

CHAPTER II.

THE FEMALE FEI WEI IN HER WRATH WISHES
TO CUT OFF A VILLAIN. THE GREAT
MAN IN HIS INSATIABLE LICENTIOUSNESS
FALLS INTO THE TRAP.

We have just been mentioning how Ch'en Li-ch'ing wanted to let fall her hand and

finish off Kao Ya-nei, when a Taoist priest held her fist. On looking round she recognized in him her father Ch'en Hsi-chen; she then said, "I fear you do not recognize this is one of the hateful brood of Kao Chin, Ch'en Li-ch'ing; he has acted rudely to me; wait then till I have finished him and taken away a

source of evil from many homes." She then again tried to get her fist loose, but her father would not let go and cried to her to forgive the man. As such was her father's command, Li-ch'ing wrenching her hand free said, "Well I will forgive, but I must leave some mark on him." Whereat she tried to tear off Ya-nei's ear; her father seized her hand, but blood was already coming from a slight tear, nor would she let go. Her father then shouted, "You baggage, after all I have said to you, won't you let go." Li-ch'ing then, seeing her father was angry, let go and stood back on one side. Ya-nei now lay panting on the ground and trembled so he could not get up. He saw a circle of men standing round him all speaking of the formidable young lady, but all he saw was her attendant bringing clothes &c. As people were crowding in Ch'en Hsi-chen took a jacket which he threw over her, and at once spoke threateningly to her, saying, "When you had burnt your incense, why did you not go home as you were told, and not loiter about as you pleased, and thus fall foul of this mishap. I know the Minister Kao, and what shall I say to him when you have thus injured his son!" Li-ch'ing with one hand wiped the perspiration off her face and let down her petticoat, and at the same time pointed to Kao Ya-nei and said, "You brute you, unless you want to be a dead man, don't come and insult me again: whatever you may wish to do relying on your father's influence I and my servant will flog you and your father alive and pickle your flesh." Hsi-chen shouted out, "What! won't you go home now?" Kao Ya-nei did not dare to give any reply, and the bystanders put their tongues in their cheeks for a second, and drew them back; the boy led away the horse; Hsi put the veil down over his daughter's face and told her to go home, and not to get into any more trouble on the road. Li-ch'ing said, "Papa, dear, now this is finished, why should we not go home together?" Hsi said he would come directly, and she went off. The attendant,

after folding up the things, mounted her mule and followed her. Hsi now turned and saw Kao sitting on the ground and wanting to rise. Hsi went to help him, and with a bow said to him laughing; "My daughter has grievously offended you, and as may be seen from my face, I ask forgiveness." Ya-nei half angry half ashamed said, "Well, old man, I did not know it was your daughter, and I am in the wrong too; but your darling acted most unbecomingly; I merely made a joke from a distance and she gives me such a murderous thrashing, you can go on; but I cannot let this matter drop." Ch'en, hiding a smile said, "Please allude no more to the subject; I will go home and reprove my daughter, and then come and make my apologies at your house; your Lordship should put a veil over the whole matter." Ya-nei said, "It is no use talking to her now she has struck me." The various followers gradually came together again and saw that Ya-nei's right ear was running with blood—"How is this?" say they. Ch'en said, "The wound is a slight one," and he laughingly remarked, "Had I been a step later she would have done it though, and now all is well." Two men now came out of the temple assisting one of those blackguards of magicians; his nose had been flattened and his lips were all swollen, he had been tripped up by Li-ch'ing, so that his ankle-bone was injured and he could hardly walk, and he limped along supported by his two friends. He called out, "Ya-nei, you must act for me." Ya-nei said, "Ch'en's dear daughter is the cause of all this; it is curious we should both have suffered at her hands;" the magician staring at Ch'en said, "His Lordship has always been good towards you, and that your daughter should strike his son requires some explanation from you to him." Ch'en bowing said, "Your servant has come on purpose to ask forgiveness and smooth over matters." Ya-nei remonstrating said, "Ch'en is my very good friend; we won't say anything more about this little misfor-

tune." Some of the square caps about seeing Ya-nei act thus also remonstrated, for among these were some with their heads broken, some with their hands swollen. They said, "We all who have been wounded put the matter aside; but how can Ya-nei with his ear in this state visit his father? this indeed does concern us, but Ya-nei should give us his opinion." Ya-nei said, "I have already told you to let the matter drop." Ch'en on hearing this was secretly delighted and said, "He has fallen into my trap," and addressing himself to these men said, "All you wounded men must come with me to the doctor to be cured at my expense." Of this we will not talk, but let them depart to their wine-shop. The magician, however, said, "Few men are so honest and benevolent or so like the superior man as this Ya-nei;" the followers cried out, "There is no need to state this, for all know it," and so he went limping off. The lookers-on all laughed and said, "This old Taoist's daughter having been insulted, how is it, he is still so careful in making amends?" Fan smiling said, "Because from being a fine fellow, he has turned Taoist, and he has now studied till he has no courage left." He then said to his two friends, "Let us again enter the temple;" they all did so; indeed, it was noisy, lamps and silks dazzled the eye, flutes and drums sounded, in the galleries were several figures all of which had been upset, and as to the images how were they to be ever repaired again—clubs, sticks and bits of instruments strewed the floor. Several old women burning incense were heard to say, "What family does that girl belong to, to be thus fierce and that so many fine fellows should have been struck by her." Several young men also talked about the trouble Ya-nei had got into; they thought he must have his revenge after getting into such a scrape. Our three friends secretly smiled and then went about seeing everything and enjoying themselves. Fan then proposed a move and then went off to the wine-shop. Ch'en and Ya-nei had both

left, but the people there were still talking about it. Tai after looking round him spied an empty table in a corner where they sat themselves down. The servants got in wine and meat, and after eating Tai said, "That girl was a terrible creature." Chou said, "I-chang-ching's prowess is good too, and she is good looking too, but she is not so elegant as this one." Tai looking all round said in a whisper, "Could we not take advantage of this opportunity to get her to join our band?" Fan assented after having eaten and drunk and paid their bill. Chou asked where the Great East Street led to? Fan said, "You come along with me;" all three then entered the wall and came to Ch'en's house.

Let us now turn to Mr. Ch'en. After having quieted Ya-nei at the wine-shop and his followers he ran home, and having knocked at the door, it was opened by the servant. Ch'en went inside and saw his daughter coming out giggling to meet him; she said, "Papa has got home then." Hsi-chen did not answer, but went to the back room, Li-ch'ing followed behind saying, "Your child indeed wished to finish him, but Papa would not let me move, nor even leave my mark on him, it would have done the brute good." Ch'en sat himself down on a chair, and then seeing his daughter and putting on a grand air shouted out, "How can you be so happy, after rushing upon such a mishap; you will be the death of me; don't hide your face." Li-ch'ing, cried out, "Papa, dear, you did not see the brute's licentious behaviour; there came from his lips such disgusting unheard-of things that I could not but be angry; moreover I pushed him off, but he called a man to seize me; how was I then to endure this?" "Yes, yes," said Ch'en, "thrice to-day I have begged pardon, but he won't be satisfied. Lord Kao will know, and sooner or later a row will be made about it; what then?" Li-ch'ing said, "Why should we fear? If this Lord Kao comes here I will make a fine hole through his body with my arrow."

Ch'en said, "Pish, you are in a passion; let me ask you, you have lived ever so many years and how many men have you ever shot? you are eighteen or nineteen, but you talk like a baby; you make me half-mad." Li-ch'ing said, "If I did kill him it would be only one life, and what is that worth?" Hsi-chen said, "You may throw away your life, but I do not want to lose you; I am over fifty, and I have been looking to you to get a good husband, who may be a support to me; by talking like this you hurt me more than I can express, now the thing is interminable, I can but hand you over to him, I fear all is not quiet, and think how hard this is to bear." Li-ch'ing was quiet for a bit then said, "Your child has a plan ready." Hsi-chen asked what it was. Li-ch'ing said, "Out of thirty-six plans, that plan for departing is the best; why should we not run off to a hiding place, and you Papa take your child away with you, things having come to this pass." Hsi-chen said, "I fear your plan won't do, my child, for you can't get off; that Hao-chin holds military authority over the five walls and thirteen gates; 800,000 of the guard are there all under him; if he goes against me, I cannot escape even if I have wings; recollect of all the men he has wished to ruin only one, Wang Shin, has escaped; as for your military prowess, think of that fine fellow Lin Chung who was so bothered by him, that he could neither run away from his home nor get out of his country. He will but use stratagems against you, get you into the meshes of the law, and how can you guard against all he can do. It was well said in olden times, if the nest be turned over not an egg in it will be whole; when a minister with authority uses his influence, a man cannot say where he may die. My child I cannot let you go, but I cannot tell what will happen to us or where we are to go." Li-ch'ing at first kept her lips firm, but after listening a bit she got frightened, then said, "You cannot mean surely to throw your child into that dung-heap; I am deter-

mined to confront him, and if I kill the brute my reputation will be made, but your child cannot abandon you, dear Papa; I am your child—whatever you want me to do, I will do in the hopes there may now be no trouble. I only want you to be in safety." Thus she spoke, and then pearl-like tears rolled down her face; she bent her knees and wept aloud. Ch'en seeing that his child knew the truth, looked at her for a bit and then with a psha smilingly said, "Get up, and I will tell you the truth." Li-ch'ing rubbed her eyes and got up. Ch'en told her to sit down and listen. "You say to leave is the best plan, and in this you have guessed aright, I also think we must go, but it is not easy. The associates of Kao Chin are both obstinate and artful; you having got me into this trouble I fear he is sure to be on his guard against our escape, when time comes and we can't get off then the whole affair will come out. If we want to go we ought to go in a day or two to be any good, but it is difficult to arrange. I have to sacrifice, to burn incantations belonging to the five elements, which will not be finished for fifteen days; since meeting with this obstruction half my labour is nought, nor do I know how soon I may have another opportunity. I must act as he acts, and invite those creatures to a wine-shop and calm them down with honied words; these fools don't forget the matter and design some evil against me. Kao Chin has already been my debtor, and has still a good feeling to me. Half a month may elapse without his doing any violent act, or there being any need to look out; when that time arrives, I will fly to a distance with you, and what can he then do to me; this may be called, the calling for tallies when measuring rice plan." Li-ch'ing on hearing this said delightedly, "Papa, how did you contrive just now to quiet him?" Ch'en replied, "I said that my daughter's disposition was passionate but that it quickly came round, that if I went home and spoke to her a little she would beg pardon for her fault to Ya-nei

whenever he might come to my house. The creature firmly believed me, said he would be sure to come to my house to pay his respects and after saying a number of polite things he went off, highly delighted. Sooner or later he is sure to come here bothering, and when he does come you must act as I shall tell you. The beast, though cunning enough, is not likely to find out my trick, but will follow my path. Do you agree?" Li-ch'ing was much pleased and gave a complete assent. After chatting a bit, a knock was heard at the outside door. Ch'en went out to look, the old woman also went out to open the door when she saw three men come up and ask whether Lieut. Ch'en was at home. Ch'en on seeing him recognized Fan Teen-hsi, and on seeing the other two greeted Fan saying, "You seldom come here, come in and sit down;" the three did so, and after ceremonies and each taking their respective places Tai and Chow noticed that Ch'en's eyebrows were like the outline of hills, his eyes were liquid as water in autumn; he was eight feet high, with vermilion lips, and thoroughly bearded all over his face with waving hair; he wore his hair done up with a date tree wood pin and a seven-starred cap: he wore a long crane robe of yellow bound round with a nine-skeined girdle; he wore curling shoes and he moved gracefully as a god; although past fifty he had not a single white hair. Ch'en said, "What are the eminent names of these two gentlemen?" Fan said, "Both are called Li; they are two great friends; this one comes from Kwangsi, that one from He-hing; they live with me and have come here to do some business." Tai and Chou said they had long known the Lieutenant by reputation, and it was an unspeakable consolation to them to be able now to pay him their respects. Ch'en told the old servant to go and get tea. Ch'en then turned and said with a smile to Fan, "Why do you, who are on such good terms with me, try to deceive me so? Do you think I don't know that this gentleman is Mr. Tai, of Liang Shan Po?"

The three were much startled, and Fan said, "I must ask your benevolence to us." Ch'en said, "Don't talk about it more, but come inside." The three much pleased went in, and noticed the excellence of the blue pinewood furniture. The old woman brought tea, and Ch'en said, "You go and look after the door, when I call you, come." She went out and Ch'en said, "That gentleman I however don't recognize." Tai said, "He is Chou-toong, but where did you ever know me?" Ch'en said, "Be careful; some years back I went to Chiang Chou on public business together with an official messenger of those parts; we were drinking tea at a music place when I saw you with a criminal dressed for going into punishment, a little dark man; a tall dark man was also there at wine. My dark friend pointed you out to me and said, 'That is Mr Tai; he can go 800 li in a day;' I was frightened, but seeing you so tall wanted to go forward to have a look, but I was prevented by my work and could not act rashly; shortly the tall man got into a fight with a fisherman and I went away; hence it is I am able to recognise you." The three burst out laughing, and Tai said, "I had lost knowledge of you; the man in prison clothes going into exile was Lord Sung, the timely rain-bringer who was then in Mongsì." Ch'en said, "I did not then know who he was unfortunately. You two gentlemen have come here for some reason: what is it? Why has Fan come with you?" Fan then read out the letter asking him to join the band which he had received from Hsu-hing, and then said, "These two gentlemen have just seen the attack made on your darling by Ya-nei; the road did not look safe, and they want to help you; but fearing Ya-nei's influence and that his friends might be implicated, and also seeing your darling had gained the victory, I prevented them by force from assisting. They are however still very uneasy and wanting to come to your house both, first to pay their respects, and secondly to hear what line of conduct you intended to pursue in this matter; anything

we can do to assist you we will do." Ch'en replying to the three, said with a low obeisance, "I am much indebted to your public spirit; as for Kao Chin when he was in a humble way he was often here, and I taught him to use the spear and the club; I always was well with him. The beast however learnt himself plenty of evil, but now that he has risen he still remembers me and often wished to promote me; I however did not wish to go his ways; we have therefore been slightly separated, but still in private affairs we keep up some connection, also at the three feasts or on our birthdays I go to his house; I have often told you, Fan, this. My daughter goes out constantly (*i.e.* does not cover her head but lets her face appear.) To-day being the anniversary of her mother's death she went to the Jewel Fairy temple to burn incense, when this affair unexpectedly came up: Kao Ya-wei allows himself now to be in the wrong, and I think it is very precious to endure a wrong, nor do I want to discuss the matter further; but I fear I am much troubling." Tai said, "Although Kao Chin is a good friend to you I fear this affair will not end like this; you will see there will soon be complications; it is not I, Tai Tsung, who wishes to take you, but for a man of your ability to be buried into the long grass is much to be pitied, nor are you very old. Moreover the ministers now are bad and the road for men of virtue is closed, and the good birds pick out what trees they may rest on. Does not your reverence have any anxiety for the future? I am not very bold, but in my humble opinion you ought to come to our hill, and amongst our various chiefs and men of merit so gallant a man as you will be like adding flowers to embroidery, and all will respect you. When too the amnesty comes for us, what honours will there not be for you." Chou said, "If you, Sir, agree to Tai's word, choose your day for starting with your dear daughter, I will willingly act as your attendant on the way, and why should you be insulted and bent down by authority." Ch'en replied, "I am much

indebted to you for what you have said, and I should get my whip and stirrups ready. But I am intimate with matters beyond this world, and care not for worldly matters, so I cannot, I fear, be thus happy; moreover my little daughter is like an infant dear to me and cannot be separated from me. Li-ch'ing in your den has a feud and difference with me, and this though not worth discussion would make it unpleasant for us to live in one place, and I shall, captains, be able some day to recompense you." Tai wanted to ask about the feud, but the old servant coming in said "that two messengers are come from Lord Kao Chin asking to speak with you, Sir, and they now are sitting in the hall." Ch'en rose up and asked the three to sit still. Fan and Tai, seeing what they had said was not appreciated and also seeing men had come from Kao Chin's, also got up and said, "We have come by chance (*lit.* lightly); we will pay our respects again." Ch'en said, "To-morrow I will visit; thank you; I trust I may not be in the wrong if I have been remiss or disrespectful." Chou also rose up, thanked his host and went out with the rest. Ch'en showed them to the door and they parted; then turning round he saw the other two. He told the old woman to shut the door. Tai on getting outside a few steps turned his head to the two others and said, "That creature did not comprehend I was elevating him." Fan said, "He is unwilling, but there is no help for it." Chou from behind called out, "Let us return to the hill and consult with Woo, by hook or by crook to get him there; Tu-chien-I was got to come into our hands; how much more this one." Tai and Fan said, "People are coming out from all the lanes, speak lower." Ch'en meantime had recognized two of the low square caps who had talked with him at the wine-shop; here was San Kao, the fire-raising poker; the other Hsueh Pao, called the peace-hater. The two men bowed, and Hsi-chen, after bowing in return, said, "What business is it has troubled you two gentlemen to descend

here from your brilliant abode?" The two said, "Kao Ya-nei has sent us two here to beg your pardon, and to ask the lady to overlook the offence. Ya-nei would have come himself, but he feared Miss would look askant at him, so he told us to come instead." Ch'en said, "What, we have already come to an agreement about this at the wine-shop; since you two have been at the trouble of moving, that little baggage of mine has had a beating from me, and she still is sulky." he asked them to sit, and also told the old servant to fetch the young lady. In a short time Li-ch'ing appeared, having purposely rubbed her eyes till they were quite red, together with her nurse. She said, "Papa, strangers are here, what do you call me out for?" Ch'en said, "Come here directly; this is Mr. San and that Mr. Hsueh. They have got into trouble about the row you created at Ya-nei's; you must immediately bow to them." Li-ch'ing joined her hands and bending low from her willowlike waist said, "Ten thousand happinesses; I am much indebted to you. In my rough conduct just now I forgot my station, and my father has already punished me. I trust you two gentlemen will have said all that is necessary for your slave to Kao Ya-nei." These two idiots put on an appearance and made a deep obeisance. "What! are you crying, Miss? Ya-nei by his outrageous behaviour to you told us to come here to ask you to overlook matters." They then made another obeisance, but Ch'en quickly raising them up said, "Why should a child like this be thus treated; my child, you have hardly obtained your forgiveness, you go in and tell them to get dinner ready." Li-ch'ing saying much happiness, went in. The two idiots quickly began muttering a long string of excuses, that they were not hungry and rising up began to go. Ch'en attempted to stop them, saying a glass of wine would do them no harm. But they both said, "The day was late, and Ya-nei was expecting them—they must really be going." Ch'en then accompanied them to the door

and asked them to come to-morrow, but the two with a bow went off as quickly as they could out of the lane. Hsi-chen then shut the door and went inside, where the nurse and servant were arranging the evening meal. As soon as he was alone with his daughter he said, "My plan is having some meaning; my teacher has often said your betrothal was in the N. E.; I too in N. E. have an evil genius there, and I must go to have done with him, and then I can get myself into order; I think the only other place we can go to is Chin-chun-fu in Shantung where your aunt's husband Liu-huang lives; his public spirit is universal and he agrees with me very well, only whether he can give us a resting-place I don't know now, as he has been degraded. No letter has lately come from him; your two cousins came up last year for their military examinations, but did not pass. I must remind him and go and see him, and now will be a good time for us to go together. You take care to get together a few ordinary things so that we can carry them with us in two bundles; the rest we will leave behind without regret, but don't let the nurse see." Li-ch'ing said, "Papa, tell me what to do, I will do it. But there is another's grave, we have no relation to ask to look after it." Hsi-chen said, "Never mind, I know it won't be long before we see a conflagration going on at that beast Kao Chin's house; he will of a certainty fall in four or five years more, and then when all is quiet we will return to our old place." Li-ch'ing said, "Are we to leave all the things here as well as the house?" Hsi-chen said, "I regard wealth, honours and reputation as so much dirt, they together with ourselves are all unreal, we only want to catch him whether he likes or not, why trouble about the things in the house?" Li-ch'ing said, "Who were those three strangers?" Ch'en said, "Did you not hear, one was a fellow citizen, Mr. Fan; I know him, but am not very intimate with him. Those other two are Liang-shan robbers who came here to ask me to enter their

band. Have I then no resource? I will not act wrongly and become a robber; if I am a robber I will not act as a subordinate to Sung Chiang; those fellows wanted to catch me in replying to them, only I fear if their general Woo-yung comes himself and sets light to the grass it is well then to be prepared. I hear Tsai-ching wants to invade them and they can't dare to leave their den, and besides him they fear none." Li-ch'ing said, "Why did you not tell me before? we might have seized those men and taken them before the Magistrate and got a reward—what a pity they are gone." Hsi-chen started and said, "You are at it again; what have you to do with it? had you taken them and handed them up to Kao Chin he would have rewarded you precious." The nurse now brought the lamp and they ate supper, and then Li-ch'ing was told to go to bed. Hsi-chen offered his oblations. Li-ch'ing went off and on getting inside looked about her in the shooting yard; the archery bow gleamed ruddy in fire, and she arranged the various weapons. She then shut the door and went to sleep. Hsi-chen then went himself to clear up, and having done, about the 3rd watch, he went to sleep. He rose early and after dressing he called his daughter, and said, "I am going to call on friends and shall soon be back, if any one comes from Kao Chin to-day, I am out, and don't you put your head out." Li-ch'ing assented and Ch'en went off to Fan's house; the entrance gate was open and an old woman was sweeping: Ch'en asked if Fan was up, the old woman quickly dropped her broom and replied, "Master went away, on account of a marriage in his family, early to-day." "Where are the other two?" said Ch'en. "They have all gone back to the country. They started at early dawn just at opening of gate; won't you, Sir, come in for tea?" Ch'en declined, and said, "When your Master comes back tell him I called to thank him." Ch'en then went home and getting there found the fire-making Poker and the Peace-hater sitting at the door.

Ch'en quickly went forward, and said, "I have missed you, I have missed you, you are early." They said, "We have come here on business of importance to tell you, Lieutenant." Hsi-chen in a fright said, "What is it?" "When we returned home that night and told Ya-wei what you said, he raged all night, he kotowed enough to break his head and wanted to run here at once, only we held him back; all night he had not a wink of sleep." Hsi-chen said, "How was that, not by reason of any fault of mine, I hope." The two said, "Because we hastily told him your Miss had been punished by you. He then stamped his foot and beat his breast and hated himself unto death. He loudly said, 'What, destroy such a person! He then beat himself about, and at night he wanted to come over with a rod to be beaten. At daylight too he did not dare come, and he is now waiting in a tea-shop at the end of the lane having told us two to come to announce him.' Hsi-chen on hearing this burst out laughing, and after thanking them said, 'What principle have you for Ya-wei to be so shy of himself; call him in quickly to take a seat.' The two ran as hard as their feet could go to the end of the lane, where Ya-wei was sitting watching and behind him two more followers. On seeing Ch'en he made a deep obeisance, but Ch'en hurriedly lifted him up, saying, 'The wrong has passed off; I am ready to die; come to my humble reed hut and receive my apologies;'" then joining hands they went in together. On reaching the hall Ya-wei first knelt down and then kotowed, and said, "My old friend, I have thrice requested you, how is it you are so determined, that you have done this wrong to your dear daughter and punished her? did you design my death? even then as a spirit I should have grieved." Ch'en quickly bent his knee in acknowledgement and raising Ya-wei said, "Why do you talk this nonsense? this wild daughter has been born to me and she has wronged Ya-wei; of what importance is the punishment I have inflicted on her? If Ya-wei is not

angry, I am indeed deeply grateful to him and also for the deep feeling I have drawn. If you will sit down I will bring my little baggage out." Kao Ya-nei made a feint of stopping him, but Ch'en went inside for a bit and then brought Li-ch'ing, her head much adorned and beautifully dressed, quietly out. Ya-nei looked at her anxiously with his body all in a flutter and did obeisance. Ch'en quickly stopped him, saying, "How's this, how's this! the wrong is bent to the wrong side; my child, return the bow." Li-ch'ing hurriedly knelt down and pai-pai-ed several times. Then they both rose. Ya-nei said, "Lady, your little one was ignorant he was injuring you; he has passed a bad night in consequence." Li-ch'ing said, "Your slave was indeed coarse and rude; she has repeatedly repented; it would indeed have been overwhelming to have killed Ya-nei. I do not know whether Ya-nei was hurt at all anywhere or not?" Ya-nei said, "Nothing, nothing, only I fear I hurt your honored hand." The two idiots gave a loud laugh, and said this indeed may be called not fighting and yet not being friends, and so Ya-nei forgives. This is indeed great, and the lady is a real saint for virtue. Ch'en said, "Don't let us recur to old memories, but let us sit down and chat, but San and Hsueh said "Ya-nei, there is yet one thing."

Indeed it was the butterfly greedy for the flowers running into death into the spider's web, or the moth, eager to put out the light of the lamp, burning its body in the red flame. What Ya-nei said shall be told in the next chapter.

CHAPTER III.

In the last chapter the two idiots had something further to say from Ya-nei, which they begged the Lieutenant not to refuse. Hsi-chen said "Please instruct me." The two replied, "In the night Ya-nei said to us there are very few who are so benevolent, virtuous, and superior as the Lieutenant: Ya-nei is willing to pass over into his family and to become his adopted son." Ch'en said,

"What is this you are saying, what kind of man am I, Ch'en: I am it is true rather older than he, and am an intimate with the minister, but now our ranks are widely separated, and notwithstanding Ya-nei's graceful affection, which is regardless of possible disgrace, yet when the minister comes to hear of it, he will look askant at me, Ch'en, and think me indecorous." Ya-nei said, "My father has already been asked." San Kao said, "It is the wish of the minister himself;" the two followers then lighted two candles as thick as one's arm, which they put in the candlestick on the table, and arranged on the best table. Hsi-chen could not prevent them (do what he would); the fire-raising Poker brought up a chair and the Peace-hater pushed Hsi-chen into it and kept him there. Kao Ya-nei then knelt down; Hsi-chen wanted to return the compliment, but the two fools kept him down until eight kotows had been given him. In the meanwhile Li-ch'ing stood by the screen at the side, flashing her two eyes on what the two were doing, but too astonished to say a word, but the servant and nurse could not keep from laughing. When bowing &c. was over Hsi-chen said, "My two elder brothers, I am caught and am at the end of my resources; what am I to say? come over here, my child, and look at your elder brother." Li-ch'ing came into the centre of the room and together with Ya-nei made four obeisances. Ch'en then asked them to take the seat of honour; Li-ch'ing then went and sat by side of the son. The servants brought tea, and Ch'en told them to call the cook to prepare a feast, but if she could not be in time, to go to the wine-shop and get some food ready cooked, and of the best kind. Kao Ya-nei said, "Why take all this trouble," but did not rise. The servant soon returned saying, "That to-day being a festival the cook had no time and was gone out." Hsi-chen said, "I must trouble you then to go the wine-shop and get things from there at any cost." Hsi-chen said, "I re-

member Ya-nei is to-day about twenty-nine years old." Ya-nei said, "Last year your son already told his father (adopted) he was twenty-eight." Ch'en said, "Ya-nei is older than his elder sister by ten years then." Ya-nei said, "Then my elder sister is about nineteen." Ch'en said, "Though Ya-nei is older by ten years, yet he is not far off my daughter; he is about thirty and being of a rich family has been well nurtured. Kao Ya-nei, where has a son so good a sister as this one is?" San and Hsueh said, "Yes, nearly the same." Li-ch'ing gracefully rose up and said to her father, "Your child has no business, can't she go in?" Hsi-chen said, "There is no harm in your retiring; salute the gentlemen." Li-ch'ing said to all, "Much happiness," and gracefully retired behind the screen, the nurse attending her. Kao Ya-nei accompanied her with all his eyes. Wine etc. were soon brought, the servant arranged things and Ya-nei and his followers also assisted in ordering the table and lights, glasses and chopsticks. Ch'en earnestly exhorted Ya-nei to sit in the seat of honour, San-kao in the second place and Hsueh-pao in the third; the wine was circulated for three rounds, Hsi-chen only sipping a little; there was too some vegetable food. Ya-nei said, "Papa, have you no meats?" Hsi-chen said, "I told you yesterday I must wait till the end of the month." The two square caps then took their leave saying "We must absolutely go to our relations on matters of congratulation, and we cannot further keep you company, but there will be no harm in Ya-nei indulging in a few more cups." Hsi-chen understood their meaning well enough, but pretended to detain them and then accompanied them to the door. On returning he found Ya-nei had left the table and was waiting. Hsi-chen clasped Ya-nei's hand in his and putting the other hand on his shoulder said, "My son, how could I have ever thought of so much happiness; we now are of one family, why should you not come inside?" He then ordered the table to be

moved inside and told the nurse to ask the young lady to come out to see her brother. Ya-nei on hearing this was like a drunk man who has dug up some concealed treasure and could say nothing for joy; he only saw the nurse leading in Li-ch'ing, and made another deep obeisance; Li-ch'ing said, 'much happiness,' Hsi-chen laughed and said, "Let there not be too much form or ceremony now, only be reserved for a short time." He then went and sat in the middle himself and ordered his daughter and Ya-nei to sit opposite each other. The nurse brought and poured out some wine. Kao Ya-nei did not dare to look up openly, but made fleeting peeps now with one eye now with the other, whilst he was in great danger of his soul floating away from his body altogether. Li-ch'ing meanwhile flashed her eyes upon him. Ya-nei asked, "Outside the West gate the Stork Hill is very pretty; would my worthy elder sister like to go there?" Li-ch'ing said, "No." Ya-nei said, "There, there is the temple of the heavenly lady, the peach blossoms now are all out; why, father, should we not go there and amuse ourselves?" Hsi-chen said, "I have no one at home, nor do I let her go out as she likes." Ya-nei said, "What harm could there be in a little fun?" He could think of nothing more to say to get Li-ch'ing to open her mouth. Li-ch'ing only answered, but otherwise was silent. Ch'en chatted with him for a bit, and then Ya-nei seeing it was past noon was obliged to be moving; he therefore took two cups of tea; his followers sat and drank outside and then got the horse ready. Hsi-chen accompanied Ya-nei out, and the followers thanked Hsi-chen for their refreshments. Hsi-chen told the servant to change the candlesticks, and gave the original ones to the followers to take back. Hsi-chen said "Another day I will come and thank the Minister; to-day is the first and I cannot detain you, but another time you must remain and sleep here." Ya-nei said, "Papa, don't trouble yourself, I will soon return," and he mounted and went off. The neighbours and friends

about all remarked on the unaccountable stupidity of the old man Ch'en, to behave like this with such a flower for a daughter; she will inevitably be seduced away.

Ch'en came in again and taking the two candles put them behind and blew them out. Then looking at his daughter he sighed and said, "My influence is not sufficient to resist his, so to-day my resolution has faltered and I am disgraced; in seeking for a road to escape I have injured you; many days of insult must be suffered, but when I have completed my religious ceremonies, your reputation shall be all to me." Li-ch'ing said, "Don't talk like this, Papa; your child last night agreed to everything, as I then told you—only don't worry yourself, please. The faults of that brute I must endure." Hsi-chen much pleased said, "My dear dutiful filial child, my plan shall be completed, only now we have only one horse at home, and at time of starting we shall find ourselves short of riding materials. I have already carefully brought in our usual baggage animal, it is not that I disregard not having money but we absolutely have no good one." Li-ch'ing said, "We will discuss this afterwards." As to Kao Ya-nei, much fluttered he returned to his house, where San and Hsueh awaited him, with uplifted hands; they said, "Ya-nei we congratulate you." Ya-nei burst out laughing, and went inside with them to the library, where they all sat down. San said, "Ya-nei, what about my stratagem. This woman I now fear will not become Ya-nei's." Kao said, "The plan is intelligent enough, only I fear when proposal for marriage is made he will decline, and will not this be heaping misfortune on misfortune?" San and Hsueh said, "This old fellow is not at all like that old professor of arms; did you not notice his words come forward to meet me? I see he was willing enough, only he did not like to open his mouth himself. If I go home and talk it over undoubtedly it will be completed, but you must not allude to it at once. Ya-nei must be warmly intimate with him and

not leave him in the cold, but an early opportunity should be taken to inform H. E. your father, for it is to be feared that old fellow will sooner or later come to give thanks, and then in arranging the affair there may be contradictors." Ya-nei said, "You say rightly," and so on that very evening he went to see his father and told him the whole affair from beginning to end. Kao Chin then said, "You fellow you, you are acting without thought. Ch'en, although at the beginning of his career he was my acquaintance, yet he now is only a retired Lieutenant; if you go and salute him as your father and require his daughter, he is then sure to require that she be a regular wife, and without any reason to bother me to be his daughter's father-in-law, the head of his family. Besides you have already entrapped first one girl and then another, and I fear you will never be satisfied, and I counsel you to restrain your desires somewhat, so think over and decide." Kao Ya-nei kowtow and doing obeisance replied, "My father, as to deciding I have already come to a decision, but that person is indeed enough to cut into a man's heart; Papa, if you will accomplish this matter this once for me I will never, be the person ever so fine, ever dare to trouble you again." The Minister said, "It is not that I am idle; do you remember in that year about the wife of Lin-chung, how much blood was not expended on it? It is only to take so much trouble for nothing, as I have now to support the families of Lu-chien and Fu-an." Ya-nei said, "No, no; Ch'en is not at all the same as Lin Chung, he is willing enough, only he wants you to say it may be accomplished; can you not say so?" Kao said, "When I see him I shall only thank him for supporting you, but as for that marriage business you must yourself mention it, and if it cannot be accomplished you must not drag me into it." Ya-nei said, "It must be as my father says," and nothing more was said that night. On the next day Ch'en changed his clothes at home and rode his daughter's Szechuen horse, call-

ed a horse-boy and went off to the Minister's house to thank him. He was there told he was out, but Hsi-chen waited his return, till at last he left his card and left a message to see Ya-nei. Ya-nei said, "I must come to my adopted father's house, when I will bring wine and food. Hsi-chen declined and returned, and then giving the horse-boy some money, said, "I want to buy a good horse, but it is difficult to meet with one; do you know where there is one?" The boy said, "I heard them say to-day that by the North bridge Chen died, he had a capital chestnut horse, called the "Clothed with thunder," but his widow being without means to pay his funeral expenses says she wants to sell it. I too have seen it, and it is a rare good one." Hsi-chen much startled said, "Is it not Chen Ying?" "It is him," said the boy. Hsi-chen sighed and said, "I know well enough, he was a very fine fellow, skilled in the military art, and not very old, but his family was poor and his wife weak; well, he is dead then. But whether his horse was a good one, I don't know: am I to buy it now or not?" The horse-boy said, "I don't know." Hsi-chen said, "You wait a bit till I can go with you." Hsi-chen quickly went inside and called out Li-ch'ing to fetch some silver which he put in his breast. He then told the boy to show him the way, and soon arrived at Ying's house near the North bridge; there were only some bare rooms, and all he heard was the wife of Ying crying in solitude inside. Ch'en entered and called to her. The woman dried her eyes and clasping her child to her breast came out and seeing him asked, "Sir, where are you from, with whom do you want to speak?" Hsi said, "My humble name is Ch'en, I am from Great East street; I have well known my elder brother Chen, how is it he is no more?" The woman said, "It is most pitiable; why do you, Sir, come to my lonesome dwelling?" Hsi said, "I have heard my elder brother had a riding horse, you want to sell; is this so?" She said, "Yes." Hsi-chen said, "Is he sold yet?" She said, "Two days before my

late husband's death he put out a notice, but no buyer has come; some came to look but did not see him, saying the horse was not worth much, and I in anger then had him tied up behind; don't tell any one I want to sell him." Hsi said, "Your servant really wants to buy and is willing to pay the price, may I not see him?" She said, "Come and look at him behind the house." The boy was told to wait outside, and Hsi went in with the woman to look; on seeing the horse he was startled, he only saw he was tied to his manger and with his head down nibbling his hoof. He began to feel his body all over. He then asked, why he had been starved till he was so thin. She said, "When my husband was alive, although he much liked the horse, yet he then could not give him a good feed, and when he got so ill how could I attend him; hence he has fallen away so." Hsi then looked at his mouth, "How much do you want for him?" She said, "I won't deceive you, but the price must suit me, for I am a quiet person and will tell you the truth; when my husband was so ill he never said anything about the money; all he said was, if one knowing a horse buy him you must sell him cheapish, but if no one recognises his worth you must starve him and give him no fodder. A few days ago some one advised me to sell him for food, when I could get five to seven taels for him, whereupon I sent him off pretty quickly. At present you, Sir, want to buy him; it is for you therefore to say." Hsi-chen said, "You must not be offended at me." "Why should I?" said she. Hsi-chen, seeing the beast suited him exactly, whispered, "What do you say to one hundred taels of good silver?" The woman was startled, "Is it worth so much?" she thought, so she tried for a little more and said, "One hundred taels is rather cheap; please raise the figure a little." Hsi-chen said, "One hundred and twenty taels." The woman thought to herself, "If I don't sell now he may break off the bargain," so she asked, "What do you want to buy this horse for, Sir?" "I

won't deceive you, Ma'am, but I have a son a Lieutenant in the South camp, he can find a horse to suit him, but hearing you had this excellent beast I am come to purchase him." The woman hearing this said, "Well then, you can take him, but I must have good silver." Hsi-chen quickly went to a shop opposite and got the silver 120 taels, and brought and handed it over; he then called the horse horse-boy to come in to lead the horse out; the woman having got her money and seeing the horse was being led away, began to think of times when her husband was alive, and was unable to prevent the tears running down her cheeks. Old Hsi-chen was very uncomfortable; but the woman said, "There is also a saddle, &c., belonging to the horse, won't you buy them too?" Hsi-chen went to look at them and saw they were torn, and declined them, but told the woman he did not want to annoy her and offered to give more money. He then gave her ten taels in addition; she would not take it and said, "Your slave is grieved at looking at the things, I am not concerned about the amount of the silver." Hsi-chen said, "I give this to you for Chen's sake, to buy some paper money and offerings for him to put on his grave." She then took out twenty more taels and told his horse-boy to go and fetch the above and to keep the change. The woman said, "I will give you the saddle, &c." Hsi-chen said, "I have such at home." He then bowed and took his leave; the woman clasping her child wished him much happiness and said, "Sir, sir, a day will come when I shall be able to recompense you." Hsi-chen told the boy to lead the horse and follow him. The neighbours, seeing what had been done, would hardly believe it. This man is crochety, they said, to throw away thus one hundred and fifty taels for such a beast; why, horseflesh is only worth fifteen or sixteen tsao in the market; the mule of Wang's, the corn-grinder, was bought for sixteen taels, and that beast was much stronger than this horse. The woman

in the meanwhile asked her relations to assist her, and with this money complete her husband's funeral. Hsi-chen in the meanwhile went off with his horse and turning a corner looked out for a tea-house, at the door of which he tied up the beast; he then told the boy to go off, as he would lead the animal himself, "and don't you go and trouble the widow any further." The boy then ran off in great delight to his own home. Ch'en took a cup of tea and took a good look at his horse, and then got up and led him off, and after going a little way turned his head to look. On reaching home he stopped at the door and then led the horse to the back, where he tied him up to a pillar of the verandah. He then called out "Ch'ing, my child, I have bought that horse." Li-ch'ing on hearing this upstairs flew down the stairs and hurriedly asked, "Papa, dear, where is the horse?" and then smiling with joy she came down, and on seeing was very much pleased. "How much silver did you give for him, Papa?" Hsi-chen said, "The exact price was one hundred and twenty ounces, but I added in thirty more, making a total of one hundred and fifty ounces." Li-ch'ing said, "Cheap, very cheap." Hsi-chen said, "Well it is not very dear, is it?" Li-ch'ing said, "No, no, the Szechuan horse was one hundred ounces, and he, though a good horse, could not compare to this one." "But how old is he?" Hsi-chen said, "I have looked, he is about eight years old;" he then laughed and said, "he seems to suit you very well; I will go then to the archery ground behind and let him out in order to try your riding powers." Li-ch'ing shook her hand and said, "He must not be ridden now, he is much too thin; if he is forced to be ridden he will be damaged; he is not now as good as that Szechuan horse; he must be fed up well and then after ten days or so, led out a bit, then your child can mount him and go out for a look at him, Papa." Hsi-chen laughed and said, "Why, you would make a capital groom; but it is late; I will lead him to the stables and give him

a good feed; now that I have such means of carriage I am fairly independent." The surplus of his money he then gave to Li-ch'ing to keep, and led away the horse and fed him. On coming back the servant said, "Kao Ya-nei has come to pay his respects," and hardly had he spoke when Ya-nei came in with Kao Chin's card, saying, "My father could not come himself, owing to pressing public affairs in connection with a military expedition projected against Liang-po-shan, and so he has asked his son to come instead." Hsi-chen said, "What are your principles thus to trouble Ya-nei; come and sit inside." He then said, "Ch'ing, my child, your brother is come." Li-ch'ing from upstairs answered, and after a bit came slowly in. Hsi-chen put on wine and food and instructed his daughter to entertain him. Whilst conversation was going on, Ya-nei seeing the room was very neat and elegant began to praise it, when he saw hanging from the wall a two-edged sword, whereupon he asked, "Is this the property of my illustrious sister?" Hsi-chen, said, "Yes." Ya-nei wished to look at it. Hsi-chen, went to fetch it and put it on the table to be looked at. The handle was bound round with silk, on it were inlaid with two ruddy gold letters Chung Shun, from the handle hung a butterfly fringe, there were two points of the yellow-twisted beard from the mouth of a lion on the scabbard, which was covered with scales of the whale fish painted like flowers, and on the mouth were two heads of dragons; on the outside were fourteen characters also inlaid with ruddy gold; they were: "like the autumn waters for clearness, with an edge that chills with affright; white as the Pi-yu bird's flesh, the rainbow gleams flash out from a body fair as the water lily." Hsi-chen then drew the sword out a little and gave it to Ya-nei to look at. Ya-nei got a chill of fright from the cold steel, and it was blown out round his face till his hair stood on end; looking at it, he saw it was four fingers broad from the edge, and one

finger broad at the back; it was as clear as a mirror and from the distance looked like a stream of water, and it reflected a man's face quite distinctly. With the handle it weighed seven catties four ounces. It was four feet two inches long. Ya-nei said, "My adopted father, where did you buy this sword?" Hsi-chen said, "Buy it, indeed! This has come down to me from an ancestor; it can cut iron and copper like so much wood; my ancestor was a follower of Emperor Ching-tsung in his attack on the Tan yuan, who took him to the frontiers where he slew a number of men with it. After this the sword came to the house; it did nothing but rain and sounds proceeded from the sword; when the old fellow was young he had heard an ascendant say when that sword used to hang up for many years one often by lamp-light saw likeness in it of men standing up, but on looking closer nothing could be seen; when that grumbling sound was heard it often leapt up from the scabbard; this year I think those dead spirits will gradually disperse and the figures of men will not be seen. When my silly daughter regards this like her life and puts it to bed with her when she sleeps. Now the scabbard being somewhat hurt she has just repaired it and therefore hung it up here." Ya-nei said, "As this is so precious to you, sister, I think you can brandish it; will you try?" Li-ch'ing laughed and said, "A sword is a thing to kill men with, there is nothing pleasant in it." Ya-nei said, "My good sister, you don't want me to be hit." Hsi-chen said, "What is your brother saying, my child? brandish the sword a bit." Li-ch'ing, not able to resist this pressing, rose up, rolled up her sleeves, drew out the sword and went down the steps and cleared a space. Kao Ya-nei opened his eyes and saw Li-ch'ing, and he shouted with all his might in her praise. Li-ch'ing having done some sword play, put the sword into its sheath again, let down her sleeves and sat down. Ya-nei said, "Well, you play well." Hsi-chen laughed and said, "Ya-nei, you are blind."

Some more wine was then drunk, and Hsi-chen then again took Ya-nei into the back of the house, where were artificial hills, lakes, stones, flowers and trees, and led him about there by the hand. When it was late, Ya-nei took his leave and went home. There is no need to weary the reader, but after this Ya-nei came every day to Hsi-chen's house, and often brought clothes, delicacies and wine as presents, whilst Hsi-chen served to him wine etc. When Ya-nei did come Hsi-chen never told his daughter to avoid him, and so Li-ch'ing plucked up her spirits and he treated her and she him like brother and sister. They talked about trivial matters, but nothing serious was said. Ya-nei on seeing the cheeks of Li-ch'ing so tender that a breath would injure them, was furious that he could not devour her, as her old father would come bothering in between them; once he indulged in loose talk, and Hsi-chen seeing the colour on his daughter's cheeks, turned off the matter by some light remarks. Li-ch'ing too remembered her father's commands and kept down her anger. Ya-nei now only thought of hurrying on San and Hsueh to propose marriage, but they exhorted him to restrain himself a bit for eight or nine days. Hsi-chen said to his daughter, "My services are more than half rubbed off, and as long as that animal does not come to propose marriage it will be all right. Everything will be ready in a few days, and then we can go in to the old lady's." Li-ch'ing said, "Your child wishes much to go away very soon; I cannot endure this much longer." Hsi-chen said, "My good daughter, after a day or two you must decline to see him from sickness, and so avoid him." Ya-nei then came again and Hsi-chen ushered him in. Ya-nei brought a piece of green jade and a pearl and said, "I present to my illustrious sister some marriage presents." Hsi-chen said, "Why should you go to such an expense?" and told Li-ch'ing to take it and thank Ya-nei. He said, "Why should a sister thank her own brother!" The whole party then laughed

and talked, and wine was drunk till Ya-nei was half drunk, when the servant came in and said, "Mr. Chang has come to take leave and wishes to see you, Sir; he is now in the front room." Hsi-chen said, "All right, you mind your business, I will come directly." Hsi-chen put on his Taoist robe and said, "You two drink your wine—a guest calls me." He also told the nurse to attend on them carefully and not to go away, and he himself went off. Ya-nei seeing the old boy was really gone, grew very courageous and grinning began to stare at Li-ch'ing. She could not endure his gaze and smiling bent down her head. Ya-nei seeing the smile could not contain himself for delight; he felt enervated all over, and his lewd courage became vast. He tried then to hook his foot round that of Li-ch'ing, but the eight fairy table was too broad, and Li-ch'ing's two feet were coiled round her chair so that he could not reach them. Ya-nei then cried out, "Sister, let us go and amuse ourselves in the artificial grotto behind." Li-ch'ing said, "No, it would be improper, but you can go yourself, brother, as you know it well enough." Ya-nei said, "I have heard your archery ground is an excellent one, but I have not yet seen it, won't you take me there?" Li-ch'ing said, "We must wait till Papa returns." Ya-nei seeing she would not move asked the nurse to warm some of this wine; the nurse lifting the wine-pot, said, "It is hot enough still, why should I warm it." Ya-nei said, "Sister, your wine is cold, I will change with you, and he took the cup holding the remains of her wine and drank it all off."* He then took the pot from the nurse's hand and poured out a cup full, he himself tasted, and then handed it with both hands to Li-ch'ing saying, "Sister, taste your brother's warm wine." Li-ch'ing could sit still no longer, being thus incited by him again in this way, and not being able to bear it stood up, the blood surging up all round her ears and face.

* A most improper proceeding in company with a lady.

She hated him so that she would have liked to kill him, but she thought a bit and called to mind her father's repeated warnings, so she contrived after one or two efforts to restrain herself and went aside and sat on a chair, with her head bent down, not saying a word. Ya-nei, seeing she was not pleased, would only drink more wine. Hsi-chen having seen his friend off hurried back and saw his daughter seated apart, with Ya-nei drinking by himself. On seeing him Ya-nei said, "Sit down." Hsi-chen said, "Why, my daughter not accompanying you but sitting on one side; you are both one family, don't be so shy." Li-ch'ing said in a low voice, "My brother wanted me to drink from his cup and I could not resist otherwise than by moving off;" she then rose up and said, "Papa, brother wants to go and amuse himself in the archery ground." Hsi-chen said, "Very good, let us have the things moved to the summer-house there." All three were going off when a servant said, "A bodyman has come from His Excellency, asking Ya-nei to return immediately on important business." Hsi-chen said, "As this is so, you, Ya-nei, must come over another day; the peach blossoms will not be all gone by then." Ya-nei said, "I have eaten nothing and must go." Hsi-chen went with him to the door and then coming back said, "My child, what did that brute say to you just now?" Li-ch'ing shook her head and said, "Never mind; who was that guest who came just now? you, Papa, were with him an endless time." Hsi-chen said, "It is Mr. Chang who is going to Chiu-chow-fu; I asked him to take a letter, my child; when that brute comes again you must avoid him; I will make excuses for you." To return to Ya-nei going home; when he got there he determined to finish up the matter and summoned San and Hsueh, when he said to them, "I shall die, my life will not be a long one." San and Hsueh said, "Why does Ya-nei talk thus?" Ya-nei said, "Pooh! you do not take any share of my trouble on yourself; she will not consent

and I am at the end of my plans; how many more days am I to wait on this chaste whore? That girl haunts me in dreams; I can never be absent, and now the soothers of passions in my home no longer delight me; a little pastry is all the food I want; the fish may hang till it stinks, but the cat still will grow thin: what have you two now to say?" The two brainless asses said, "Ya-nei, do not be angry, it is not that we have done nothing but that in this business, the hawk must have a long string; as Ya-nei talks thus, we must complete our work." Ya-nei said, "Very good, you do not generally act wrongly," and so he went in feeling very uncomfortable. The two brainless asses flew off to Hsi-chen's house to see him. Hsi-chen said, "It is long since I have seen you." They both answered, "Yes, we have not been here for some time. To-day we have come to wait on you and also on account of an important matter." "What is it?" said Hsi-chen. The two answered, "We have come about the betrothal of your darling young lady, but do not know if you will assent." Hsi-chen laughed and said, "I am much indebted to you two gentlemen, whatever you have to say cannot I should think be wrong, but whose family do you come from?" San said, "Lieutenant, you can guess." Hsi-chen looked up and smiled and said, "I fear I can't guess unless it is my adopted son looking thus on high."* The two burst out laughing, "You, old gentleman, are a god indeed, but what do you say anent this marriage?" Ch'en said, "I hear Ya-nei has two real wives already, what then does he want my daughter to be?" San-kao said, "Please listen, Sir; although Ya-nei has two real wives yet he offers incense for three † branches of the family. His Excellency is the second branch. Of the

* A pun. Ya-nei's surname is Kao (high).

† This refers to a case where there are eight brothers and two have no children. The one who has offspring can have his son wed three wives, whose children shall respectively belong to each brother. That is, they can sacrifice to him when he is dead.

two ladies one belongs to the first branch, one belongs to the third branch, so that His Excellency is the second branch, and for this one nothing has been settled. If you, Lieutenant, will consent, your darling will be His Excellency's own son's wife, and not at all in the same position as the other two. What is your honoured meaning?" Hsi-chen said, "I really won't deceive you two gentlemen; an old fellow like me is very agreeable to such a marriage, but my rank is not at all equal to that of His Excellency." San said, "Lieutenant, don't talk like this. His Excellency is on very friendly terms with you, how can you then allude to differences in rank? you must please consent and His Excellency is sure to be well pleased." Hsi-chen said, "If this be so, I much depend on your energy, only I have still three matters to ask for, but I don't want to exact any conditions. If His Excellency consents, not only this little maid but ten others would I willingly grant. If he can't consent, I without I hope being accused of contumacy must refuse assent." San and Hsueh said, "Please inform us." Hsi-chen said, "One of the three things, there is no need I think to discuss, and I feel sure His Excellency will agree to it. I have no son and depend solely on this daughter of mine. If Ya-nei becomes my son-in-law he must regard me as his adopted father, and I in after years shall depend on him." San and Hsueh said, "There will be no difficulty about this." Hsi-chen said, "The second affair is that my daughter, although she is the third to enter his family, yet I hear Ya-nei will soon be selected to be Prefect, and the violet patent, for a wife of the fourth rank, I first wish to be given to my child. The third matter is that I am by nature very fond of delicate living; that Hsu Ming pavilion at the back of His Excellency's garden, must be given me for a retired dwelling. If any of these three things are not granted there is no room for further discussion." San and Hsueh consulted together and then said, "This, we can give no deci-

sion about, but we will go and ask His Excellency." The two went off and told Ya-nei, who was as delighted as a lion rolled up in a ball; "what difficulty can there be? what difficulty? but I am miserable here about one thing;" "What is that?" said they. Ya-nei said, "That girl's face looks as cold as snow, she puts on stupidity and clothes herself with obstinacy; I fear she is not up to the business, and will not be pleased at being married." San Kao said, "No, Ya-nei, don't you know she is a pure innocent home-bred girl, not at all like those three-and-four-rooms people who meet you half way; when she is your wife, she will be the same as others." Ya-nei then led the two to make their request to Kao Chin. The two first conditions His Excellency agreed to, but as to his request for the pavilion, he gave an empty consent and said "When she has come over to our family we will think over the matter." Ya-nei was much pleased and told San and Hsueh to go and announce the matter to Hsi-chen, and ask him to choose the day, whilst he would await the answer. The two were gone for four hours, and then they came back and said, "The affair has been settled." Old Ch'en says, if the day is postponed too far off, the weather will be too hot: if too near there will be not time sufficient to prepare the marriage presents; he has selected the fourth day of the fourth moon for sending betrothal presents and the 10th for blending the cups (*i.e.* marriage), and Kao Chin said, "If this is so, it is very well, and you two had better do the business together, and order a feast to be prepared, but first thanks are due to you two match-makers." Kao Chin then told Ya-nei to accompany the two to the feast, and at night time they returned home. As to San Kao he was thoroughly drunk, and he had just got home and was sitting down, when the servant said, "The Master has come, he has just arrived." San, on hearing this, staggered to his feet, and said, "Ask him to come in and chat."

Now San was a second son, and had an elder brother called San Ching, a man full of wiles and stratagems from top to toe; he was well acquainted with the military art and with every mode of fighting; he knew everything, but was not an upright man. He was Kao Chin's chief hanger-on and sharper; and he was consulted in any business Kao Chin had for destroying or ruining any one; he settled the matter, and no mistakes then ensued. Hence Kao Chin was much pleased with him and wanted to promote him to be a Sub-Prefect, but he refused all office and only lived in Kao Chin's mansion, where he contrived to get plenty of scrapings and to get his living off fraudulent squeezes. Kao Chin never would let him go, and all in the capital feared him; he was called San, the prickly hedgehog. He had now returned from performing, at the instance of Kao Chin, some public business, but as it was night he could not enter the mansion. The two brothers thus met at night and talked about the hot and colds (various things that had happened). San Ching asked

what had been going on at H. E. San Kao said, "No very important affair, only to-day I have got, for the son, a little girl both obedient and sprightly who will soon be his, and he must thank me not a little for it." San Ching said, "Whose family does she belong to?" and his brother then told him the whole affair about Hsi-chen from beginning to end. San Ching shook his head when he heard it, and said, "Don't be pleased in such a hurry, there is bound to be some deceit here; it is only a device for delay." San Kao gave a grunt, and said, "I never guessed there could be such a plan, perhaps he intends his daughter to commit some violent deed." San Ching said, "She won't injure any one, only fly off as far as she can go; you are exerting yourself to no purpose; and will be well laughed at for your gains; wait till I have seen Kao Chin to-morrow, and criticized the affair. I will then have ready another plan and so clip their wings that these people will be unable to fly off. You are drunk now; go off and sleep; to-morrow I will talk with you."

A CHINESE PRIMER.

"Frensch sche spak ful faire and fetysly
After the scole of Stratford atte Bowe,
For Frensch of Parys was to hire unknowe."
CHAUCER.

It would doubtless be very interesting to students of the nineteenth century, to be able to peruse the old world hand-books, the manuscripts written in crabbed monkish Latin, by the aid of which Chaucer's dainty nun endeavoured to acquire a knowledge of superfine French. Failing this however it may be permitted us to doubt whether, in spite of all the intellectual progress which has marked the flight of time, we have improved to any very great extent the methods used by our ancestors in learning a tongue

other than our own. The kindly sarcasm of the poet is as true and as pertinent in our day as when five centuries since he let fly the light shafts of wit, at "the scole of Stratford atte Bowe," where religious candidates received the needful polish which was to fit them for their profession. They learned indeed to speak French, but it is very evident that they would have been sorely at a loss to make themselves understood in Paris. The poet's keen perception divined that the art of speaking a language

can only be successfully acquired amongst those who use it as their mother tongue. Schools and colleges, books and tutors may help the student to read, and even write in a measure, any language under the sun, but he who expects in addition to speak intelligibly as the result of a systematic study of tones and forms, and artificial combinations, instead of getting saturated with the living tongue of the people, is only preparing disappointment for himself. I recall an old Peninsula veteran who used to tell of his pride as a youngster, when going to Spain, in the fact that he could read Don Quixote in the original with tolerable ease. His first attempt however at ordering dinner for his party in the vernacular resulted in his receiving the humiliating rejoinder from the mystified attendant, "Will the Senor be good enough to speak English? I do not understand Italian!"

These reflections have been occasioned by the contrast exhibited between one of the first, and the latest contribution towards the study of Chinese generally, and of Cantonese in particular, which now lie before us—the one the well known Chrestomathy of Dr. Bridgman, 1841; the other A Chinese Primer by Dr. Burdon, 1877.* During the six and thirty intervening years we remember but few works of this kind which have made their appearance, and of these some are now out of print, *e.g.* Dr. Williams's "Easy Lessons" 1842 and "Beginner's First Book" 1847. Dr. Devan's "Students' First Assistant," followed by the Rev. W. Lobscheid's Grammar 1864, also a small volume of "Easy Sentences for Beginners," and latterly by Dr. Denny's "Handbook of the Canton Vernacular 1874," are the principal of these which remain, and doubtless familiar in some measure to all who have tried to learn Punti. They all have this in common, that they profess to be intended to be placed in a student's hand as first books. Dr. Devan's aim was to furnish

a stock of words, arranged under different headings so as to be easily found, beginning with nouns, apportioned to their proper categories, and then in succession lists of the different parts of speech, each section being followed by illustrative sentences. In fact a Primer, grammar and vocabulary in one,—the whole exceedingly cumbrous and ineffective, recalling those continental conversation books, in which the particular phrase wanted at the moment was never to be found. Mr. Lobscheid's Grammar in two parts, whilst containing a large amount of valuable information both as to classic and vernacular, presents it in so chaotic a condition and so intermixed with crude theories on irrelevant matters as materially to interfere with its usefulness. It recalls vividly the eccentric author's manner of advising new-comers to carry about note book and pencil and ever to be on the look-out for contributions towards a Grammar of Chinese. The Handbook of Dr. Denny follows the plan of the Chrestomathy in giving a large repertoire of well-chosen sentences, but purposely gives the Grammatical information in detached yet consecutive fragments, possibly with a view to its easy assimilation by tyros, but most painfully reminding any one wishing to consult it, of a child's dissected puzzle. The Chrestomathy aimed at teaching classic Chinese systematically and progressively through the medium of the Canton Dialect. These later works aim rather at teaching the dialect as an introduction to the *man li*. In this I think they are right. The student who has first acquired the power of freely conversing with his teacher in the vernacular will find his progress much facilitated in mastering the terse style of *man li* or classic. Still I must confess that there seems to me to be room for a more systematic work on the study of Chinese than any yet published, leading gradually up to the classic through and by means of the vernacular, yet keeping them both quite distinct—a manual which shall provide a sufficiency of thoroughly native sentences,

* A Chinese Primer. Compiled by J. S. Burdon, Bishop of Victoria. Hongkong, 1877.

to exhibit progressively the idiom of the language, and treating also of the Grammatical principles which extended analysis and comparison show to underlie the same. The classifiers, numerical categories, and compound verbs should all be fully displayed in such a work, advantage being taken of all previous labours which could in any way throw light on the several portions I have indicated. Where it seemed desirable only to present a portion or outline of any subject, references should direct the enquirer to the best and latest authority, and accuracy in detail should be deemed a first essential in every part.

Any one expecting to find something of this sort in Dr. Burdon's new Primer will most certainly be sorely disappointed. It is evidently only a part of a scheme for the study of Chinese as Dr. Burdon thinks it ought to be studied. Writing exercises, as advertised by the Preface, are provided in a separate volume, and an adaptation of Wade's forty exercises are to complete the work, and supply also the much-needed sentences to exemplify the use of the material contained in the part already published. It being the case that there exists no standard to show what a Primer of the Chinese language should be, every one is free to follow the bent of his own mind in devising a plan for learning or assisting others to learn it. Dr. Bridgman recommends the use of colloquial sentences, which the student should analyse by the aid of a Tonic Dictionary, not aiming at *quantity* but *thoroughness*—"non multa sed multum." That this principle has been found excellent in practice, is shown by the fact to which I have already alluded that in most instances it has been followed by writers of books for beginners. Mr. Ross also has framed his recently published Mandarin Primer on the same principle. Dr. Burdon however, as the result of his extended experience of Chinese, during more than twenty years past, presents us with a Primer of 50 pages to be committed to memory, in which *no sentences*

and no grammatical rules whatever are given. We have here, it appears, a return to the exploded educational systems of the last century, which demanded that the pupil's memory should first be surcharged with categories, before any attempt was allowed at combining words into sentences. "In seeking," says Dr. Burdon, "to acquire the language, commit much to memory. Learn off by heart the Radicals, their number, form, and meaning; the numeratives with their examples, the groups of words, &c."—the &c., standing, we opine, for either the weights and measures, or the so-called list of Canton equivalents for *man-li* expressions with which he concludes. How opposite this to the advice of Dr. Bridgman, "Special care should be taken not to overburden the mind. By attempting to compass too much at once, the memory is weakened, the intellectual faculties are fatigued, debility and disgust ensue," &c.,—a good description of the result to be expected in the case of any one attempting implicitly to follow Dr. Burdon's directions.

I can hardly conceive a work more calculated to depress and daunt the would-be student than the endeavour to charge his memory with these disconnected lists. He might as well begin in the Chinese manner with the Three-character Classic. If it is what its name imports this Primer is a book to be mastered before any other, a book that shall initiate the learner into the elementary construction of the language. But I venture to say that after painfully committing it to memory any one would be as far from talking Cantonese as ever he was. In fact he would still require an introduction to Chinese. Just as some of our natural philosophers, finding great difficulty in realizing the conception of a first-man fully matured at his creation, seek about for traces of *pre-adamite* man, so will intending students of Chinese on looking into this primer cast an anxious eye around for some preliminary primer or book before the first! The fact that the work opens with the Radicals

presupposes a previous acquaintance with characters, or is based on the misconception that radicals are to the Chinese, what alphabets are to Indo-European languages. A man may write and read much Chinese correctly without knowing anything of radicals as such, and the acquisition of these may fairly be deferred until several hundred common characters are known and the classification of a Tonic Dictionary is found insufficient for the student's wants. A few days' practice in classifying characters with which one is already familiar will do more to fix the radicals upon the mind than months of laborious effort to learn them by rote. But what shall I say of the mistakes, which disfigure this new list in a work intended for beginners? Dr. Burdon informs us that his work is "little more than a compilation," but that "little more" includes, I presume, the deviations from existing authorities which he here introduces—deviations which result in grave inaccuracies.

Informed at starting that "Those radicals marked C are ONLY used in combination," we proceed to glance through the list and find 七 21; 幺 52; 无 71; 爻 79; 爻 89; and 阜 170, so marked; the fact being that they are all used, and some very frequently in the Classics, as a reference to Kanghi or Dr. Legge's Indices will at once show. On the other hand Nos. 43 尢; 122 网; 141 疋, which are only used in combination, lack the mark which should point this out. For No. 165 a wrong character is given thus, 采 *pin*² to separate, whereas this character is 'ts'oi to pluck, or take by the hand, and has 采 *pin*² the right character for its radical. The meaning of 154 貝 is given as *pearls*, whereas it should be either *cowries* or, as a radical, *precious*; 89 爻 is rendered to *imitate*, the radical meaning being *blending*, and 192 鬯 is translated *sacrificial herbs*, but should either be *fragrant herbs* or "herb flavoured spirits" (See Dr. Eitel's *Dictionary* or Dr. Legge's *Shoo*). Lastly No. 120 糸 should have *mik*₂

for its sound and not ʃsz. I am the more surprised at these errors as Dr. Burdon seems to have taken advantage of some corrections which Dr. Williams has introduced into the list of Radicals in his Syllabic Dictionary, e.g. No. 178 韋 *Wai*, correctly rendered *leather* or *soft leather*. Why again should Kanghi's first definition of 示 113 be persistently overlooked and the second sound only given when the frequent use of this radical in combination so clearly requires, that we give it its true value as 示 *K'i Spirits of the Earth*, instead of *Shi*² to *admonish* or as Dr. Williams corrects *an omen*. The forms 礻 and 礿 are always used in combination for Nos. 162 and 163 or 170 respectively, not merely generally. These things may appear trifling in the eyes of some, but students will not think me hypercritical in pointing out these oversights in a work intended for beginners, in which accuracy is of prime necessity. Perhaps Dr. Burdon thinks with Martial—

"Turpe est difficile habere nugas
Et stultus labor est ineptiarum."

However that may be, I am sure most readers will agree with me that it is no trifling matter to be put on the wrong scent by one who ought to be an authority in these matters; and I may dismiss the radicals with a reminiscence of a Sinologist in high position, whose temper was occasionally ruffled by the difficulties attending their use even after long acquaintance. A new comer presented himself as having just arrived from England and was asked, "Have you done anything yet towards learning Chinese?" "Not much," was the reply; "excepting trying to learn the radicals." "Very good! do you know their use?" "I can't say that I quite understand it yet." "I will show you, you see this character," said the great man. He ran his finger down a page of Chinese, and passing over one or two as being too simple, stopped at a complicated mass of strokes, "Well I want to find this in the dictionary, so I look at it and see that the radical is such and such and count its

lines and turn at once"—suited the action to the word; but here occurred a pause, and with a smile, "Oh, I see I must have taken the wrong radical. Yes! this must be the one, and so many strokes, here we shall have it;" but no, the oracle was again wrong. "You see it is sometimes difficult to tell which is the radical," said he grimly. A third attempt failed likewise; the book was closed and hurled into a corner with the remark, "There, Sir, you see the use of the radicals; I have been at Chinese for twenty years and can't find a simple character when I want it; good morning!" Let not any young student who has followed me so far be disheartened by such a story. All who have achieved a position as Sinologists have experienced something of the same sort, and that not once or twice only.

The Bishop is to be complimented on his selection and arrangement of the studies for the sounds and tones of the dialect, only remarking that it is one thing to be able to give the correct tone of every individual word and quite another to connect and use them in sentences as a native does. Power to do the latter may be acquired long before the memory will enable the former to be done. The daily repetition of sentences after a teacher is of far more importance than that of single words. Children speak correctly long before they can analyse the sentences they make use of. The remaining 30 pages of the Primer are to my mind most mystifying. If anything is worth learning in Chinese it is worth learning thoroughly. Why then should we have here put before us fragments of weights and measures, a defective list of classifiers, and a mere sprinkling of the numerical categories. Take for instance weights and measures; under the head "length" is inserted a very useful fragment of information that the Chinese mile 里 *li* is a little more than a third of an English mile. But why does Dr. Burdon put in the 里 here, omitting the necessary links to show what constitutes a mile or *li* and without reference also to the

number of *li* forming a league or 塘汛 *t'ong-sun* which so often occurs in conversation under the form 一舖路 *Yat-p'o-lo*? From land measure the 分 *Fan* and 角 *Kok* are both omitted (the former occurring in books, the latter more frequently in *Tsuk-wa*), whilst no mention whatever is made of Dry Measure. It must puzzle a beginner also to be told on one page that one 兩 *Leung* is an ounce and on the next that 16 of these make 1½ English lbs. The student must constantly feel when acquiring knowledge in this irregular way the uncomfortable conviction that he will have to go over it all again and seek elsewhere for a text book on which he can rely.

Let us now proceed to examine the classifiers or numeratives of which Dr. Burdon only gives 50, whilst Dr. Denny for instance enumerates 72, Lobscheid 75, and Dr. Devan 81. It is very difficult to understand on what principle any should have been left out, or if any are deemed superfluous what has governed the selection. These surely: 札, 場, 重, 款, 行, 頁, 舊, 羣, 片, 部, 本, 雙, 啖, 筴, 點, 團, 隊, 段, 席, 餐, 圓, 層, are as important as some which duly appear. Why, again, are some translated, whilst others are not? such want of system is very irritating to the earnest student, sending him again and again to the very dictionary whence these are said in the Preface to have been extracted to be put into more convenient form. In one place 椿 *Chung* is wrongly given as the numerative of affairs, it should be 宗 *Tsung* according to Dr. Williams. As to 道 *Tō*, Dr. Burdon makes a mistake when he places it as the classifier of bridges, rivers, doors &c. It is undoubtedly right as the classifier for an Imperial decree, but in the other cases the correct character is undoubtedly 度 *Tō*, a

* Things in bundles, heavy showers, a series, sections, things in rows, strips, lumps, flocks, slices, volumes, acts of plays, couples, mouthful, spots, dots, clods, groups, sentences, feasts, meals, circles, stories of houses.

measure, to pass etc. in accordance with Canton usage, *malgré* the Syllabic Dictionary. The numerous examples given under many of the best known classifiers will no doubt be very useful, but here again we miss any indication of the various values of the several examples. *Man li* expressions and *Tsuk wa*, common and uncommon, are mixed up in the same group, the student being left to pick his way as best he can without a note to guide him. We miss, for instance, 一對對 *yat, tui' tui*, a pair of scrolls, a most common expression; whilst 座 *tso²* in connection with house and pagodas would not generally be understood; 一枝文塔 *yat, chi man t'áp*, would be recognised everywhere, which would not be the case were *yat, tso² t'áp* used. Under 頂 *ting* it is marked that the colloquial pronunciation of 帽 *mò²* is 'mò, the *ha hü shing* being changed to *sheung sheung*, but it should also be remarked that at Canton the *sheung sheung shing* is used for the little round summer-cap, whilst the *ha hü shing* is always used for the massive rain-hat.

After the classifiers Dr. Burdon gives the "Groups or families of words," or as Mr. Mayers calls them in his most valuable *Manual*, "Numerical Categories," and recommends the learner to be ever on the watch for them. Let the reader try to picture if he can his feeling of disgust if, after some months of laboriously collecting what he could of these according to advice so given, he were to discover that a magnificent collection already existed of over 300 in an easily accessible form, with references also to the authorities to be consulted for information about them. I can hardly think that Dr. Burdon is really unaware of the existence of the Chinese Reader's Manual, or he would surely not have contented himself with so poor a collection, between fifty and sixty only, when hundreds were at hand. Amongst these which he gives some are introduced which only occur in *tsuk wa*, which would by no means be recognised by natives as belonging to the

authorized Categories; these ought to be kept by themselves, e.g. the 四知 or "four knowledges," p. 42, 四大症, or "four moral diseases," 四窮民 "four miserable classes." These groups are not known by these titles, and it is calculated to mislead the student rather than help him, to place them in the midst of other well-known categories: 四民; 四業, are given as titles for the four classes of people; the first character, I believe, is quite erroneous, it should be 庶, 士爲庶民之首, whilst the second title is not used as it stands but is an unauthorized contraction for 四樣事業 *sz' yeung² sz² ip²* by which are indicated four popular pictures called the 漁, 樵, 耕, 讀 *káng tuk*, that is to say the fisherman, woodcutter, farmer, and student. The 六合 should read 東, 南, 西, 北, 上, 下, and be termed the six cardinal points, whilst those the Bishop gives with 天 zenith and 地 nadir instead of 上, 下, should be named 六極 *luk² kik²* or six Limits of Space. (Mayers, p. 322 and 323). It should also be pointed out that both of these titles have other and different groups under them, as have several other of the titles given in the Primer., e.g. 二帝 the Bishop calls 堯, and 舜, *iu* and *shun²*. But most people would understand the reference to 文 and 關, the gods of literature and war.

The 五服 or five grades of mourning present one of the most hopeless muddles I have ever seen in an educational work, the Bishop giving them as 三年; 期; 大功 (which he gives as 5 months); 小功 (which he calls 3 months) and 總麻 light mourning. Dr. Williams, p. 461, under 功 gives the correct period for 大 and 小 as 9 months and 5 months respectively, and p. 834 the fifth grade as 3 months mourning for the fourth generation; whilst Legge's Classics, Vol. I, p. 83 note, give us the proper names for the first and second

of the 五服, viz. 新衰, and 齊衰: duly to be found in Mayers, p. 312.

We are sorry also to see that contrary to established custom we are instructed to add *king* after the names of the four classics, the *Shi*, *Shü*, *Yik*, and *Lai*, it being well known that whilst the first three always have *king* added to them the last is invariably termed the 'Lai ki' 記. Under 五紀 the Chinese characters are correctly given as in the Shoo King, but the translations make nonsense of them. The Bishop says they are "used by geomancers," which is not the correct rendering of 災命 *sün' meng*², or fortune-tellers who do make use of them, but a reference to the 五紀 is always to be understood of the classic use; 歲 instead of being rendered "year of one's life," should be a revolution of the seasons; 星辰 is not "the star of nativity," but the stars and the zodiacal signs, and 歷數 instead of being termed "disposal of times, destiny," should be calendaric calculations. (Legge's Shoo, p. 327 note).

On page 46 a similarly misleading remark is made as to the 八卦 ("used in fortune-telling.") It would be equally true to say that it is used in everything in China. It is the basis of the oldest classic, it underlies all the philosophy and comes to the surface in all important events of life. By the way 兌 *tui*², marked as No. 8 under this heading, relates to *vapour* not to *mixture*. Again page 40 under the heading "*six old wives*" 六婆 erroneous meanings are given to 師 and 虔 respectively; the first is known as 覲婆 *'sheng p'o* and her occupation is to act as a medium and consult the spirit of the departed, whilst the second is called 拜神 *a p'ai' shan p'o*, that is a substitute for women in worship.

These are a few of the graver errors which mar by their presence the usefulness of this little manual; we have noted several others but fear to weary our readers. Why are beginners to hear nothing of the 兩儀 or the 二氣, the 三爻, or 三伏,

or 三元? The 三合 are indeed there under another name, but they have also two other titles which might profitably be mentioned, viz. 三極 and 三儀. The 四宮 and 四靈, the 五星 Five Planets and the 五帝 associated with the same, the 六氣 Six Influences and the 七佛 Seven Buddhas, the 八神 or Eight Gods (beginning with Dr. Burdon's favorite 天主) the 八仙 Eight Immortals; the 八字 or Eight Cyclical Characters, the 九流 or Nine Schools; these certainly deserve as much attention as those selected for the Primer. I forbear, it is very clear to me that Mayers' Manual has not been consulted in the preparation of these lists, and I can but express my surprise that the learned Bishop has not yet made the acquaintance of so extremely useful a work, which would have added so much to the utility of his own production. It is an old saying "*compendia dispendia*," and holds true in Chinese as in other literature. No thorough student will rest satisfied until he has in his hand the clue at least to the ultimate authority in these things, then, sure of his ground, he may advance with confidence. Those who like our author have been engaged in literary research, best serve the rising generation of Sinologists by indicating plainly the authority for whatever is liable to be challenged, thus they will prove real benefactors to their race and deserve the gratitude of those who will be glad to avail themselves of their disinterested labours. But let us have no more stunted, inaccurate, confused and awkwardly arranged chapters like this of "groups of words," rather let the effort be to improve on what we already have, the fruit of past and difficult research.

Of the concluding article on Translation from Book-style and Mandarin into Colloquial, I find it very difficult to make anything satisfactory. So far as it concerns Missionaries in their peculiar calling, I

abstain from comment; each profession knows best what is best adapted to its requirements; but can it be otherwise than misleading to any beginner to be told that "easy and correct power of translation" (I think power to translate easily and correctly must be meant) "will be found to be the result of a *few months'* patient persevering practice, after the student has acquired say a thousand characters?" To avoid the direct *argumentum ad hominem*, I will ask Dr. Burdon, whether he ever, in the whole course of his experience in China, met with any one who exemplified the statement? And when he asserts that Mandarin or *Kün-wá*² requires so little alteration to change it into Cantonese, "that the difficulties are really very few, even in the case of one who knows nothing whatever of Mandarin," who can without difficulty repress a smile? With all due deference to the Bishop, does it not seem a rather heavy draft upon the credulity of the public? It would appear as if, so far is a little knowledge of Chinese from being a dangerous thing, that the less you know the better, if with confidence and satisfaction (to yourself) you desire to speak Cantonese. The rising generation of Sinologists who will doubtless carry all before them, is quite to be envied, if, taking Dr. Burdon's words *aux sérieux*, they only exhibit sufficient of that unbounded assurance which such statements are calculated to foster and encourage. It is difficult to imagine how, after a few years' experience of the Southern dialects, Dr. Burdon can so entirely differ from Dr. Williams on this point. In the preface to his Syllabic Dictionary Dr. Williams points out that the differences are *idiomatic* and on this account that Kwan-hwa is *unintelligible* in Canton, whilst so *marked* is this difference of idiom that it *has even* engaged the attention of native philologists. The *divergences* from the general language or Kwan-hwa, says Dr. Williams, are *almost endless*. Will it be credited that it is an easy task for any one to stand up and read off Kwan-

hwa in intelligible Cantonese? That the work of translation is one requiring great tact and great experience few know better than Dr. Burdon himself, who has earned a certain reputation as a translator. Why then run the risk of depressing and disheartening beginners at the very time when, after some months of hard study, they find the real difficulties of Chinese looming up portentously before them, by leading them to think that they ought to be able to do that which they feel is utterly beyond their power?

The whole article is a literary curiosity. I have read and re-read it, and brief as it is, am by no means certain that I understand it. It opens with the statement that "The *only* style *allowed* by the Chinese as proper for Books is what is called the 文理 *man-li* or literary style; this is exceedingly *terse*," &c. Next we are told that an easier style, *allowed* by educated Chinese under certain circumstances is Mandarin (*Kün-wá*). But on the next page we are informed that "Chu-fu-tsz, the Prince of Chinese Writers," used "a very simple, redundant *man li* as like the colloquial as possible." Now I should like to know how it is that if only *terse man wá* is allowed, Chu-fu-tsz can be the "Prince of Writers" with a "simple redundant" style. I feel unable even to comprehend these two adjectives when so combined, for they seem to negative each other; redundancy in English tends to obscurity, and simplicity to plainness, but it may be otherwise in Chinese. Of one thing I am certain that Chu-fu-tsz's writings are by no means easy of comprehension by the uneducated masses, and if Bishop Burdon's contributions to Christian literature are in the style of that great writer they will undoubtedly command the respect even if they do not carry conviction to all gifted with a "taste for good Chinese." Meanwhile I suppose that those of his missionary brethren (at whom he seems ever ready to throw stones when he has the chance) will go on using vernacular books

without greatly caring what the educated native thinks on the matter. If missionaries wait to use methods which seem suitable till educated Chinese are other than "very much opposed" to them, they will have to lay in a large stock of patience.

The specimens which Dr. Burdon gives of what he calls Cantonese colloquial equivalents for *man li* and Mandarin phrases, which are to be used in the mechanical manner he advocates so strongly, do not inspire one with much faith in him as an authority on the subject—the conjunction "and" is twice translated by 同埋, which can only be properly used when "and" means "together with." "Mutually" is twice rendered 大家, which means the multitude, 相 is the recognised colloquial equivalent; for "Kingdom" is given 國度, which would be quite unintelligible in ordinary conversation, as any one can speedily discover. For "to bind (as a girdle)" 束 one should say 綁住; and "that is" instead of 就 should be 就係. For "to have leprosy" which should be rendered 發瘋 or 發癩瘋 Dr. Burdon gives 生癩 an expression used of an eruption of small pustules, a kind of itch disease. "Caused him to have spasms" is rightly 縮攣一陣好似抽筋 the expression given 抽埋一吓 means "move this away." "To be cast into prison" is 被監禁 not simply 收監; "to be sick" is 有病 not 生病 which means "to be taken ill," whilst for "he straitly charged him" either 懇切囑咐 or 叮嚀致囑 would be an improvement on 仔細叮囑. Bishop Burdon in these

pages has given good proof that two years study of Cantonese, with twenty years of Chinese scholarship to boot, will not enable anyone to say with authority what really constitutes good vernacular. As there is no *royal*, so is there no *episcopal* road to Chinese. The acquisition of a dialect requires as nice and accurate study and as much concentrated labour as the highest *man li*.

The best fate that could possibly befall Dr. Burdon's Primer would be its relegation to the limbo of literary oblivion. Best for the author's fame and for the peace of mind of future students of Chinese. It is a compilation, and to this fact some of the errors may be owing, but as D'Israeli says, "Abridgers, Compilers and Translators are now alike regarded with contempt; yet to form their works with skill requires an exertion of judgement, and frequently of taste, of which their contemners appear to have no due conception. Such literary labours it is thought the learned will not be found to want; and the unlearned cannot discern their value; still if undertaken at all they should result in works which the learned may with confidence place in the hands of those whose feet stand where theirs were once planted, at the foot of the eminence which leads to knowledge if not to fame."

A thoroughly satisfactory Primer of the Chinese Language is yet a desideratum. Should such appear it would meet with a hearty welcome; meanwhile let Primer writers lay to heart the sage remark of Mencius 博學而詳說之將以反說約也.

S.

THE LAW OF INHERITANCE.

(Continued from Vol. V., page 251.)

DECISION OF CHANG MEI YEN.

Recovery of Debts—Guarantee.

The prostitute Chang Yu appears to have borrowed Tls. 24 from Yang Mei-yu, and although a number of years have elapsed has not paid it.

Being much pressed to make payment, one Chu Shêng-ming, a dissolute fellow, who had some acquaintance and connection with her, took pity on her and made himself responsible in her place.

We know the proverb, "A thousand taels of gold for a smile;" but he should have considered his ability first, and cannot claim that he meant nothing when he acknowledged his responsibility. As a deed appears to have been drawn up at Shêng-ming's request, the creditor is quite right in bringing his claim against him, nor is he to be pitied, for, if Miss Yu turns virtuous, she will probably recompense him hereafter, while, if she remains as she is, he will not have lost his money without getting some pleasure for it.

He acted of his own free will without compulsion, and the matter is moreover too vile to be brought into Court; having acknowledged the debt for his pleasure, he repents—now he has satisfied himself; let him be flogged for his dirtiness and stupidity.

NOTE.—The course taken by the Magistrate is worthy of remark in that it differs from what would probably be followed by European Courts. Instead of punishing the

immorality of the parties by a refusal to entertain the case, the Magistrate decides the questions before him, and takes distinct notice of the immorality by punishing the offending party for his specific misconduct.

If the obligation of a debt be transferred by deed to a third party, the action must be brought against him, and if it appear that he was a voluntarily consenting party he cannot plead the immoral nature of the consideration received.

DECISION OF SHAO HSIEN YEN, SUB-PREFECT OF YO-CHOU.

Recovery of Debts.

In this case before me, Yen Chêng-chien and Yen Chu-shan appear to be brothers, and Lei Lien to be Chu shan's father-in-law.

Chu-shan appears to have gone to Kiang-hsi to trade, to have borrowed Tls. 200 odd of the head of the family, to have lost it all and died.

His partner Yin-tsé-sheng thereon made a row, with monkey tricks and mocking-bird talk, and tried to make out that Chêng-chien was equally liable with his brother.

Cheng-chien naturally declined to acknowledge his liability, asserting that his brother's ways differing widely from his—the one being a merchant, the other a student—they had long before divided the family property.

On this first Chu-shan's clothes and slave-girls were put against the debt, then his landed property, and being all insufficient, Lei Lien neglecting to advise his daughter

properly, she appears to have gone with Yen So, Fan Tien and Huang Che to Cheng-chien's mother, Mrs. Chang, and carried off ten and more measures of corn, the provision for her support.

This was both a disregard of her duty to her aunt-in-law, and an application of another's property to her own necessities, and therefore improper, but Lei Lien seems to have felt no compunction, but has even laid a false case before the authorities.

Truly the Yen family have acted in a way worthy of their name, and Mrs. Lei and Mrs. Lo have been forgetful of their duty, the one to her aunt, the other to her mistress and Lei Lien, and Tsé-sheng appears to have directed the women's war in the back-ground.

We decree therefore that Lei Lien and his friends Yen So, Fan Tien and Huang Che be flogged; that the settlement be recovered; and when the originator of the trouble, Yen Tsé-sheng, is caught, that he also be dealt with.

NOTE.—A brother not responsible for debt if there has been partition of property previous to its accruing. The personal property of a deceased debtor will be first applied to satisfaction of his debts, and if that be insufficient his real property may be taken, but no claim can be made on that of his relatives. It would also seem by implication that where the family property is held jointly that the various beneficiaries are severally liable for each other's debts.

DECISION OF YEN-HSIAO-HSU.

Recovery of Debts.

In this case there is a debt of over Tls. 100, but no proof beyond a bare note, which is scarcely of more value as evidence than

an old string of knotted cords, the more that the debt was contracted in the time of Wan-leih many years ago, and the original parties to it are all dead, and not produceable; as Pong-huan says, "how can you find out the facts if you don't know the man." We recommend the plaintiff to consider his claim like a burnt note, and as the ode says "put it down to charity."

NOTE.—A debt may be inheritable, and an action brought upon it although all the original parties are dead, but very clear evidence will be required to sustain it.

DECISION OF WEN TAI-CHING.

Recovery of Debts.

Hsü Lang-ching, the plaintiff, is a dealer in cotton from Honan, he supplied some by order to Shén Ai-men and Sun Tuan-cho, and although they have already worked it up into clothes, his money bag is still empty. At the hearing defendants have no excuse and promise payment. We order them in addition to be flogged for the greater security of strangers trading here.

NOTE.—Delay in payment is punishable.

DECISION OF WEN-TAI-CHING.

Recovery of Debts.

In this case Wu Shih-cho had obtained an order from the Magistrate Kuo against Tung Yen-ju to pay certain rent claimed, but he still delays payment, and as Yen-ju has no excuse to offer we direct him to be flogged again for his disobedience.

NOTE.—If the debtor does not obey order of Court, he may be brought up again and flogged for disobedience.

CH. ALABASTER.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Geschichtliches über Maass und Gewichtssysteme in China und Japan. Bemerkungen über die Theorie der Chinesischen Musik und ihren Zusammenhang mit der Philosophie. Von Dr. G. Wagener. Separat-Abdruck aus dem 12ten Heft der Mittheilungen der Deutschen Gesellschaft für Natur und Völkerkunde Ostasiens in Tokio. 1877.

The former of the two essays here combined, valuable as it is for Students of Japanese weights and measures, offers but little to glean for purely Chinese studies, except the remarks made here *en passant* concerning the origin of the Chinese theory of music. Whilst tracing back the history of Japanese weights and measures to Chinese sources on the basis of notes supplied to him by a Japanese Sinologist Mr. Vinagawa Noritane, Dr. Wagener hit upon an explanation of Ling lun's (伶倫) system of music which induced him to take up the study of Chinese music and ancient Chinese philosophy in general. The second of the two essays, however, is a most important contribution to the history of Chinese music and philosophy. Dr. Wagener availed himself in these investigations, besides the notes of Mr. Vinagawa Noritane, of the *Mémoires concernant les Chinoises*, Gaubil's *Shooking*, MacClatchie's *Yih King* and Eitel's *Feng-shui*, but especially also of the valuable essays of Dr. Müller on Chinese and Japanese music to which we have referred more than once (see *China Review*, Vol. V., p. 142, 269).

We have no room here to follow Dr. Wagener at length through his minute disquisitions on the practical origin and scientific development of the Chinese theory of music and on the relation which music bears in China to philosophy, notably to the system of diagrams and numbers, as exhibited in the *Yih King*, *Ho-t'u* and *Loh-shu*. Some of his deductions are vitiated by erroneous conceptions derived from Canon MacClatchie's Introduction to the *Yih King*, as for instance the supposition, underlying a great part of Dr. Wagener's argument, that Fuhi had arranged the diagrams in a circle, an arrangement which is the characteristic feature of the *modern* school of *Yih King* commentators (founded by 陳搏 circa A.D. 990) and was entirely foreign to the ancient philosophy of China. But, thanks to the information derived from Japanese Sinologists, Dr. Wagener discovered, in several points, the untrustworthiness of Canon MacClatchie's assertions. Thus, for instance, referring to the following note of Canon MacClatchie's (Intro. VI., note 1), "the original number of Heaven is Three and the original number of Earth is Six; but Heaven always includes Earth which is situated in his centre, and hence the number of Heaven in the *Yih King* is nine (3+6)," Dr. Wagener remarks "this explanation, even if it should have been derived from Chinese authors, is entirely inadmissible, for not the whole trigram of Heaven stands for Nine, but every single

line in that trigram; and likewise every single broken line (in the trigram for Earth) stands for Six."

Nevertheless there is such an amount of exact scientific knowledge of the theory of music and such an acquaintance with Chinese music and the Yih King philosophy here combined and brought to bear on the doubtful question whence the ancient philosophy of the Chinese arose, that we venture to say no student of the Yih King should leave Dr. Wagener's essay neglected. Want of space compels us to confine ourselves here to noting some of the more important results of Dr. Wagener's investigations.

1. The characteristic features of ancient Chinese music appear to consist in this, that the Chinese scale did not originally progress according to pure fifths, that the consonance of the octave exercised an important influence from the very beginning, and that, as a matter of logical necessity, the number of tones was first confined to five and then afterwards extended to twelve. Dr. Wagener starts on the correct supposition that the originators of Chinese music operated upon bamboo tubes, closed at the bottom, of uniform diameter and varying lengths, and that they constructed their scale on the basis of a tube measuring 9 grains along the inner periphery, 81 grains in length and therefore 1200 grains in cubic volume. This being so, the Chinese musicians found that tube, besides supplying the primary tone (81), made also, when more effort was used in blowing, an upper tone apparent, viz. the duodecima. Endeavouring to obtain the latter by a separate tube the Chinese inventors of music found that they had to cut a shorter tube $\frac{1}{3}$ of the length of the primary tube. Cutting off then $\frac{1}{3}$ from a tube of the original length, they had altogether three tubes supplying the tones 81, 27, and 54. Comparing the tones thus furnished they must have recognized the consonance of the octave and of the fifth, as also the rule that in the one case the length of the tube is $\frac{1}{3}$ and in the other less by $\frac{1}{3}$

than the original tube, whence followed the recognition of the octave of the ground tone, $40\frac{1}{3}$. The tube furnishing that new tone, 54, being treated like the original tube i.e. having $\frac{1}{3}$ of the length cut off, they obtained two tubes furnishing respectively tones 36 and 72. The latter tube (72) being also treated according to the rule thus evolved viz. of alternately adding or deducting $\frac{1}{3}$ of the length, furnished two further tubes giving tones 64 and 32. Then again cutting off $\frac{1}{3}$ they obtained tone $42\frac{2}{3}$, having now altogether two octaves each of which contained five tones. But now it was found that this last tone differed so imperceptibly from the octave $40\frac{1}{3}$ that the then comparatively unpractised ear of ancient musicians identified the two, and thus the series of tones was therefore considered finally concluded. In this manner two series of tubes had been obtained:—

81. 72. 64. 54. 48.

$40\frac{1}{3}$. 36. 32. 27. 24.

Of these two series of tones, the tones 81, $40\frac{1}{3}$, 72, and 36 were found to differ from the tones 27, 54, 24 and 48, the former being naturally ascribed to the male principle (Yang), the others to the female principle (Yin), whilst the tones 64 and 32 stood midways and became the basis of the subsequent development of the Chinese scale into twelve tones.

2. We cannot quite follow Dr. Wagener in his attempt to deduce the system of the eight diagrams and thereby the whole Yih King philosophy from this theory of music. He becomes somewhat obscure here and rather difficult to understand. The very first link of connection between the two systems, seems clear enough, but more ingenious than plausible. With reference to the construction of the eight trigrams by Fuhi Dr. Wagener says:—

"The first object was to represent the two principles Yin and Yang by symbols, and whereas in music the male tone (e.g. 81) was directly derived from the primary tube, whilst the corresponding female tone was pro-

duced only by duplicating the upper tone 27, which latter strictly considered belonged to a tube of $\frac{1}{2}$ in length, Fuhí accordingly formed his symbols, representing Yang by a long line —, and Yin by two short lines — —. This derivation affords the simplest explanation of the reason why the unbroken lines in the trigrams and hexagrams are designated "first nine" (初九), "second nine" (二九) and so forth, and why the broken lines are referred to as "first six" (初六), "second six" and so forth. For the length of the primary tube was, from the beginning, assumed as equal to 9 inches, and the length of the first tube furnishing a female tone was obtained by duplicating one third, the length of it being therefore $2 \times 3 = 6$ inches."

Plausible as this may seem, we cannot agree with Dr. Wagener, because our own study and a historical analysis of the Yih King convinced us that the really ancient part of the Yih King was constructed without any regard to the Yin and Yang principles, which, we believe, were introduced into the Yih King philosophy centuries after the 8 trigrams and 64 hexagrams had been in practical use for purposes of divination.

Nevertheless we are quite ready to believe that the early study of music, and the laws and properties of numbers thence derived, had some influence on the early development of Wen Wang's and Chow Kung's systems of philosophy. But it remains yet to be shewn what that influence amounted to.

Dr. Wagener gives yet another explanation of the genesis of the eight trigrams, entirely unconnected with music, and based on the analogy of vegetable growth. This theory, which Dr. Wagener derived from a Japanese scholar, is very poetical, but a mere play of fancy, entirely unsupported by the Yih King itself or any ancient commentary.

3. The scale of modern Chinese music, with its twelve tones, appears to have been formed on the same principle as the old scale of five tones, viz. by alternately deducting or adding $\frac{1}{3}$ of the length of a primary tube (Grundtonpfeife). In other words the twelve tones of the Chinese scale are obtained by proceeding from a primary tone (Grundton) and alternately elevating the fifth and depressing the fourth. The subjoined tables are constructed by Dr. Wagener in illustration of his subject.

Series of Tubes.		Series of Tones.		Intervals.	Comparison with European Scale (German Notation.)			
I. 81		I. 1. 81		A	}	9/8	a	9/8
II. 54		VIII. 2. 75, 85 *		B			b	
III. 72		III. 3. 72		A	}	1,0679		16/15=1,0667
IV. 48		X. 4. 67, 42 *		B		9/8	c'	9/8
V. 64		V. 5. 64		A	}			
VI. 42, 67		XII. 6. 59, 93 *		B		1,1099	d'	10/9=1,1111
VII. 56, 89		VII. 7. 56, 89		B	}		e'	
VIII. 37, 93 *		II. 8. 54						
IX. 50, 57		IX. 9. 50, 57		A	}	1,0679		16/15=1,0637
X. 33, 71 *		IV. 10. 48		B		9/8	f'	9/8
XI. 44, 95		XI. 11. 44, 95		A	}		g'	
XII. 29, 97 *		VI. 12. 42, 67		B		1,1099	a'	10/9=1,1111
40, 50		40, 50		B	}			

Dr. Wagener observes that this Chinese scale of twelve tones, with a distinction of male and female tones, based as the latter distinction is on the idea that the odd numbers are male and related to Heaven, the

even numbers female and related to Earth, is identical with the scale of Pythagoras. As according to Origines' Philosophumena Pythagoras is asserted to have learned these theories in the East, from the Chal-

dean Charatas, it is but natural to assume that both the Pythagorean (or Chaldean) and the Chinese (more ancient) scales may have been derived from the same source, directly or indirectly. What that common source was, is at present impossible to say.

Comparing Chinese music with modern European music, it will be observed that our third and sixth differ from the Chinese intervals, but only by about 81/80 *i.e.* a comma, and that in the five-tone scale of the Chinese the fourth and seventh are entirely absent. This latter peculiarity appears to be a characteristic of the ancient Celtic music, as still observable in old Scotch or Irish tunes, a very remarkable coincidence. Dr. Wagener states this, but omits all reference to what we believe to be a fact, *viz.* that there are at present in China both scales in vogue. The so-called 南音 or Southern Melodies adhere to the above described ancient (five-tone) scale, being entirely devoid of the fourth and seventh, but the so-called 北音 or Northern Melodies are, as we believe, based on the twelve tone scale, having no true semi-tones at all, but three quarter tones, the above-mentioned third and sixth being half-flattened. It is the absence of the fourth and seventh, or half-flattening of third and sixth, that gives that peculiar characteristic to Chinese music which Dr. Wagener describes as "a near relation to the basis of our Minor tunes." We are very much indebted to Dr. Wagener for the information we have gleaned from his essay.

The Vertebrata of the Province of Chili.

With Notes on Chinese Zoological Nomenclature. By O. F. von Möllendorff, Ph.D. Shanghai, 1877.

With this essay, read in January this year before the *North China Branch R. A. S.*, natural science in China has been very materially enriched, and it is evident that Swinhoe has found a worthy successor in Dr. O. F. von Möllendorff. What has

hitherto been contributed, apart from Swinhoe's and, to some extent, Abbé David's labours, towards completing our knowledge of Chinese Zoology, were principally general descriptions, as those of Kirchner, Du Halde, Grosier, Murray, Dr. Williams. Useful as such general information is, it requires extensive correcting and supplementing work which cannot reach perfection unless the Zoological peculiarities of the several provinces of China are studied, not from native works only, but by practical observations. The Zoological nomenclature of the Chinese Classics differs to some extent from that adopted in the Dictionaries and Repertories of later days, and differs widely from the popular terminology in vogue in the several parts of the Chinese Empire. Not only are the finer distinctions of the ancient writers, based on careful observation of nature, effaced in modern Repertories and Dictionaries, but one and the same name given to an animal in one province may be found, in practical speech, to designate in other provinces many widely different species. It is therefore not sufficient, even for specialists like Swinhoe and von Möllendorff, simply to observe the animals of any one province, to diagnostically describe, classify and name them according to the principles of modern Zoology, but this scientific nomenclature has to be applied to an elucidation and, where necessary, emendation of the native nomenclature as found in the Classics, the ancient Dictionaries, modern Repertories and popular speech.

This is the aim Dr. von Möllendorff placed before himself in compiling his valuable manual of the Vertebrata of Chili. To an independent practical study of nature, he added an extensive study of the classical and modern literature as well as of the popular nomenclature. The commentator of the Chinese Classics, the lexicographer of modern Chinese vernaculars, as well as the students of natural science generally, will find here a mine of valuable information, applicable even, in many points, to other

provinces or to China in general. Dr. Williams' Syllabic Dictionary receives here a series of important corrections, whilst the wolf, the elaphurus and other animals, confusedly described in the commentaries to the Classics, are treated to special diagnostic descriptions. There is also a detailed account of the Nan-hai-tsze, the Imperial Hunting Grounds (South of Peking), which have never before been fully described.

We were glad to observe that Dr. von Möllendorff protests against that objectionable vice, frequently indulged in by Abbé David and even by Swinhoe, of introducing native names into scientific appellations, which very often, as is especially the case in China, are very differently pronounced in different provinces and can only be very imperfectly represented by Roman letters. A case in point is for instance Swinhoe's "Canis hoole" or David's "Canis houly," both being pronounced 狐狸 *hu-li* in Mandarin, *ú-li* in Cantonese, *fu-li* in Hakka, and in each case designating a particular actual or fabulous species of fox and not the genus "Canis Vulpes." We can only wish that the exigencies of the Consular Service required Dr. von Möllendorff's transfer to some other province where he would have opportunities to continue his successful efforts to elucidate the Zoology of China.

From Swatow to Canton, Overland. By Herbert A. Giles, of H.B.M. Consular Service. Shanghai, 1877.

Tourists' journals in China, when written by a man of Mr. Giles' knowledge of Chinese matters, keenness of observation and raciness of style, become very attractive reading. In the present pamphlet a vast deal of information is combined with the most amusing descriptions of the peculiar incidents of Chinese travels. The little book affords as pleasant reading as the best novel we know of. There are only two points we have to find fault with, and they are perhaps merely caused by the general lightness and airiness of style and expression. In the

Preface, Mr. Giles speaks of "Chinese and Hakkas," as if the Hakkas were not Chinese, and on page 68 he gives currency to an absurd exaggeration as to there being over one hundred monasteries on the Lo-fau Mountains. Twelve would be nearer the mark.

The Gospel of China. Published by the Foreign Missions Committee of the Presbyterian Church of England. No. 1, July, 1877.

This is a small quarterly periodical, established for the purpose of stimulating the missionary energy of the Presbyterian Church of England in its relation to China. The number before us contains an express renunciation of that unhealthy narrowness of spirit which characterizes so many similar publications of this class in noticing only the doing of the emissaries of the one denomination to which the supporters of the publication in question belong, as if Protestant Missionaries were labouring only to glorify each his own little denomination, instead of joining with all Christian workers, whether Protestant or Roman Catholic, nay with civilization in general and even commerce in particular, in one common cause. We are not sure, however, that the Editors of the publication before us would go quite as far as we here wish. Trade and commerce are here indeed recognized as civilizing powers, and it is refreshing to see the readers of a Missionary penny magazine treated to a first class article on "Great Britain and China, their political and commercial relations," and to a series of Miscellaneous embracing subjects like the following, the new Convention with China, the death of duke Kung, the Peking Gazette, the Railway, Telegraph and Omnibus in China. But we may have to wait in vain for a recognition of Roman Catholic Missionaries as fellow-workers in the same field, the only reference to Roman Catholic priests in the present number (p. 21-22) being a fully-deserved exposure of the pernicious system adopted by most priests of assuming official

rank, communicating with native Mandarins by means of "huge official envelopes, duly stamped and sealed," and thus, by the implied threat of political difficulties with France or the Pope, protect unscrupulous native criminals. The number is well illustrated, and contains two valuable sketch maps of the districts surrounding Amoy and Swatow.

We regret to have to note in connection with this periodical the death of the Rev. Carstairs Douglas, M.A., LL.D., who was one of its principal promoters. He died since the issue of this number, rather suddenly, of cholera. Dr. Douglas arrived in China in 1855 and has ever since been foremost among the able representatives of the Presbyterian Church in Amoy. He was a first class scholar, as evidenced by his "Dictionary of the Vernacular of Amoy; London, 1873," and his various contributions to the *China Review*, *Missionary Recorder* and other periodicals, but he was also an excellent practical worker, gifted with a largeness of heart and keenness of foresight so widely recognized that he was unanimously chosen President of the late Missionary Conference, although he was one of the principal partizans of Shangti as against Shin or Tien-chu.

地球全圖 *A complete Atlas of the two hemispheres. Second, revised and improved edition.* Canton, 1877.

This is a very creditable product of native intelligence and industry and a good specimen of native block-printing. We have here three sheets, the first giving the two hemispheres, designed each with a diameter of two feet, the frontiers of the different countries are suitably coloured, all the principal names of countries, mountains, rivers, seas, etc. printed in bold type and the available space filled up with brief notes on the usual subjects generally treated as introductory to geography. The accompanying two sheets give the most needful details concerning the political and topographical

geography of each country seriatim. For a future edition of this for native schools specially valuable publication, we would recommend Mr. Leung Chü-shan to overhaul his system of spelling foreign names so as to make it uniform, to be more liberal in accepting popular terms such as 新金山 for Australia or 舊金山 for California, which have once become generally accepted and are indispensable in speaking, and finally to bring up his accounts of European countries to the date of publication, including, for instance, the political results of the late Franco-Prussian war. The author ought also to state where this second and improved edition of his Atlas is for sale in Hongkong or Canton. The only reference we find is his private address, viz. 粵東省沙基大街梁柱臣, Leung Chü-shan, Sha-ki Street, Canton.

Chinese Studies at Oxford.—The Rev. Professor Dr. Legge, having in the course of last term given several lectures on Chinese Grammar, continued his course of Chinese instruction, during the term which is now ending, by treating in three consecutive public lectures the well known Sacred Edict. Next term the exhibition of these sixteen maxims will be complete by one lecture, the subsequent lectures being devoted to Grammar. We are pleased to learn that there are now a few students giving their attention to Chinese studies. The lectures on the Sacred Edict will be published in successive numbers of the *China Review*, as probably also the lectures on Grammar. Dr. Legge is now in correspondence with the Foreign and Colonial Offices regarding his proposal to send the Candidates for the Consular Service in China and Japan, as also the Candidates for the Civil Service in the Straits and in Hongkong, for a course of Chinese study, as unattached students of the University, to Oxford, in which case Dr. Legge will secure the assistance of a Pekingese native teacher.

Chinese Studies in America.—The chair for Chinese Language and Literature which is to be established at Yale College has been offered to Dr. S. Wells Williams, the author of the "Middle Kingdom" and of the two well-known Dictionaries for Cantonese and Mandarin Dialects. There is also a project to introduce Chinese lectures at Harvard University, without however establishing a Professorial chair. Mr. Francis P. Knight, formerly of Shanghai, and Chinese Commissioner of the Philadelphia Exhibition, proposed to President Eliot to bring from China one or two native teachers, who, he thinks, with the help of Sir Thomas Wade's text books would teach a young man, in the course of two years, sufficient Chinese to enable him to take a position of some usefulness upon arrival in China as a Consul or in connection with the Legation in Peking. A subscription has been opened by Mr. Knight to find the necessary funds, whilst President Eliot has promised the assistance of the Corporation in this undertaking.

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NOTES AND QUERIES.

NOTES.

CHINESE MARRIAGES.—Marriages in China are not, as with us, private agreements concluded between the two interested parties. In England the tie of marriage most resembles a contract for the reciprocal enjoyment of personal society and services. It has been a much-disputed point with the modern jurists whether the Roman marriage should be considered a consensual contract of the nature of a sale, hire, partnership, or mandate, or whether it should be deemed a real contract analogous to a loan, deposit, or hypothec. The better opinion seems to be that it was no contract at all, but a mere transfer of property, or technically speaking a concurrence of two wills creating a *jus in rem*.

From a juristical point of view the Chinese marriage would seem to be neither a contract nor a transfer, but rather a manumission, a double manumission enforced by no positive law, and, until concluded, involving no rights of the two manumitted ones as against the manumitters, but involving moral duties to carry out the agreement to manumit as between the two manumitters. The bride and bridegroom, as a general rule, have nothing whatever to say in the matter of their own matrimonial destiny. Proceedings are commenced by either the man's or the woman's family, generally the former, and at any age of the interested pair, but most commonly when the age of puberty has been reached. The first step is to seek the services of a *mei jén* or "go-between," a

female who is generally *bien majeure* rather than young, and who is frequently a friend of both families. Neither of these *desiderata* is, however, a *sine quâ non*, and, in some rare cases, the match-makers are even content to repose confidence in a professional "go-between," whose standing is little above that of a common procuress. The male household having confided to this *mei jén* their aspirations, she takes an early opportunity of paying a visit to the family of the girl, and, asking to see the master, is invited into the court-yard (*ta t'ing*), where, with very little ceremony, the subject is broached. Let us assume that the advances made are agreeable. The girl's friends, with Chinese caution, confine themselves to set phrases, such as "Marriage is an affair of destiny, in which men have little to say;" "It appears that the fates have pointed to the son of your employer as a mate for our daughter, and this being the case, we must consult with our friends." After a little time, the girl's family send for the "go-between" and inform her of their favourable conclusion, upon which she busies herself with handing to each family the *pa tsz* or—so to speak—"baptismal register" of either party. These are written on red paper, and contain a very few simple words. "The male element (*ch'ien*), name . . . ; date of birth; age; year, month, day, and hour of birth,* etc., etc." After an interval,

* The two cyclical (male and female) characters for each of the four latter dates, viz. the year, month, day and hour of birth, are more strictly called the *pa tsz*.—ED. CHINA REVIEW.

which may be of months or years according to the age of the betrothed, the man's family send a message to the effect that they propose to send presents. A day is chosen for this, and a pair of gold bracelets, a pair of earrings and a few taels in money are sent to the family of the girl. Of course these presents are more or less valuable according to the wealth of the parents. If the bride's friends receive these things there is no retreat: the money and jewels are regarded as earnest money to a bargain. It should here be mentioned that marriages never under any circumstances take place in the 1st month of the year: any other months are available, but the 9th, 10th, 11th, and 12th are the favourite ones. When a day has been fixed on for the consummation of the nuptials, the ceremony of *sung kang* has to be gone through by the bridegroom. This takes place a day or two before the wedding morning, when bearers are sent with chests containing eatables for the delectation of the bride. This civility is reciprocated by another of *hui hsüeh mao* on the part of the bride, who sends to her swain a pair of boots, an official hat, and some articles of furniture. Finally the bride's *trousseau* and outfit are sent over to the house of the bridegroom—*pan chuang lien*,—followed the next day by the bride herself. The bride, with her father, mother, brother and sisters, is supposed to pass the morning of her marriage in tears of sorrow at parting. She partakes of a light repast in the morning, and is robed in a dress of red, her features being concealed by a thick and impenetrable veil. At about eight in the morning she is placed in the hired *hua chiao*, or embroidered sedan-chair, which, also, is draped with red. The doors of her house are locked, and the chair is deposited in the court within. When she has been securely shut up, the gates are opened and the chair is received by the friends of the bridegroom, who are in waiting outside and who convey it to their own house to the sound of the flute, the cymbal, and the gong. Along the route

crackers are fired off, and a storm of these greets the chair as it approaches the dwelling of the man. The chair is deposited in the court, and approached by two of the luckiest old women in the family, who open the door and invite the trembling girl to make the proper obeisances. These are made by both herself and her betrothed in the court, she remaining closely veiled all the time. The pair first *kotow* to Heaven and Earth, then to their ancestors, next to the parents, and finally to each other. The officious old ladies, discreet, lucky, and experienced, escort the girl to her apartments and cheer her up with words of encouragement, with cups of tea, and with even a cake or two. In a few moments the dread event of "raising the veil" takes place, *t'iao kai-t'ou lo*; the bridegroom stepping in armed with a carpenter's foot-rule with which he twitches off the veil which covers his bride. He seats himself on the left side of the couch, with his betrothed on his right, there being a small table between them. No remarks are made on either side. The discreet old ladies next bring in two small cups of wine which are poured one into the other as a symbol of indissoluble union, and handed to the happy pair to drain. At this interesting juncture the old dames retire, upon which the bride turns her face round to the wall in such wise that it cannot be seen. The husband, for such he now is, probably divining that, what with the ceremonial clothes, the enforced modesty, and the general stiffness of the situation, things would be "slow" if he remained longer, now leaves his wife (*sin jen*) to her thoughts, and rejoins his friends outside. Once more the old ladies rush in and befriend the disconsolate girl, who sits in the same place until the male festivities are over, to a late hour in the night or an early one in the morning. During the day, —for all the above takes place in the early morning,—male and female friends are entertained, and the newly-married pair, in their best clothes, entertain their friends of

both sexes. The husband rejoins his wife when the festivities are over, and there is now no further ceremony between them, and consequently nothing further to describe. After sleeping two nights in her new home the newly-married wife returns to spend a day with her family (*ming chia*), returning the same evening.

X. Y. Z.

STUDIES IN WORDS.—The words 應 *ying* 當 *tang* mean “ought.” They are in the same tone, *shang p’ing*, and are probably the same word. Many words beginning with *y* have lost initial *t*. Proofs of this law are given in my Introduction to the Study of the Chinese Characters, page 200.

Both these characters are written phonetically. Thus *ying* is the eagle here expressed by 隼. See page 123. *Ying* being a moral word with the sense “ought” could not be pointed and was therefore represented by its synonym “eagle.” Afterwards 鷹 *ying* “eagle” was written with the addition “bird” underneath. It was decided to add the sign of a bird, in the one case, and the sign of the heart for moral obligation in the other. But this was at a later period.

The sign 人 for “man” was placed on the left, responsibility being a human attribute. Why the covering radical (if ideographic) was added is not very clear, unless it may be that *ying* also means breast and that which is within the breast is covered from view. But it is preferable to regard it as phonetic as I have done in the second passage above cited. The Shwo-wen says that the covering radical is derived from 瘖 *yim* “dumb” as its phonetic, the covered portion 音 *yim* “sound” being omitted. The conclusion to be drawn from this statement is that 應 was in the age when the Shwo-wen was written pronounced *yim*. This is a new proof that, as I said in p. 173 of my Introduction, several at least and probably all the following words classed together in his Div. VI. by Twan-yü-ts’ai, were heard

with *m* as their final in the time of the primeval poetry. They are 弓, 興, 朋, 薨, 繩, 升, 陵, 憎, 登, 膺, 承, 冰, 兢, 滕, 懲, 雄, 肱, 恆, 馮, 蔡. To these are to be added words formed phonetically from them. He refers to the following passages in the Odes 秦小戎三 Legge IV. Part 1, p. 195, where 音 *yin* rhymes with 興 etc. and 魯頌五章 Legge IV. Part 2, p. 626, where 緄 *sien* rhymes with 弓 *kung*, etc.

The final *m* in these words should then have existed B.C. 1650 shortly before Confucius, and also partially in A.D. 200. But during all this period it may in different parts of the country have been changing to *ng*. Hence there is ground for the classification in two divisions. Any word such as *hing* “rise” for example may have been pronounced *him* in one dialect and *hing* in another. In K’ü-yuen’s poems written B.C. 350 風 is the only character in *ng* found rhyming in *m*. See T’yt.

The character 當 is written phonetically with the help of 尙 *shang* anciently called *tang* and “field” 田 in the sense of landed security for money lent or some other obligation. The explanation given in Sw. is 八 *pa* “eight” and 向 *hiang* “towards.” Sw. adds that *hiang* is phonetic, that is with the sound *shang*. I suggest that it indicates giving and that ‘shang 尙 give was pictorially represented by *pa* “send forth” and *hiang* “towards.”

Tang is “to bear,” and is the same as *tam* 擔 “to carry.” The last of these characters has kept final *m*. The others changed it for *ng*. The moral word yielded to change more readily than the physical. The Mongol *damnaho* is “to carry” and *damjigor* “a carrying pole.”

Jen or *nim* is “to bear” 壬. This is called *jen* i.e. *nim* or *t’ing* i.e. *dim*. But *n* and *d* are interchangeable letters. So here we have the same word as 當 *tang* and 應 *ying*.

Thus 任 *jen*, "responsibility," "official charge," is that which is carried; 妊 *jen*, "fœtus," is the same thing. 賃 *jen* or as it is in the North *lin*, is to rent a house, as 當 *tang* is to give pledge for money.

The verb 能 *nang* "to be able" is probably only the same root "to bear."

The oldest form of the root being *nim*, *tam* or *dam*, search should be made in other languages for corresponding words having any of these forms. For example in German, *nimm*, *nehmen*, to take, is according to many philologists an example of accidental coincidence. This opinion, however, cannot be safely maintained until there has been a detailed comparison of roots, a task, which still remains to be undertaken.

JOSEPH EDKINS.

THE EDUCATIONAL CURRICULUM OF THE CHINESE.—There appears to be no limit whatever to the age at which a Chinese may compete at the public examinations. No youth is held too tender, no age is deemed too venerable, that one should be disqualified to enter the lists on equal terms with the majority. According to the general rule, two successive years, out of every three, are devoted to the *sui k'ao*, or examinations held by the Provincial Literary Chancellor for the degree of *siu ts'ai*; the third year is for the *k'o k'ao*, or the examination held by the Special Commissioner (*chu k'ao*) for the degree of *chü jên*. In many cases, however, there is an irregularity, and, whether it be that famine, rebels, or other plague have prevented the holding of an examination, or whether it be that the Examiner has been unable to do his duty for other reasons, the *sui* and *k'o k'ao* will fall together, in which case a year remains vacant. Moreover when an accession to the Throne takes place, or a male heir is born to the Emperor, an extra *k'o k'ao*, which goes by the name of *ngên k'o*, is granted to each Province.

Let us take a youth A.B. and follow him from the school to the chaplet of honour. His first step is to enter his name at the

yamên of the magistracy, or *hien*, of his birth. To this place he betakes himself under the guidance of the *lin sheng*, or senior graduate of the magistracy. (This term will be explained farther on). He hands in a *ts'ê tsz*, or slip, inscribed with his name, age, village, the names of his father, grandfather and great grandfather—his *san tai*. No one can compete at a Public Examination whose genealogy will not go back this far at least. His "three generations are not clear" *San tai pu ch'ing*. Also are excluded from the lists barbers, play-actors, personal servants, *yamên*-runners, nail-cutters, scavengers, and others, and also the descendants of these to the third generation. The magistrate collects these slips and, in the early autumn of every *sui k'ao* year, issues a notification, naming a day for the *hien k'ao* or "Magistrate's examination." The entering of the name at the *yamên* entitles one to the appellation of *t'ung sh'êng*, or undergraduate. The examination is held in the Magistrate's *yamên*, where there is always accommodation for five or six hundred undergraduates. Success (*liu*) follows as a matter of course, the test being only a nominal one, and none but the egregiously ignorant being discarded.

The examination takes place at about 8 a.m., and the subjects are selected by the Magistrate in presence of the undergraduates, after the doors are closed. One theme in prose, and one in verse (*wên chang*; *shih*) are hung up within view of all. In about three days the list of retained candidates is exposed outside the *yamên* (*kua p'ai*), the first in order receiving the honorary title of "Magistrate's choice" (*hien p'i*). The single advantage which attaches to this honour is that, as a matter of courtesy, the Prefect, at the next examination, will endeavour to place his name among the first ten.

About a month after the *hien k'ao*, the *fu k'ao* takes place, at the Provincial Metropolis. Thither myriads of undergraduates wend their way from each magistracy to go through the formal and unprofitable Prefect's

examination. A notice is issued, and the students assemble according to magistracies in the provincial Examination Hall (*kung yüan*), when five successive examinations are held in the following manner. Suppose there are ten thousand in all. After the first bout perhaps ten per cent. are excluded, and the names of the others are hung up outside the Hall, according to magistracies, the first ten in each magistracy being specially noted. This is continued five times, the Prefect each time excluding about ten per cent. of the least meritorious composers. The result of the fifth heat is that about one tenth of the whole number of each magistracy is selected; the names of the ten best of each of these are specially prominent, and the first in each ten receives the honorary appellation of "Prefect's choice" (*fu p'ü*). The advantage gained by the *fu p'ü* is that, as a matter of courtesy, the Literary Chancellor will, as of course, pass him for his Degree. All the other distinctions, consequent upon this quintuple analysis, count for nothing but local and ephemeral honour amongst one's friends. Nearly all candidates are "retained" (*liu*) as eligible for the degree of *siu ts'ai*, as of course.

This takes place generally in the eighth month of the Chinese autumn. The Literary Chancellor has a *yamen* of his own and receives a Commission for three years. The first two of these are the *sui k'ao*, or years for examination for the degree of *sui ts'ai*. The subjects are, as in the case of the Magistrate's and Prefect's examinations, prose and poetry, but the Chancellor devotes one day to each. An average of perhaps ten per cent. of candidates obtain a *prima facie* degree, but before the list of the successful is issued (*fa pang*), a second test Examination takes place (*fu k'ao*) in order to guard against imposition, "cribbing," prompting, &c., &c. Generally about eight per cent. of the successful scrape through this second ordeal, upon which, after an interval of ten days or so, the list of graduates is suspended outside the Hall.

The next step is to buy an official hat, surmounted with a gilt swan in lieu of a button (*hu mao*), which ornament is only worn upon the hat on this one occasion; flowers are also stuck in each side of the hair (*tsan hua*). The successful ones must then visit the Chancellor, dressed up in their official costume. This visit takes place at his *yamen*. The graduates first turn to the north and *kotow* to His Majesty: after that they turn to the Chancellor and *kotow* to him likewise. The chancellor addresses to them, collectively, a few valedictory words, after which the students retire and proceed to their respective homes. A visit to the ancestral cemetery is an indispensable sequence of having graduated. This ceremony is apparently to establish, before the manes of one's ancestors, this joyful evidence of continuity of honour in the family. The next year a similar examination to that just described takes place, immediately after which the Literary Chancellor holds a second examination (*lieh k'ao*) of the two groups of graduates, for honours (*lu i*). This is also in two subjects only, prose essay and poetical composition, and lasts but one day. The result is announced, like the result of the Magistrate's and Prefect's Examinations, by the posting of a *p'ai*, not, as in the examinations for the degrees of *siu ts'ai*, *chü jèn*, and *chin shih*, by the issue of a *pang*. The *p'ai*, or notice, is less solemn and imposing than the *pang*, or official list. The bachelors (*siu ts'ai*) of each magistracy are now arranged in three grades (*san têng*), the first candidate in the first grade of each magisterial group receiving the title of *lin shêng*, which enables him to levy a contribution of about 300 cash from each of the Bachelors of his magistracy who have competed at this examination for honours, and qualifies him to act as the spokesman and introducer (as mentioned above), in all matters interesting the bachelors or undergraduates of his magistracy.

These two years being ended, study for

the degree of *chü jên* is the next step. It must be mentioned that those graduates who have not reached the standard necessary to become enrolled in one of the three grades for honours are obliged to wait till the second examination for a *chü jên* takes place, to wit, three extra years.

The examination for a *chü jên* is held by the *chu k'ao*, a special Commissioner appointed by the Emperor to each Province for each *k'o* or examination. This functionary is always accompanied by an assistant examiner (*fu chu k'ao*), and occupies the Town Hall (*kung kuan*), of the Provincial Metropolis, not having, like the Chancellor, a *yamên* appropriated to his use. This examination is much more severe than that for a *siu ts'ai*, the duration being nine days, in three bouts of three days each, during each bout of which the candidates are rigidly confined, night and day, to their examination cells. The first three days are devoted to essays upon subjects taken from the Four Books (*sz shu*); the second three to essays on the Classics (*ching*); the third to miscellaneous essays upon subjects chosen at random (*ts'ê lun*). The candidates are no longer ranged according to magistracies, nor according to the date at which they graduated as *siu ts'ai*. Perhaps two hundred will be a fair average for the number of *chü jên* degrees allotted to each Province. Under the name of *fu pang* are ranged those who have reached a high standard, but who by special favour receive a degree over and above the number allotted, owing to their great merit. In about a month the *chu k'ao* issues his list (*fu pang*), in which the first candidate, among all from the Province, obtains the title of *chieh yüan*, the second that of *ya yüan*, and the third that of *ching k'uei* all purely honorary titles. The rest of the successful ones are termed *wên k'uei*. A visit is now first made to the Provincial Governor (*fu t'ai*), and afterwards to the *chu k'ao*, by all the graduates who have thus taken their second degree. The examinations about described may be translat-

ed by the analogous terms, "matriculation," "little go," "Bachelor of Arts," "Master of Arts." The third year is spent by the Chancellor in "going circuit" to ascertain the literary merit of each township.

The examination for the degree of *chin-shih* takes place at Peking, in the third month of the year succeeding that in which the *chü-jên* examination was held. A *chu-k'ao*, generally an officer of high rank, assisted by a *fu-chu-k'ao*, are appointed by the Emperor to hold this examination in the Great Hall (*Kung-yüan*) at Peking. The subjects are the same as for the *chü-jên*, and the ordeal lasts nine days. Not more than a dozen or thirty from each Province are successful. The first candidate receives the honorary appellation of *hui-yüan*. This is succeeded by the *tien-shih*, or honours examination, held by the Emperor himself, who selects the themes, which are at once published in the *Peking Gazette*. The first candidate in the Empire is called a *chuang-yüan*, the second a *pang-yen*, the third a *t'an-hua*, and the fourth a *ch'uan-lu*, terms which may be rendered by the analogous "senior, second, third, and fourth wranglers." The remaining *chin-shih* are ranged in three grades (*san-ling-chua*), the first grade of which are drafted in the Hanlin Academy, the second of which become petty Officers at Court (*siao-ching-kuan*), and the third of which are appointed by lot to expectant offices in the Provinces (*chi-pu*). The subjects for the *tien-shih* are the Five Classics, and five pages of prose composition.

Lastly comes the *ch'ao-k'ao*, or *vivâ voce* examination by the Emperor, who puts five questions to each *chin-shih* (*t'sê-wên-wu-tao*). According to His Majesty's prepossession is the candidate marked out for any special duty or office.

The above outline of the Chinese curriculum is necessarily incomplete, and is herewith submitted for correction. Any shortcomings which may be pointed out by letter, to the Editor of the *China Review*, will be noted, and on some future occasion an

amended sketch will be published for reference.

Meanwhile there is a class of graduates called *pa-kung*, *ngên-kung*, *fu-kung*, *yu-kung*, *sui-kung*, generically the five kung, (*wu-kung*),—about whom information will be gratefully received.

X. Y. Z.

RESTORATION OF THE OLD SOUNDS OF THE CHINESE LANGUAGE.—REV. J. CHALMERS, in Vol. V., p. 297 of the *China Review* of this year, in treating on Chinese Etymology enters partially on this subject and states some objections to my mode of treating it in my "Introduction to the Study of the Chinese Characters."

He does not quite accurately represent the two principles which he says lie at the foundation of my system. It can be shewn, and I contend has been shown, that very many Chinese syllables which end in a vowel have lost a final consonant. This may be safely maintained on the evidence (1) of existing dialects where such a consonant is retained, (2) of the Kwang ya, Kwang yün, with other old books, (3rd) of ancient rhymes, and (4th) of the phonetics. But it should not be said that all words ending in a vowel have lost a final consonant. It is not safe to say this, and I have avoided saying it. I may have restored some of the final consonants on insufficient grounds. In that case, I shall have to surrender them.

When he says, "Secondly, almost any consonant in the alphabet may in the course of time have changed to any other," he places the question of letter changes in a light unfavourable to acceptance on the part of the reader. Perhaps he is trying to amuse his reader. There is however no doubt that letter changes go on not irrespective of law, as he says I hold, but under the control of law, as I most firmly maintain. Transition from one letter to another must be smooth. How can *ch* a palatal letter interchange with a *p* a labial? Yet my critic ventures to take this case which would

require a leap of the voice right across the tooth barrier, and place it in a parallel position with the transition of *l* to *s* or of *s* to *l* through *d*. What I contend for is not that any letter may change to any other letter, but that whenever a change of letters takes place it is in accordance with the physiology of the voice and the facts of dialects.

My critic does not think 青 *t'sing* and 靑 *lam* can be the same word. Let him shew then that my reasoning is wrong. It is this. *Ts* and *l* both come from *d*. A medial *i* comes from *a*. A final *ng* comes from *m*. Of these three propositions I have given proofs. See pp. 198 *et seq.* 210, 204 *et seq.* Both words are by this proof reduced to *dam*. The incredibility of which he speaks arises only from our habit of attaching modern sounds to the characters and our declining to give those sounds a thorough overhauling, to learn their original form. I wish Mr. Chalmers had made it clear what the Ku-wen 古文 characters in the Shwo-wen are. He translates 本字 "Original characters;" but does not this phrase rather mean "currently accepted characters, or at least shapes accepted by the author as of standard authority?" The author of the Shwo-wen surely did not intend to pronounce a decided judgment as to whether the 本字 or the 古文 was the primeval character, or to say that in every case the *pen tsi* was primeval and the *ku wen* not so.

When my critic says 古文 means *an* ancient form, not *the* ancient form, he is too one-sided. Let him drop both *an* and *the*. I believe I have used *the* too much in my book. The correct view lies between us.

It is much to be regretted that Mr. Chalmers has not recognized cheerfully the doctrine of lost final consonants. Is not their preservation in the south-eastern provinces indicative of their presence in all those words which there belong to the 入聲 *ju sheng*? The people who colonized those provinces came from the north, North China therefore retained the finals *k*,

t, *p* down to the time when those provinces were colonized. Is it likely that the language was undergoing no changes before that time? Would not changes in the language before the time of Christ be likely to bear a certain analogy to those that took place after the time of Christ?

Influenced by considerations of this kind, I recognize most cordially the interesting discovery of Twan yü ts'ai, of the formation of the 去 *ts'ü* principally from 入 *shik* about that time, and I have also made most careful search in the tonic dictionaries for lost final consonants in phonetics now ending in vowels. The language is now throwing off consonants. Why should it not have done so anciently? I found consequently examples like 是 *shì* 6, 7 *zhik*, one of the highest importance, which I would very earnestly comment to the attention of my critic. If he would study this subject he would, I believe, find that we cannot safely date the time of the formation of the characters later than the Chinese put it. To have safe ground to go upon in chronology is an advantage.

My critic is afraid of final *k* in the character 帝 *ti* and prefers the Shwo-wen's account of the formation of this character to mine. He says that it is "rational" to derive it from 東 "thorn." He cannot, however, escape from final *k* (which he seems to dread very much) by thus sheltering himself under the shield of the Shwo-wen, for this word "thorn" has final *k* also. See my Introduction, p. 71, where he will find the opinion expressed that this character has in it also the idea of "binding." I have not my books at hand where I am now writing: this then must suffice. As to misprints and errors I shall be most happy to do all I can to correct them should the public demand a second edition, which however is not likely to be the case for some time, if ever.

May I urge on Mr. Chalmers the study of 六書故 *Lu shu ku*, the learned work of Tai tung. He would not, if he had

carefully examined this work, say that no one since the time of the Shwo-wen has done anything to promote the scientific study of Chinese characters (p. 302).

Why should the letter changes remain to him "a profound mystery?" When in his "Origin of the Chinese" he identified the Canton sound of 火 "fire" viz. *fo* with the English "fire," he would have been saved from this error by the knowledge of the fact that *f* as the initial of 火 *huo* "fire" is a pure localism with no evidence whatever of antiquity attaching to it.

Mr. Chalmers having entered on an extensive comparison of Chinese words with those of other languages, the knowledge of letter changes in Chinese is essential to his success.

The well-known and very eminent Professor Pott of Halle has been criticising my "Introduction" at nearly the same time. His critique is found in "Göttinger Gelehrte Anzeigen" for the 14th and 21st of March 1877, and extends to 62 pages.

Here is a specimen, p. 358, "We may in general without error do homage to the fundamental proposition, viz. that the sound of the phonetic part of a character is an index to the pronunciation assigned to it at the time of the formation of the characters." He thus proceeds to analyse my method of inquiry into the sound of the primitive phonetics with great minuteness.

In pp. 378, 379, he alludes to the derivation of *s*, *sh* and (Engl.) *j*, *ch* from the tooth series, and remarks that if this is really the case, it deserves the philologist's most careful attention.

I believe Professor Pott is admitted to be the greatest living representative of the orthodox school of comparative philology founded by Wilhelm von Humboldt, Grimm and Bopp. But even if Curtius, Pictel, Ascoli or others are by any one regarded as greater even than he, the very warm commendation he gives of my method and its results is extremely gratifying.

At the same time as a consistent member of the modern school of comparative philo-

logy he gives no quarter to the idea that Chinese roots may be compared to Indo-European roots. Consequently I have to suffer much condemnation for venturing to promulgate the doctrines of China's Place in Philology.

It is to be hoped that a few years will reveal a new phase in the attitude of the comparative philologists and that there will be more freedom allowed in the use of methods, so that an attempt to compare both Chinese roots and the principles of Chinese grammar with the roots and grammatical principles of European languages will not be represented again by the strict school of comparative philology as necessarily unscientific.

The Index to the Shwo-wen by Mr. Chalmers will be extremely useful and will save much time in searching. Students are much indebted to him for constructing it.

His care and industry in the investigation of forms shew how much he might do if he would also attend to letter changes and dialects. It is certainly unfortunate that his work on Kanghi, of which we have now the first instalment, contains no indication that he has studied the thirty-six initials. When for example he writes 皮 *p'i*, he is clearly wrong and wrong only from want of studying the subject. It should be written with *b*; for proofs I may refer to existing dialects, to Julien's *Méthode de Transcription*, to the Japanese transcription and to my two Grammars, together with China's Place, and Introduction. He may say that he is publishing his abridgement of Kanghi from a Canton point of view. But that is not what we all want. If the syllabic spelling meant *b* as the initial of such a word and not *p*, let it be said before the rest of the work is completed, so that the student may feel as much confidence in the author's way of representing the initials as in his way of representing the finals. This will render the book much more useful to Students.

Mr. Chalmers has not stated the source in each case from which Kanghi's Commission took the spelling he selects. The Student

will have to refer back to Kanghi to know this. A mark *Dy* or *Kuy* might be printed near the spelling to show whether Mr. Chalmers is using for example the T'ang-yün or the Kwang-yün. This would save time in verifying the spelling.

I mention these things in the hope that it may not be too late to introduce these real improvements.

I would press the first of these improvements because also the book will be saleable among the Chinese. It is much better that this piece of information about the initials and finals of the Syllabic spelling, which we are able to give them, should be presented in its integrity than in the very imperfect form in which native Students of sounds will find it in Mr. Chalmers' first volume.

What a help it would be to these men, and to European students if on page 11, 16, Mr. Chalmers would explain 上類 and 下類 as indicating a running line of distinction between surds and sonants, so that 基 *ki*, 忌 *gi*, 丁 *ting*, 大 *da*, 兵 *ping*, 前 *bing* should all be recognized as separated by the naturally developed pronunciation at the time when the syllabic spelling was introduced.

It would also be an advantage if he would drop the phrases 北音, 南音, as too indefinite, or at least state what dialects he means by them. So also it would be an advantage if he would state which mandarin is meant by the phrase 正音 and the sounds of what period by the 古音.

In the 凡例 "Prefatory explanations" there appears to me to be too much of Wang Yang-an, and too little of himself in the part which treats of sounds. Not knowing the proper use of the alphabet, how can the Chinese collaborateur be able to make plain the differences between ancient and modern sounds or between north and south pronunciation?

Barring these drawbacks the book will be extremely useful to me, and I doubt not to others. The way of printing in triple rows

is highly convenient. The spacing after each word is a real comfort. The bringing together of characters having one phonetic is a great boon to philologists.

May the 康熙字典撮要 have a rapid sale. J. EDKINS.

NOTES ON CHINESE GRAMMAR.—The Editor of the "Celestial Empire" 28th July, 1877 (Vol. IX., No. 4, page 96), while reviewing these "Notes," makes the following remark:

"We should here, in our ignorance, like to ask if such a phrase as 分人以財 (quoted from Julien) meaning "to distribute riches to men" could possibly exist in 古文 or anything else. Take away 貝 and the remainder is intelligible enough. Unfortunately, we have no competent native scholar at hand to whom we might refer the question."

The phrase in question, I here beg to remark, occurs in Mencius (Book III., Pt. I., Ch. IV., 10; Legge, p. 129), and reads in full:—分人以財謂之惠教人以善謂之忠: it is translated by Dr. Legge as follows: "The imparting by a man to others of his wealth, is called a kindness. The teaching others what is good, is called the exercise of fidelity."

N. N.

RUSSIAN SINOLOGISTS (Vol. V., p. 408).—With respect to the famous ode to a Deity by Gabriel Dershayin (as the name is given by the Querist), I may observe that D. E. K. probably means the Russian poet Derjavin (the *j* to be pronounced as in French) who has written an ode to a Deity (*Bog*).

Leontyevsky, one of the members of the Russian Ecclesiastical Mission at Peking from 1820 to about 1830, a good Chinese scholar, translated this ode into Chinese, and as he had sent copies of his translation to Russia some of the Russian newspapers of that time (especially the *Sibirsky Vestnik* if I am not mistaken) made much ado about it. However it is certain that the Chinese did not pay the slightest attention to this ode, which has never been printed. I am not

aware where D. E. K. has got the information, that the Chinese Emperor had it printed in letters of gold on white satin and hung up in his palace. The Russians know nothing about it. Derjavin's ode to the Deity has been translated into German and into French, but I do not remember where.

As to the translations of the works of Bichoorin, I beg to refer the Querist to Messrs. P. and O. von Moellendorff's excellent book on the European works treating of China.

E. BRETSCHNEIDER.

QUERIES.

ASSYRIA AND CHINA.—Under the character 輶 *kuh* Dr. Williams, in his Syllabic Dictionary (p. 454), refers to the following remarkable coincidence of Assyrian and Chinese customs:—

笠輶 followers carrying screens over a general in his chariot; such as is seen in Assyrian sculptures.

Can any of the readers of the *China Review* inform me, what authority Dr. Williams could have derived this very interesting statement from? N. P.

The phrase 笠輶 *lih kuh*, is evidently derived from Kanghi's Imperial Dictionary, where, under 輶 *kuh*, it is given as a quotation from the Tso Chuen (Duke Seuen, IV year). The phrase means there, as the context plainly shows, "the bamboo screen above the wheel," the whole sentence being translated by Dr. Legge (Ch'un Ts'ew, I., p. 297) as follows, "a second arrow skirted in the same way the curvature above the pole and then pierced the bamboo screen above the wheel." Kanghi's Dictionary adds the following quotation from a commentary, "a war chariot has no awning; in the case of a nobleman, his attendant holds (in the hand) a bamboo screen (笠); where this is fixed over the hub of the wheel (輶), it is called 笠輶 *lih kuh*."

This is, no doubt, the source from which Dr. Williams derived his inspiration for the first half of his sentence, but it will be seen,

from the above, that the phrase *lih kuh* cannot possibly mean "followers," nor even "followers carrying screens over a general in his chariot." One screen might, at any rate, suffice even for a general, whether Chinese or Assyrian. But as to the second half of the sentence, and its Assyrian reference, Dr. Williams must have derived his inspiration from a source even more obscure to him than Kanghi's comments. It is perhaps impossible to decide whether the words "such as is seen" refer to the chariot or to the general, and it therefore appears to me that the "remarkable coincidence," to which N. P. refers, is more remarkable for its obscurity than for anything else.

E. J. E.

THE WORD "SWALLOW."—Every Chinese student has of course remarked as an extraordinary coincidence that the Chinese words 燕 and 咽, a noun and a verb of the same sound, should exactly correspond to a noun and verb in English which are also homophonous. The word "swallow" is of course alluded to. The inference is irresistible that in the case of the English words, as obviously in that of the Chinese, the verb is a derivative of the noun. Can any philologist state whether this is actually so?

P.

The resemblances alluded to by P. in both cases are but accidental. In the English instances adduced we have only to go back to Anglo-Saxon to discover that the two words, swallow, *verb*, and swallow, *substantive*, have no connexion. The first we find had the form *sucelgan*, in German *schwelgen*: the second *swalece*, in German *schwalbe*. The latter is according to Curtius connected with the same stem as *τάλαριον* (*tuba*), *swalce* (*ceithara*), &c.

So in Chinese we may apparently trace up the origin of the two, or rather three forms, for 燕 means not only the bird, but also *rest*, *repose*, to those distinct forms in ancient Central-Asian speech. Unfortunately we have no means of discovering, except by ana-

logy, the parent language of which modern Chinese is the degenerate offspring. There is however little difficulty in comparing 燕 in the sense of a swallow, with the Latin *hirundo*, which in Greek becomes *ψιρδών*, as if from a previous *ψιρδων*. 咽 in the sense of *rest*, *repose*, is apparently to be connected with 安 with similar meaning, and this we must refer to the same root as the Greek *ἔρμα*, in Sanscrit *ram*. The third form 咽 we may likewise trace in the Sanscrit *sri man*,* which becomes in Latin *glutio*.

The resemblance which might seem at first right to betoken some connexion fades away in the case of the Chinese as of the English word as soon as we begin to look below the surface. Comparative philologists have long since given up the habit of looking out for sham resemblances to establish community of origin, and prefer following fixed and uniform laws of change to guide them in their researches.

T. W. K.

CORRIGENDA.

CHINESE STUDIES AND OFFICIAL INTERPRETATION IN THE COLONY OF HONGKONG.—Writing under this heading, and referring to Dr. Bridges (p. 3) I regret to have committed an inaccuracy, from imperfect recollection. On referring to the *Government Gazette* of 1858, I find that Dr. Bridges himself requested to be put on his trial, in consequence of the charges brought against him by the public papers, that the trial was conducted by a Committee of the Legislative Council, and that the report of this Committee winds up by saying that they consider Dr. Bridges' honour and integrity quite unimpeached.

E. J. EITEL.

ERRATA.

In the Note on *Patria Potestas*, Vol. V., p. 405, column 2, last line, for "no mother" read "no matter."

* Here the Manuscript is illegible.—Ed. *China Review*.

THE CHINA REVIEW.

THE RHYMES OF THE SHI-KING.

The Book of Poetry or the Shi-king was completed some 2,500 years ago, and, with the exception of the phonetic relations of the characters in which the rhymes are written, there is no kind of evidence of the primitive pronunciation of Chinese more ancient or authentic than these rhymes. If we can but get a clue to the pronunciation of one character found there in rhyme with others, we have a clue to the pronunciation of a whole group. I shall examine the rhymes, not according to any theory, nor for the purpose of establishing or refuting any theory, but simply to find out and put on record the facts for the benefit of those that come after.

WHAT IS THE USE?

The first question that always meets one when he introduces a dry subject about which little or nothing is known is, "What is the use of it?" Make your subject lively, interesting, and pleasing and the utilitarianism of your readers is overcome, but if the subject is distasteful you must begin by telling them its use. I should much prefer waiting till the results of the investigation are before us, and then dwelling upon the use of them. But something may be said in anticipation.

1. It is important to comparative philologists, enabling them to trace accurately the old sounds of words, and saving them from many a blunder "an' foolish notion."

2. It is helpful in determining the antiquity of Chinese books. For example, if the rhymes of the Yih-king are like those of the Li-sau (離騷 B.C. 314,—Edkins' *Introduction*, p. 175), and not like those of the Shi-king, then of course the story of the Yih-king being composed by Wan-wang and Chow-kung (B.C. 1100) is a fabrication. And, if the fragments of rhyme in the Tau-teh-king agree with those of the Shi-king, then they may be supposed to be old. There is such an agreement, for in the Tau-teh-king Sec. 10. 有 'yiu, 恃 'shi, and 宰 'tsai rhyme together, as we shall find they do in the Shi.

3. It is instructive and profitable to all students of Chinese, suggesting in many cases a rule of change to help the memory, instead of prevailing irregularity.

THE SPELLING.

It is impossible, without a theory, to adopt at starting any method of representing the old sounds. And not only have I no theory of my own in this case but the theories of others are conflicting. Thus, on "surd and sonant" initials, Dr. Edkins, who is *facile princeps* in this department, says, we should write 皮 *bi* and 卑 *pi*; but a rival has lately appeared on the field writing 卑 *bi* and 皮 *pi*, and he is borne out by some recent spellers of modern Pekingese. I cannot therefore do otherwise than set all

such new methods aside, leaving each inventor to substitute mentally his own spelling for the vulgar *p'i* and *pi*. I shall distinguish the tones by Williams' marks and follow in general his spelling. But the same initial, as determined by native dictionaries, will be represented uniformly by the same letter, and also the final consonants as heard in Canton will be always given, subject to the correction of the rhyming dictionaries. This is not restoring the ancient sounds, it is simply reducing to uniformity the irregularities of modern dialects, by an authority which cannot be questioned, namely that of all the dictionaries from the *Kwang yün* (A.D. 600) down to *Kanghi*. With regard to the vowels, whether intermediate or final, I shall occasionally take little liberties with them to facilitate the rhyming or to illustrate some connection which seems to be clearly proved. The vowels must be treated as somewhat flexible, or else we can never expect to approximate to the ancient sounds as, for instance, to the common vowel of *yiü*, *shi*, and *tsai* when they rhymed together. Perhaps I owe an apology to the learned for retaining *oo* for the final vowel which runs into *ok* and *ong*. But if its use can be confined to that class it will serve the purpose of keeping before our minds the possibility of the second *o* being found replaced by a *k* or *ng*; thus *moo*, *mok*, *mong*.

THE AUTHORITY FOR THE RHYMES.

The basis of enquiry is Dr. Legge's edition of the *Shi-king*. I have no other books on this special subject and prefer working without them, but I accept the verdict of Twan Yuh-ts'ai (段玉裁) as to what words really do rhyme together, in doubtful cases, and acknowledge my obligations to Dr. Legge for putting them in a convenient form at the end of each Ode. I also take all the help I can get from Twan's "Categories," given on pp. 108-110 of the *Prolegomena*. Beyond this I shall proceed on an independent plan. Having the materials all before

us it comes to be a matter of weighing evidence, which we can manage for ourselves, perhaps better than Twan could do for us. If we could proceed upon the axiom, that all characters which rhyme with the same character must rhyme with one another, the subject would be much easier than it is. But poetic license, various pronunciations of the same character, and corrupt readings must all be allowed for, and hence it is all-important to distinguish between habitual rhyming and solitary instances. The "Categories" of Twan are altogether inadequate for this.

CLASSIFICATION.

The way in which the groups of rhyming words, which will be given complete in subsequent articles, were formed was as follows. From the source above mentioned characters were sought which repeatedly rhymed together, such as 天 *t'ien*, heaven, and 人 *jan*, man, found in rhyme about twenty times. These formed the nucleus of a group. A series of groups, some 36 in number, was gradually collected in this way, until every set of rhyming words had found a place, by some link of connection, in one group or in another. Many were doubtful, being partially connected with more than one family, but they were marked as doubtful, and they by no means suffice to disturb the general arrangement. They only constitute a sort of ligatures to connect certain groups together. There is indeed a tendency in groups which seem to differ only in tone to run into each other, and especially where a set of words having a final *k*, or *p*, or *t*, come in contact with another set ending in a "deflected tone" (仄聲). Sometimes it is just possible to keep two such groups separate, and sometimes they do run into one. I have not sought to force these cases one way or the other, but to decide them fairly. Most probably the poets of the *Shi-king* had no definite notion of "tones," but were guided by instinct in choosing, in certain cases at least, those words to rhyme together which

were afterwards determined to have the same tone. There is not a single case of all the four tones being distinguished according to the modern arrangement, as *tung*, 'tung, tung', *tuk*. But there does appear to be in one case the distinction corresponding to first, second, and third tones where the words end in a vowel *e.g.* 微, 尾, 未, *mei*, 'mei, mei', in Class V. There is only a suspicion of the same existing in Class II. The table of Classes given in the present article is only meant as an outline and index of the arrangement of the rhyming characters. The characters put down in illustration of each group are by no means all found in the rhymes of the Shi-king; but they are chosen for the special purpose of shewing why the groups are so arranged in six Classes. The phonetic relations between *ou*, *uk*, and *ung* are so close that words with these endings must be brought together. Not only are there numerous instances of these three endings from one phonetic character; but, on the one hand the vowel endings are supposed by some to have once had, at least many of them, a final *k* in this class; and on the other hand *uk* is treated in modern Chinese Dictionaries as simply the 4th tone of *ung*. By placing the groups together therefore in this way we facilitate the discovery of any truth which may underlie these phenomena. The same explanation applies to all the other classes. The first four (I.—IV.) differ only in the vowel sounds. These are in general *u*, *o*, *a*, and *i*, respectively, when before *ng*. As finals they are very various in modern

dialects. But we distinguish them by these four letters provisionally. It would seem as if the words ending in *n* and those ending in *m* ought to be distinguished by at least the same number of different vowel sounds as those ending in *ng* are distinguished by. But it is found impossible to subdivide either the Vth or VIth class throughout. This is no doubt owing in some measure to the small number of characters, in the VIth class, and in the Vth there are other complications which preclude complete subdivision, in particular the three groups *C*, *D*, and *E*, with a vowel ending, stand related in some way to all the rest. It may be a little startling to be told for the first time that the instances given of both vowel and consonant endings with the same phonetic, like 難 *nan* and 讎 *no*, or 先 *sien* and 洗 *sai*, are only a specimen of what might be adduced in almost every class, but it is true nevertheless. What inference is to be drawn from this fact remains to be seen. We have not yet heard much of characters having lost *ng*, or *n*, or *m*. But it seems evident that many must have either lost or gained one of these, else whence comes 能, for example, to be pronounced both *nan* and *nai*? But the great question for philologists to settle in each case is, whether to restore a lost consonant or remove an acquired one. Shall we, for example, believe that 果 'kwo, fruit, and all its 40 or 50 derivatives had originally a final *n*, because some half dozen of them have final *n* still (*e.g.* 祿 *kwān* a libation)? or shall we with Dr. Edkins, ignoring this fact, add a *p* to it from the Greek?

CLASS I.

(tone 1)	^A 矛 <i>mon</i>	猶 <i>you</i>	|	^B 涑 <i>sou</i>	溝 <i>kou</i>	諏 <i>tsü</i>
	^C 懋 <i>mou</i>			^D 漱 <i>sou</i>	覯 <i>kou</i>	取 <i>ts'ü</i>
(tone 2 & 3)	^E 騫 <i>muk</i>	茜 <i>shuk</i>	|	^F 束 <i>shuk</i>	斟 <i>kuk</i>	齏 <i>ch'uk</i>
	^G 霽 <i>mung</i>			^G 竦 <i>sung</i>	講 <i>kong (kung)</i>	叢 <i>ts'ung</i>

CLASS II.

(tone 1)	乎 ^A hoo	盧 ^A loo	亡 ^A moo	燎 ^B leo	敖 ^B ngeo
(tone 2)	戶 ^C hoo	魯 ^C loo	武 ^C moo	僚 ^E leo	樂 ^E ngeo
(tone 3)	故 ^D koo	露 ^D loo	慕 ^D moo	掠 ^G leok	藥 ^G yeok
(tone 4)	彙 ^F hwok	雒 ^F lok	莫 ^F mok	亡 ^H mong (māng)	涼 ^H leong (leānz)
(tones 1, 2 & 3)	黃 ^H hwong (hwāng)				

CLASS III.

(tone 1)	能 ^A nai	疾 ^A ngai	詩 ^A shi	呬 ^B je	齧 ^B tai
(tones 2 & 3)	能 ^B nai	疑 ^B ngi (ngai)	待 ^B tai	耳 ^C je	賽 ^C sai
(tone 4)	蜃 ^C nak	疑 ^C ngik (ngak)	特 ^C tak	呬 ^D nak	塞 ^D sak
(tones 1, 2 & 3)	能 ^D nang	凝 ^D nging (ngang)	等 ^D tang	耳 ^E jang	登 ^E tang

CLASS IV.

(tone 1)	斯 ^A sz'	卑 ^A pi	圭 ^A kwi	猜 ^B ts'ai	提 ^B t'i
(tones 2 & 3)	智 ^B chi	避 ^B pi	伎 ^B ki	帝 ^C ti	易 ^C yi
(tone 4)	潛 ^C chik	辟 ^C pik	屐 ^C kik	掃 ^D t'ik	苟 ^D kik
(tones 1, 2 & 3)	斲 ^D sing	鞞 ^D ping	娃 ^D king	青 ^E ts'ing	敬 ^E king

CLASS V.

(tones 1, 2 & 3)	玼 ^A p'en	眞 ^A chen	莘 ^A sen	苑 ^B yün	先 ^B sien	噀 ^B tun
(tone 1)	毗 ^C p'i	腴 ^C ji	犀 ^C sai	智 ^D wai	西 ^D sai	焯 ^D t'ui
(tone 2)	妣 ^D pi	姊 ^D tsz'	穉 ^D chi	水 ^E shui	洗 ^E sai	體 ^E t'ai
(tone 3)	執 ^E ngai	寘 ^E chi	醉 ^E tsui	焯 ^F ai	瑞 ^F shui	逝 ^F shai
(tone 4)	熱 ^F jet	第 ^F chet	卒 ^F tsut	菴 ^G wut	撒 ^G sāt	噴 ^H tsāt
(tones 2 & 3)	難 ^I nān	奕 ^I juān	輝 ^I t'ūn	掄 ^I wān	散 ^I sān	贊 ^I tsān

(tone 1)	難 nān	堦 juān	單 ^J tān	剗 wān	端 twān	勛 ts'wān
(tones 1, 2 & 3)	儺 no	懷 no	輝 ^K to	浣 wo	端 to	鄧 tso

CLASS VI.

(tones 1, 2 & 3)	音 ^A yem	念 nim	龕 ^B k'om	茗 t'ūm
(tone 4)	揅 yep	揅 nip	合 ^C hop	招 hāp

ON PHONETICS.

Speech was before writing. The Chinese written characters were made for the spoken language and not the spoken language for the written characters. At first all characters were ideographic and not phonetic. The invention of writing commenced, probably after human speech had undergone many modifications, with the figures of visible things. Each character stood for one such visible thing and for nothing else. Invisible things, states of mind, and actions were unrepresented. At this stage it mattered not what the thing written was called. The character 人, for example, representing a human being, might as well have been read in English "man" as in Chinese "jan." It is also obvious that these primitive ideographs, so long as they were confined to their literal use, that is, to denote the visible objects they looked like, could have no effect whatever on the pronunciation of words, any more than the things themselves had. But it is probable that long before the list of visible things was as complete as it is now, the metaphoric and phonetic use of these picture-characters commenced; and the two processes of adding new picture-characters to the list and of extending the use of those already recognised went on simultaneously. From that time the written and spoken languages began to act and react on each other, and now it is hard to realise the extent to which the sounds of words have been modified by the system of writing. In the earlier stages while the picture-characters were few and

the sounds by which they were known came far short of the spoken vocabulary, it would be often desirable to represent an idea the exact sound of which was not yet written, in any form, and which at the same time could not be readily pictured to the eye by a simple ideograph. The expedients to which the inventors of writing were thus compelled to resort in order to represent distinctions of sound to the eye, and which gave birth in process of time to the Alphabet in western nations, never even approximated to such an issue in China. On the contrary those expedients continue to be practised in this country to the present day. What they are I will now endeavour to describe; and for this purpose it will be convenient to introduce a few technical terms, the definition of which, with examples, will give an exhaustive view of the subject. In every compound Chinese character the component parts belong to one or other of the following classes:—*Root-phonetics*, *Borrowed phonetics*, and *Non-phonetics*. The first two have to be subdivided into *perfect* and *imperfect*; and also, perhaps, into *single* and *complemental* phonetics.

1. *Root-phonetics*. A root-phonetic is a character which in combination with another, or others, imparts its own sound and radical meaning to the compound. Thus 丁 *ting*, denotes a "nail," and with 金 *kem* metal, added to it, it is 釘 *ting* a "metallic nail." The sound, *ting*, passes unchanged to the compound, therefore the picture-character, 丁, is *perfectly* phonetic in this instance. And, there can be no

doubt, the root-word is one and the same in the primitive and the compound. *Ting* (丁) may therefore be called in this instance a root-phonetic or a phonetic root. As examples of *imperfect* phonetic power in the root, we may take, from the same primitive, 頂 *ting* "apex;" 亭 *ting* "pavilion;" 打 *ch'ang* "door-post;" and 打 *'ta* "to strike." Each of these sounds differs in some respect from that of the primitive; but it is not difficult to trace a resemblance in sense running through them all, which may lead to the conclusion that they are from the same root. It is quite possible however that some of them are from different roots, and have no etymological connection with *ting*, a nail. In that case 丁 *ting* would be a *borrowed phonetic*. If for instance *'ta* to strike, be connected etymologically with 撻 *'at*, to strike, and not with *ting*, a nail, then the primitive ideograph 丁 serves here no other purpose but to suggest the sound, and may be fitly compared with the letter T in *ta*. It is *borrowed* for the sake of the sound. Another distinction, which I refer to at present as only probable, because a sufficient number of examples has not yet been brought together to prove it, is that of complemental phonetics. A very good illustration of this is 矧 *'shen* "moreover" (i.e. prolonging the point of the argument) from 矢 *'shi*, "arrow," and 引 *'yen*, "to lead." In this case we might suppose the sound of the compound word to be a contraction of the two syllables, *shi-yen*, into one, *shen*. Then both parts would be imperfectly phonetic, and constitute also the roots of a compound word just as "more" and "over" make "moreover." Other instances are 娘 *niang*, "young lady," from 女 *'nü* "girl" and 良 *liang* "good;" 賓 *pen*, "guest," from 貝 *pei* "precious shell" and 冑 *men* "intimacy;" 覺 *kiok*, "to perceive," from 見 *kien* "see" and 學 *hiok*, "learn."

2. *Borrowed Phonetics*.—It would be unreasonable to suppose, either that the inven-

tors of writing were perfect etymologists, or that there were not, even in their time, many words identical in sound, and yet no more connected in sense than "saw," a cutting instrument, is with "saw," preterit of "see." From the first they no doubt at times mistook identity of sound for etymological connection, and, still more frequently, introduced an ideograph into a compound character simply for its sound. An ideograph or primitive character thus used we may call a *borrowed phonetic*. Such may be either perfectly phonetic, as 羊 *yāng* "sheep" is in 洋 *yāng* "ocean," or *imperfectly*, as the same primitive is in 祥 *xiang* "happiness." In the former case, *yāng*, ocean, though identical in sound with *yāng*, sheep, has probably no etymological connection with it, but rather with another homophonous word 易 *yāng*, "to spread;" in the latter case we have not only to account for the divergence of meaning but for the initial *s*. We may suppose either (1) that *yāng*, "sheep," and *xiang* "happiness," both come from the same root, and had still the same sound when the characters were made, (2) that the words, though not from the same root, had the same sound, or (3) that being originally different both in sense and in sound, the resemblance was sufficient to suggest the use of 羊 *yāng*, in the absence of a more perfect phonetic symbol, to stand for *xiang* in the compound character. The initial *s* on the last supposition comes along with the meaning from a root distinct from that of *yāng* "a sheep." Whether this be the correct explanation of this particular case or not, I have no doubt it is the explanation of hundreds of similar cases. Take for example the characters formed from the phonetic 易 *yāng* "to spread" of which 25 are read *yāng*, 8 *ch'ang*, 9 *shang* and 29 *t'ang*, with a great variety of meanings. Is it necessary for us to believe that 腸 *ch'ang* "bowels," 傷 *shang* "wound," 湯 *t'ang* "soup," and all the 71 words which make up this group were once pronounced alike, because we find the same

phonetic used in writing them? Are we to lay no stress at all on the fact that these words have meanings radically different, and that, as far as we can trace them back, they have always had different pronunciations? It seems to me that the true roots of words, as distinct from the phonetics used in writing them, ought to be always taken into account in the study of Chinese characters; and that, by neglecting this important factor, we have failed hitherto to give any reasonable account of the Chinese words as we find them written. We have sought to make the phonetic explain everything. We have imagined, for instance, that the phonetic *yāng* had originally some initial consonant of wonderful flexibility, which might pass indifferently into, *y*, *ch*, *sh*, *t*, etc., without any assignable cause. But if we assume that the necessity of the case required a change of the initial consonant, say to *t* with an aspirate, the moment the inventing genius attempted to construct a hieroglyphic for "soup" (from that for "water" and *yāng* phonetic), because "soup" was *t'āng* before and not *yāng*, then there is no need for further explanation. That *ch*, *sh*, and *t* are easily interchangeable is true; but there are no two initials in the language which may not be found exchanging places, with the same phonetic; and two or three cases of such interchange will not serve to prove any affinity between two initial consonants, or that the one has passed into the other through lapse of time. Take the initial *l*, for example. We have 寵 *ch'ung* "honour," from 龍 *lung* "dragon;" 命 *ming* "decree," from 令 *ling* "cause;" 娘 *niang* "lady," from 良 *liang* "good;" 颶 *sap*, "a gust," from 立 *lap* "stand;" 體 *t'ai* "body," from 豐 *lai* "vase;" and on the other hand 溢 *lam* "overflow," from 監 *kam* "oversee;" 歛 *lem* "collect," from 僉 *ts'em* "all;" 吝 *lun* "niggardly" from 文 *wun*, "ornament."

L and *P* are not much allied, and yet we have 律 *lut* "law," and 筆 *put*, "pencil;" 稟 *lem* "granary," and 稟 *pem* "petition," 臨 *lem* "descend," from 品 *pem* "rank;" 綠 *luk* "green," and 剝 *pok*, "to skin," &c., &c. In short the varieties of initial consonants in words written with the same phonetic are to a great extent without law or limit, and a few cases might be adduced to prove any change whatever. The same is to some extent true of the final sounds too; so that no law of change can be proved by a few examples. From 耳 *ji*, we have *jung*, from 希 *hi*, *hen*; from 異 *yi*, *yik*, from 至 *chi*, *chat*; from 蓋 *kai*, *kap*; and again, from 能 *nan*, *nai*; from 徵 *ching*, *chi*; from 我 *ngo*, 義 *ngi* &c. A few examples might be adduced of final *i* interchanging with any other termination in the language. Of course then if any law of change is to be proved, the instances adduced must far outnumber the exceptions. But when a law of change is proved, what does it mean? Under the phonetic 青 *kou*, we have over twenty characters read *kou*, eight read *kiang* (*kung*), and four read *keok* (*kuk*). Must we infer from this that the phonetic originally had a final *ng*, because the derivatives could never have acquired a final consonant, if they got none from their phonetic? It is probably a law of etymology that *ex nihilo nihil fit*; but I have pointed out above that there is something else in a Chinese compound character besides the so-called phonetic which often contributes an element to its sound. Hence 講 *kiang* "to speak" may very well have been written with the same phonetic as 觀 *kou* "to see," without our being obliged to suppose that the latter word or the primitive has lost a final consonant.

3. *Non-phonetics*.—All elements of Chinese characters not described under the previous heads are non-phonetics. In compound characters, the radicals strictly so called are of this sort. They do not indicate the sound at all. Many of the earlier cha-

characters are made up of two or more of these without any phonetic element. The sound is suggested along with the sense, which alone is presented to the eye. The character 父 *fu*² "father," is in its original form a compound of two, 又 *you*² the right hand, and 丨 *'kuan*, here meaning a rod. The head of the family holds the rod of authority. 洗 *'kwān*, to wash the hands, is made up of three, 皿 *'ming*, a vessel 水 *'shui*, water, and 扌 *kuk*, two hands; and 灶 *ts'wān* a cooking stove, consists of seven significant parts, viz. "fire" underneath, then "hands" 扌 putting in two pieces of "wood," then the "top" of the stove, and above that "hands" holding the "pot." None of these elements is phonetic. Whence then gets the character its sound? The answer is the same as to the inquiry, whence comes the final *ng* in *kiang*, to speak? It had it before it was written, and the absence or defectiveness of a phonetic cannot affect it.

Even if the above principles are admitted, which I think they must be, we shall still find abundance of change subsequent to the invention of writing, to be accounted for. We may find in some cases, homophonous words having come to differ in pronunciation in spite of their being written with the same phonetic; but the natural tendency of the phonetic system would be, where writing was sufficiently common to affect speech, to force words slightly differing in sound into perfect agreement. The causes of change and diversity must be sought in other quarters, not in the phonetics, which tend to uniformity, and probably to a reduction of the number of articulate sounds. This is an inference from the nature of the phonetics. But the fact that the modern mandarin has only two consonant terminations, *n* and *ng*, and the older dialects only six, viz. *m*, *n*, *ng*, *p*, *t*, and *k*, while in English we have over two hundred, points in the same direction. Has not the written language something to do with such an extraordinary difference as

this? Of course such an accumulation of final consonants as we have in "twelfths," for example, may well have been unknown in primeval speech; but is it necessary to believe that final *b*, *d*, *f*, *g*, *j*, *l*, *r*, *s*, *v*, and *z* were always foreign to the Chinese portion of the human race? If it be really so, seeing, moreover, that a similar poverty appears in Chinese initial consonants, I fear we must give up all faith in a common origin of languages. Still more must our faith be undermined if Chinese sounds so different as 雁 *ying*, eagle, 當 *t'ang*, ought, 青 *ts'ing*, green, and 藍 *lam*, blue, are to be traced back to a common primeval DAM (See *China Review*, Vol. VI., pp. 66 and 70). If any such law of change as is implied in this derivation really existed, it would follow that the initials, *ts*, *t*, *l*, and *y* are comparatively modern, all such, as a rule, having come from *d*; and, if there was no such law, the changes are simply anomalous and incredible. But, supposing this and other similar laws proved, how many roots would be left in the primitive Chinese language? The vowels being reduced to one or two and the initials to five, like the finals, it would not be possible to have more than 60 or 70 words. The invention of *speaking* must on such a theory have been only in its first stages when the invention of writing began. Any theory which thus reduces the present Chinese syllabary by three fourths or more, and leaves the rest without the distinction of tones, is clearly inadmissible.

Since publishing the *Origin of the Chinese*, eleven years ago, I have never wavered in the conviction that Chinese has a radical connection with Western languages, and though incompetent to carry out the investigation of this question in its details, I desire to be helpful to other labourers. But let them proceed with caution, and make sure of every foot of ground on the Chinese side. For this end the rhymes of the Shi-king must be carefully studied.

J. CHALMERS.

(To be Continued.)

BRIEF SKETCHES FROM THE LIFE OF K'UNG-MING.

(Continued from Vol. V., page 367).

K'UNG-MING BORROWS AN EASTERLY WIND.

BURNING OF TS'AO TS'AO'S FLEET.

Chou Yü's generals collected the provisions and made preparations for the expected campaign against Ts'ao Ts'ao as speedily as possible, and shortly after everything was reported ready.

It was now winter, and Chou Yü was only waiting for an easterly wind to enable him to carry out his plan successfully, which was to burn Ts'ao Ts'ao's fleet.

In his great anxiety and impatience Chou Yü had made himself very ill and had to keep to his bed, the non-arrival of the long-expected wind causing him to grow daily worse and worse. K'ung-ming hearing of his illness went to see him, and, perceiving at once the origin of it, told him he could cure it. Chou Yü entreated him to do so if he could; whereupon K'ung-ming wrote four characters on a slip of paper which he handed to Chou Yü, who receiving it, read, **只欠東風**,* "You only require an easterly wind."

When Chou Yü read this he said to himself, "Truly K'ung-ming is like a god; he is able to know what is passing in my mind.

* Something similar occurred in our own history: William of Orange had to wait for an east wind to favour his descent on England, and we are told that many of the inhabitants of England used to meet and pray for an east wind, without which assistance could not arrive to enable them to dethrone James.

I had better tell him the whole truth." He therefore frankly admitted that K'ung-ming was right, and begged his advice and assistance.

K'ung-ming told him that he was omnipotent, and that the elements were at his command. If Chou Yü wanted an easterly wind he must build him an altar at Nan-p'ing-shan, **南屏山**, to be called the "Seven Star Altar;" it was to be nine cubits in height and of three stories or layers. On this altar K'ung-ming would sacrifice and perform certain ceremonies for three days and nights, and during this time the altar must be surrounded by 120 men, each man holding a banner.

Chou Yü hearing this recovered on the instant, and got off his bed to thank K'ung-ming, and to hurry him on with it. K'ung-ming enquired if two days' wind would be sufficient. Chou Yü was greatly pleased and said this was ample; and he hastily ordered 500 smart soldiers to proceed at once to the place and erect the altar; he also sent the 120 men with banners to guard it and obey the orders of K'ung-ming.

K'ung-ming went with Lu Su to Nan-p'ing-shan, and when everything was prepared he bathed, and with dishevelled hair and bare feet and grasping a two-edged sword he ascended the altar. He thrice burnt incense daily for three days, and on the third day a strong south-east wind arose.

K'ung-ming, distrusting Chou Yü, * had previously cautioned Chao Tzū-lung to have a vessel in readiness; having waited till the wind came, he hastily stepped into it, and with Chao Tzū-lung proceeded on his way to his own country.

Ere long the news of K'ung-ming's escape or departure† was carried to Chou Yü, who immediately ordered a swift vessel in pursuit, which rapidly gained on the fugitives. When the pursuing vessel neared the one in which K'ung-ming was, Chao Tzū-lung let fly an arrow with so true an aim that it severed the rope by which the sail was hoisted, so that the sail fell to the deck. K'ung-ming laughed heartily at this and called out to the pursuers to stay their pursuit of him; that they need not disturb the friendship of two countries, but return and bid Chou Yü make good use of his troops.

The men in the pursuing vessel finding themselves unable to carry on the pursuit, on account of the severed rope, returned and acquainted Chou Yü of the non-success of their expedition, the cause of it, and the advice of K'ung-ming.

Chou Yü was greatly enraged and declared that he would yet have the life of K'ung-ming. Lu Su endeavoured to pacify him by advising him to wait till he had destroyed Ts'ao Ts'ao; it would then be

* In the play a different version is given. K'ung-ming, always doubtful of Chou Yü's honesty, persuades him to send his nearest relative to assist him in going through the ceremonies, and to relieve him should he have occasion to quit the altar for a brief space, through the calls of nature, etc. Chou Yü sends his brother, but he also sends a trusty follower to conceal himself near the altar to slay K'ung-ming the moment his sacrifices have obtained the coveted wind. K'ung-ming perceiving by certain signs that the wind was coming, and anticipating treachery, calls Chou Yü's brother to relieve him for a short time; at the same time he gives him the sword, puts his robes on him and retires. While K'ung-ming is absent the long-expected wind arrives, and the assassin kills Chou Yü's brother under the impression that he is K'ung-ming. K'ung-ming escapes, and Chou Yü is more than ever convinced of what a deep character he has to deal with.

† Whether it was an escape or simply a departure after performing his promise was of course known only to the assassin and Chou Yu.

quite time enough to concoct some scheme for the destruction of K'ung-ming. Chou Yü was compelled to coincide with this advice in spite of the hatred for K'ung-ming which rankled in his breast, and which he only waited an opportunity to display on its object.

Liu Pai, meanwhile, was anxiously waiting at Hsia-k'ou, 夏口, for the return of K'ung-ming, and, hearing no news of him, he felt very uneasy. His uneasiness, however, was speedily dissipated by the arrival of K'ung-ming and Chao Tzū-lung. K'ung-ming related the particulars of the stratagem arranged for the destruction of Ts'ao Ts'ao's fleet, and Liu Pai in turn informed him that the whole of the troops were ready for service, and that he only waited for him to select a day to commence operations.

K'ung-ming immediately directed Chao Tzū-lung to take 3,000 troops, across the river, and march direct to Wu-lin, 烏林, and capture the place. He then ordered Chang Fei to take 3,000 to intercept Ts'ao Ts'ao's troops at I-ling, 彝陵. He also sent three other generals with their troops to go on board vessels to scour the river and capture stragglers and booty. Having received their instructions these all departed on their different missions.

Ts'ao Ts'ao and his generals in the meantime were waiting impatiently for 'Huang K'ai's desertion to them. On this day it blew a strong south-east wind; at night, they saw on the face of the river a vessel approaching, and perceived it contained 'Huang K'ai, and they plainly saw the vessel bear down on the fleet and enter it. This was about midnight; the troops were all drowsy and stupid. They little thought that the vessel was filled with combustibles. 'Huang K'ai seized his opportunity, fastened his vessel close to one of those in the fleet, set fire to the combustibles, and in the consequent confusion jumped into a small boat and escaped, receiving a slight wound from an arrow in doing so.

Ts'ao Ts'ao's fleet were all moored together

with iron chains, so that there was no possibility of extricating any of the vessels in time to enable them to escape from the ravaging element, for in a moment the flames soared up to the sky, and favoured by the east wind, in an inconceivably short space of time the whole were in flames.

Ts'ao Ts'ao witnessing the sudden conflagration became much alarmed, for a glance shewed him that the destruction of his fleet was inevitable. He, however, with one of his generals, succeeded in getting into a small boat and reaching land, when, after collecting as many of the troops together, who were fortunate enough to escape by similar means, and taking the troops which had been encamped in the neighbourhood with them, they mounted horses and fled.

It was appalling to hear the cries of the victims on the vessels, who saw nothing but death before them either from fire, water, or the relentless enemy. Those who attempted to escape by plunging into the water and swimming ashore were shot or speared by the soldiers in the vessels sent by K'ung-ming. Countless numbers met their deaths by drowning, burning, or the spears and arrows of the enemy, and when the morning dawned but little remained of Ts'ao Ts'ao's large fleet.

TS'AO TS'AO'S FLIGHT.

We will now return to Ts'ao Ts'ao, who fled in the direction of I-ling, 穰陵; on the road he met Chang 'Ho, 張郃, one of his best generals, with a force, and anticipating pursuit, he directed him to act as rear-guard, and check the advance of the enemy; while he pressed on with his wearied men till nearly daylight, when he saw that he had gone a great distance, which he perceived by the faintness of the glare of the fire. He now felt more easy in his mind, and enquired where they were then. Those about him replied that they were not far from Wu Lin, 烏林, which lay to the North.

Seeing the mountainous nature of the

country and the density of the woods Ts'ao Ts'ao, to the surprise of all, laughed heartily without intermission. On his generals asking him the reason of it, he replied, "that he laughed at Chou Yü's want of strategy and K'ung-ming's lack of foresight; that had he (Ts'ao Ts'ao) been in their position, he would have had a battalion ambushed in this place, and he would then have been utterly helpless and at their mercy.

He had scarcely finished speaking, when from both sides came the roll of drums, and the glare of flames rose to heaven, startling Ts'ao Ts'ao so much that he nearly fell from his horse; while a body of troops rushed out from a side road cutting down all before them. This was the body led by Chao Tzü-lung, sent thither by the foresight of K'ung-ming.

Ts'ao Ts'ao ordered Hsü Kuang 徐晃, and Chang 'Ho 張郃, to hold Chao Tzü-lung in check while he and his harassed men made good their retreat. Chao Tzü-lung, however, did not pursue them but confined himself to looking after the weapons, &c., they had thrown away in their hurry to escape. At this time it was scarcely daylight, when suddenly the rain came on in torrents, wetting the flying troops of Ts'ao Ts'ao through to the skin; in addition to this they were also nearly famished with hunger.

Seeing the state of his men Ts'ao Ts'ao ordered them to plunder the villages of food as they went along, and to find materials for lighting fires, so that they might cook any provisions they obtained.

Both horses and men were by this time thoroughly knocked up; many of the horses were lost, and many—both horses and men—fell down on the road from sheer exhaustion. Ts'ao Ts'ao ordered a halt, so that they might rest for awhile; and the men, selecting dry spots, set about cooking rice and roasting horse-meat. The men took off their saturated clothing which they hung up in the trees to be dried by the wind; while the horses were unsaddled and allowed

to eat the roots of grass to be found in the neighbourhood.

Ts'ao Ts'ao sat down in a glade and laughed heartily. His officers remarked, "that when he before laughed at Chou Yü and K'ung-ming it brought Chao Tzū-lung down on them, who cut up numbers of men and horses," and enquired why he laughed now. Ts'ao Ts'ao replied, "that if *he* was in the position of those two, he should also have had a body of troops ambushed in *this* place, and then it would have been almost impossible for them to have escaped. They were utterly deficient in strategy, and he laughed because they would never think that he came in this direction."

While speaking, a great shout arose which startled every one. Ts'ao Ts'ao, and all who could, hastily mounted their horses, but many were unable to catch them. Chang Fei's battalion now appeared, headed by himself. Hsü Chu, 許褚, one of Ts'ao Ts'ao's generals, on a bare-backed horse, assisted by two other officers, attacked Chang Fei, but were speedily routed. Many of Ts'ao Ts'ao's men were slain in the *mêlée*, but Ts'ao Ts'ao managed to escape with a small body of men, and fled, followed by Chang Fei in pursuit.

In his flight, Ts'ao Ts'ao came to a place where there were two diverging roads; one, a large one, which appeared quiet, the other, a small one, in the neighbourhood of which fires were seen. Ts'ao Ts'ao selected the latter road in preference to the former, as he feared an ambush from the apparent stillness of the larger road.

He therefore urged the fugitives on in the direction of 'Hua-jung-tao 華容道. The men and horses dropped with hunger and exhaustion; the wounded crawled along as best they could. All was in disorder; the men wet through, or naked; many had no weapons, many rode saddleless horses; armour and clothing were thrown away or lost. This was in the winter time, so that their sufferings must have been very great, as well from the cold as from fatigue and hunger.

Presently the front came to a halt, stopped by a large piece of water, which had collected during the recent heavy rain. Ts'ao Ts'ao was enraged at the delay, and shouted, "If a mountain is in the way you must open a road; if water, you must make a bridge; shall *this* stop you?" He immediately ordered the weak and wounded to the rear, to come on slowly, and the strong to bring earth, faggots and grass to make a road over the water.

To cause them to work faster Ts'ao Ts'ao placed a hundred men with drawn swords over those who were working, with orders to kill any of the men who were dilatory. Numbers died while the work was going on, and lamentation was heard on all sides, which enraged Ts'ao Ts'ao so that he exclaimed, "Whether we live or die 'tis our destiny: whoever cries, behead him instantly!"

When this difficulty was overcome and they once more got on a level road, Ts'ao Ts'ao saw that there were only 300 men following him, and these were in a pitiable plight. They had got about ten *li* on the road when Ts'ao Ts'ao, stretching out his whip, roared with laughter, and as his reason for doing so said, "That every one gave Chou Yü and K'ung-ming credit for being clever in military strategy, but *he* thought they hadn't the least. For instance," said he, "if they had placed an ambush here we must all inevitably have been captured."

He had not finished speaking, when bodies of troops simultaneously rushed out from both sides. Their leader was Kuan Yü, 關羽, "Now," said Ts'ao Ts'ao, "we must fight to the death!" His followers declared that *they* were not afraid, but that their horses were tired, and how could they possibly fight again.

One of Ts'ao Ts'ao's counsellors advised him—as Kuan Yü was of a noble disposition, and had formerly been a friend of Ts'ao Ts'ao's—to go to him and he would spare them, as he had never been known to take advantage of the weak.

Ts'ao Ts'ao followed his advice; rode up

to Kuan Yü, acknowledged that he was beaten, and entreated him to spare him and his men for old friendship's sake. Kuan Yü thought of the many acts of kindness he had formerly received from Ts'ao Ts'ao, and in spite of its being a flagrant breach of duty, and though he had them all at his mercy, he could not bear to take advantage of their pitiable state and allowed them to escape.

Ts'ao Ts'ao and his followers went on till he had only 27 left; as night came on he drew near to Nan-chün, 南郡, when he met Ts'ao Jên, 曹仁, who had come with a body of troops to meet him. Ts'ao Ts'ao entered the city with him, where he and his soldiers had the rest they so much needed after their flight.

Kuan Yü, after allowing Ts'ao Ts'ao to escape, returned to Hsia-k'ou, 夏口, where K'ung-ming, in company with Liu Pai, was anxiously awaiting the success of his manoeuvres. K'ung-ming hastily rose to welcome him and enquired of his success. Kuan Yü briefly told him that Ts'ao Ts'ao had escaped; on hearing which K'ung-ming upbraided him with purposely allowing him to escape, on account of their former friendship; and at once ordered Kuan Yü to be beheaded; Liu Pai interceded for him, saying that Kuan Yü was his sworn brother; his oath to live or die with Kuan Yü would not allow of his being killed. On his intercession, therefore, K'ung-ming released him.†

CHING-CHOU, NAN-CHUN AND HSIANG-YANG
CAPTURED BY K'UNG-MING.‡

We next find K'ung-ming, who had al-

* Ts'ao Ts'ao's brother.

† It is said that K'ung-ming sent Kuan Yü on this expedition purposely; knowing his generous disposition he also knew that he would spare Ts'ao Ts'ao—others say that he himself gave Kuan Yü directions to spare the life of Ts'ao Ts'ao "as his time was not yet come." Others again state that K'ung-ming made Kuan Yü swear to take the life of Ts'ao Ts'ao, on the penalty of losing his head if he failed. With so many conflicting accounts it is difficult to ascertain the correct version, or the motives which influenced K'ung-ming.

‡ 荊州 南郡 襄陽.

ways a design on Ching-chow with Liu Pai and his troops at Yu-chiang-k'ou, 油江口, a place in his vicinity.

Hearing of this, Chou Yü's suspicions immediately became aroused, and he concluded that K'ung-ming was there for the purpose of capturing Ching-chow, he also wishing to do the same. To ascertain whether his suspicions were correct or not, he determined to suddenly visit K'ung-ming and fathom out, if possible, what his intentions really were. K'ung-ming, who had anticipated this movement of Chou Yü's, had previously tutored Liu Pai what to reply in answer to his queries.

Chou Yü arrived, bringing with him 3,000 men. Liu Pai and K'ung-ming met him and invited him to a banquet. When the banquet was ended, after thanking Liu Pai for his assistance in the recent operations against Ts'ao Ts'ao, Chou Yü enquired why he had removed his troops to this place, and whether it was done with the intention of taking Nan-chün?

Liu Pai replied, as he had been prompted by K'ung-ming, "that he had heard *he*, Chou Yü, wished to take Nan-chün, and had come to assist him; or if *he* was unable to take it, he would do so himself." Chou Yü replied, "that he had long desired to obtain the place; in fact, it was already in his hand, and why should he not capture it?"

Hereupon Liu Pai reminded him that success *might* not be so certain as he expected; that an able general Ts'ao Jên, 曹仁, was left in command of the place, and he was afraid that Chou Yü might be unable to take it. Chou Yü fired up at this, his skill as a general being somewhat impugned by these doubts of his capability of capturing the place, and replied, "If I cannot take it, I'll give *you* permission to do so." Liu Pai, calling on K'ung-ming to witness this, remarked, that he trusted Chou Yü would not regret what he had said. Chou Yü observed, "that when a gentleman had passed his word, he could not regret it."

K'ung-ming now observed "that Chou

Yü was right; it was but fair that he should *first* go and endeavour to take the place, and if he failed then Liu Pai might essay to do it." On this understanding Chou Yü and Lu Su took their departure.

When they had gone Liu Pai told K'ung-ming "that he couldn't altogether see the policy of what he had just been doing; that he hadn't a foot of ground he could call his own, and wished to capture Nan-chün so that he could have a place to retire in case of need; but how could that be accomplished if they gave Chou Yü the first opportunity of taking it."

K'ung-ming reminded Liu Pai that from the very first he had strongly advised him to capture Ching-chou, but that he would never listen to his advice, *now* he was anxious to do so. Liu Pai replied that *then* the place belonged to Ching-shêng, 景升 one of his own family so that he could not reasonably have done it, but *now* that it was in Ts'ao Ts'ao's possession, he *ought* to take it.

K'ung-ming told him that he need not be uneasy about it; to let Chou Yü go and fight for the place, but that he, Liu Pai, should eventually become master of it. He then, at Liu Pai's request, entered more fully into his scheme, at which Liu Pai was greatly delighted. So for the present they remained quietly at Chiang-kou with their troops, watching the course of events.

To return to Chou Yü; his generals attacked Nan-chün but were repulsed. They next attacked and took I-ling, 穰陵. This, however, was simply a ruse on the part of Ts'ao Jên, who gave orders that they were to be allowed to do so; but they had scarcely taken the city when an overwhelming force of the enemy surrounded it, and they perceived that they were caught in a trap.

When Chou Yü heard of it he hastily advanced with a large force to relieve them, and after some severe fighting succeeded in doing so, routing the foe and pursuing them as far as Nan-chün, the gates of which city

were temptingly open, while on the walls were numberless banners and spears, but no troops were visible there; at the same time numbers of soldiers were seen issuing from the gates of the city, apparently making their escape.

This was a pre-arranged plan; but Chou Yü in his ardour at once entered the city where he was attacked by a party which had lain in ambush there. During the *melée* he received a wound from an arrow and narrowly escaped being captured, he having fallen from his horse. He was saved, however, by the bravery of some of his followers who bore him to the rear; these on their way were attacked on all sides, and but for a reinforcement coming to their assistance would have been utterly destroyed.

Chou Yü was borne to his tent, where the head of the arrow was extracted and the wound dressed. His force remained in camp for some days, the enemy daily coming out of the city and challenging them to fight, but Chou Yü being wounded, the general next in command would not venture to move his troops against them.

A council of war was held, unknown to Chou Yü, and the prevailing opinion was that they should retreat. This afterwards coming to Chou Yü's ears, he was much enraged at their pusillanimity, and, wounded as he was, he led his troops to the attack again.

In the encounter Chou Yü fell from his horse and the enemy endeavoured to capture him, but his soldiers kept them at bay and bore him off the field safely back to camp. This—though a great personal risk—was all only a *ruse* to induce his enemies—thinking him dead—to attack his camp at night, when he would be lying in waiting for them, and ready to give them a warm reception. In pursuance, therefore, of this scheme Chou Yü caused the report to be spread in camp that he was dead; and his troops all went into mourning for his pretended death.

Chou Yü's plan succeeded to admiration. Ts'ao Jên made a night attack on his camp, thus falling into the snare laid for him; the

enemy were attacked on all sides and utterly routed, flying in disorder towards Hsiang-yang, pursued for a long distance by the victorious troops of Chou Yü.

Chou Yü again got his troops together and now proceeded to Nan-chün; on reaching the city which it had been his great ambition to capture, to his mortification and rage he found K'ung-ming had anticipated him (he having availed himself of the opportunity which Ts'ao Jên's absence gave him while making the night attack at Chou Yü's camp and quietly took possession of the city); the city being occupied by his troops under the leadership of the redoubtable Chao Tzū-lung.

Chou Yü at once ordered an assault on the city, but was met by such a shower of arrows that he was compelled to give up the attempt and beat a retreat. He now ordered Kan Ning, 甘寧, with 3,000 men to proceed direct to Ching-chou, and capture it; and Ling T'ung, 凌統, with another 3,000, to seize Hsiang-yang—he, himself, afterwards intending to take Nan-chün.

While he was giving these directions a scout came in with the news not only of the way in which K'ung-ming had captured Nan-chün, but that he had by means of a forged despatch, purporting to come from Ts'ao Ts'ao, which he had sent to Ching-chou, induced the garrison of that place to hasten to the rescue of Ts'ao Jên, and in their absence Chang Fei had taken the city.

Another scout brought information that the same plan had been pursued with the garrison at Hsiang-yang, and that Kuan Yü had also captured that place: all three places having been taken without any trouble whatever, and now belonging to Liu Pai.

On hearing this disastrous news Chou Yü became so enraged that his wound broke out afresh; he vowed vengeance against K'ung-ming for having outwitted him, and caused him to waste so much time, blood and treasure in the endeavour to capture the three places, and then, himself, to quietly take possession of them without striking a blow or losing a single man.

G. C. S.

THE WILD SILK-WORMS OF THE PROVINCE OF SHANTUNG.

"Stamine quod molli tendent de stipite seres,
Frondea laurigeræ carpentes vellera sylviæ;
Et longum tenuis tractus producit in aurum."
CLAUDIUS CLAUDIANUS.

According to Cuvier, and other naturalists, the *Bombyx Mori*, the silkworm of France and Italy, is a native of the Northern provinces of China. Though it is hardly known in its original wild state, Père A. David and I think Prozewalsky have found the real wild insect in Mongolia. I possess a few small cocoons of pale yellow silk, which were brought to me from the mountainous districts of Eastern Shantung, by the natives, who pretend that these are the cocoons of the wild silkworm, which feeds on the wild mulberry *Morus sylvestris*. These cocoons, narrow and sharp-pointed at one end, mea-

sure 2.50 centimètres in length, being only from four to six millimètres in diameter. Though the silk is very fine, they are of little use, being rather rare.

The Central and Western districts produce beautiful yellow and white silks obtained from the *Bombyx Mori*. The neighbourhood of Chi-nan-fu (濟南府) and Chining-chou (濟甯州) have ever been famous for their silk piece goods, particularly for lustrings, gauze and damasks, which, according to some native books, are the best in China.

During the middle ages Shantung was one

of the most noted provinces for the production of silk. Marco Polo speaks of the large traffic in silks made in Western Shantung, especially in Yen-chou-fu (兗州府) and Chi-nan-fu (濟南府). "There are great merchants here," he says, "who trade on a large scale and the abundance of silk is something marvellous" Later on Friar Odoric (A.D. 1344-5) speaks of Chi-ning-chou as "a place which has a greater plenty of silk than perhaps any place on earth"

In the vicinity of Ning-hai-chou (甯海州) there is a kind of silk-worm which is said to have been imported from Corea. The cocoons are nearly spherical, measuring 2.52 centimètres in length and two centimètres in diameter. They are of a beautiful straw colour and are highly esteemed.

These silks are little exported from Chefoo, except perhaps in skeins; but this port being a very important market for what is called Shantung Pongees, we will devote a special paragraph to this silk of which thousands of bales are exported every year to France and England.

History.—The Shoo-king (書經) in the Tribute of Yü says: (萊夷作牧厥筐縑絲) "The wild tribes of Lai were taught tillage and brought in their baskets the silk from the mountain mulberry." This is the first notice we find of the wild silks "Yen-ssü" (縑絲) of China and Shantung. In the "Wu-hsing" (五行)—five elements—or the Chronology of Events of the Shantung Miscellany (山東通省), we find that: "Under the reign of 'Yüan ti' (元帝) 39 B.C., in the East of the 'Mo-shan' (牟山) the wild silk-worms spun their cocoons, of which more than 10,000 piculs were collected; and garments were made of this silk." Another book, the "Tang-hui-yao," says that in 640 A.D. the wild silk-worms ate the leaf of the "Thu" (櫟)

and made cocoons as large as plums." In 975 A.D., the same worms, according to the "Wu-hsing," made their cocoons in the district of Chi-nan-fu.

Now, what kind of silk is meant by these we have just quoted from Chinese texts? From my researches, I have come to the conclusion that it is undoubtedly our actual Shantung Pongee. Indeed, the territory of the wild tribes of Lai (萊夷) is the one now occupied by the two prefectures of Lai-chow-fu (萊州府) and Teng-chow-fu (登州府) in which we find the Lai-mountain (萊山) near the city of Lai-yang (萊陽), all names evidently derived from the aboriginal tribes of the Lai. The Mo mountains (牟山), mentioned by the Miscellany, have preserved their name and are found seven li N.E. of Ning-hai-chou. The present name of the Pongee silk "Yeh-ts'an-ssü" (野蠶絲), the wild raw silk of the trade, means literally silk from the wild worms; and the two prefectures above mentioned are still famous for the production of this silk, whilst their annals still mention it under the very name of Yen-ssü (縑絲). The great market for the best quality is Chang-yi-hsien (昌邑縣) in the prefecture of Lai-chou.

As their name indicates, these silk-worms are wild, that is, they are reared in the open air, on the oak trees of which they eat the leaf. They are a sturdy race, as neither cold nor rain seem to affect them, and they are cultivated as far north as Manchuria.

The Chinese books are so confused, the synonyms so numerous, and the descriptions of trees and insects so unsystematical and unscientific, that it is with great difficulty we can get at the really useful facts, buried as they are in so much repetition, useless rubbish and even contradictory statements. However I will endeavour to show that the Yen-ssü or "Mountain mulberry silk" of Dr. Legge's translation of the Classics, and of Dr. Williams' Chinese Dictionary is our Pongee or oak silk.

* Travels of Marco Polo, by E. Yule, VII., p. 120.

The cultivated mulberry, *Morus nigra* and *Morus alba*, and even the wild variety, *Morus sylvestris*, are comparatively rare in the Teng-chou-fu prefecture. I have seen some mulberry plantations, near Ning-hai-chou, but I have seldom met with the wild tree. On the contrary all the hills in Eastern Shan-tung are covered with the oak which has many names, but amongst them I find 柘, and as I will show later on that 栗 is equivalent to 山桑 and also means the oak, I concluded that this quotation from the Classics, when speaking of this country (其栗其柘), which Dr. Williams translates: "There was the wild and cultivated mulberry," ought to be read: there was the wild and cultivated oak. The great Chinese Botany "Chih-wu-ming-shih-tu-kao" (植物名實圖考), a work much admired for its beautiful plates, in a long article on the Shan-tung Pongee entitled 柘繭譜, says, quoting an old work: "The Shan-chien (山繭), the mountain or wild cocoon, is the Yen-sü oak silk of the Tribute of Yu and the present wild silk (山綢) the Pongee of the Chefoo market."

This leaves no doubt in our mind, and we need not quote the "Erh-ya" and other Chinese books, which also say that the Yen-sü of the wild mulberry is the same as the Hsiang-sü, (橡絲), that is the silk of the "Chestnut-leaved oak." In another book we find that the silk from the mountains of Lai-yang-hsien is identical with the Yen-sü of the Classics. From this we conclude with the Chinese that (栗=山桑) the "Yen" is the wild mulberry, the 橡 "Hsiang" or *Quercus castaneefolia* of Chefoo neighbourhood, which we will refer to hereafter.

This is the Chinese history of the Pongee. But let us now investigate its foreign one. It would be very bold to affirm that the Chinese oak silk was known to the Romans, though it is possible that they might have received it from the East, with the other silks which we know were imported into the

Roman Empire from the far distant country of the Seres, a name which some pretend to be derived from ssü "silk."

However, it is curious to note that the veteran naturalist Pliny knew of a silk-producing worm feeding on the leaves of oaks in the island of Cos, in the Greek Achipelago, and from whose cocoons silk was woven. The allusions to the rearing of this worm, the softening of the cocoons in water and their subsequent reeling, and to the lightness of the tissue as adapting it for summer wear, all clearly point to a wild silk-worm.*

Some of the ideas entertained by the ancients about the origin of silk, strangely enough apply to the wild silk of Shan-tung, and, as suggested by Colonel Yule—in his Travels of Marco Polo, if we compare Pliny's "*Seres lanitia sylvarum nobiles perfusam aqua depectentes frondium canicem*," and Claudian's

"Stamine quod molli tondent de stipite Seres,
Frondea lanigera carpentes vellera sylvæ;
Et longum tenues tractus producit in aurum,"

with P. Martini's description: "*Non in globum aut ovum ductum, sed in longissimum filum paulatim ex ore emissum, albi coloris, quæ arbutis dumisque adherentia, atque a vento huc illucque agitata, colliguntur*,"† we can only be struck with such an identity of ideas at so distant periods, and feel inclined to conclude that there must have been some ground for these fanciful descriptions.

Amongst the silk piece goods mentioned by Marco Polo, Friar Odoric, Nieuhoff and the Jesuit writers, must have been the Pongee as it is still produced in the district which they visited. Nieuhoff (1655) quotes evidently from Father Martini when he says: "C'est une chose rare et qui va même jusque dans l'exces, et une témoignage que la nature est fort prodigue envers cette nation en ce que la soie y croit d'elle même dans les arbres et dans la campagne sans

* The Journal of the Linnean Society, "Supplementary Notes on Chinese Silk-worms," by H. F. Hance, Vol. XIII. No. 5.

† The Book of Ser Marco Polo by Colonel H. Yule, C.B., 1875, Vol. II. p. 120.

être filée par des sers à soie domestiques mais par d'autres qui ne ressemblent pas mal aux chenilles: ils ne la tirent pas en rond ni en ovale, mais bien à fil très long, qui sort peu-à-peu de leur bouche; cette soie est fort blanche; le fil s'attachant aux arbrisseaux et aux buissons, et poussé d'un côté et d'autre par le vent, on l'amasse, et on en fait des draps de soie, comme si était véritablement du fin lin, et bien qu'ils soient un peu plus gros que ceux qui sont fait de soie filée dans la maison, si estee qu'ils sont plus serrés et plus forts." * Father Duhalde (1735) speaks in the very same words, but he adds: "These worms are wild and eat indifferently the leaves of the mulberry or other trees. Those who know nothing of silks would take these silks for coarse linen or a very coarse kind of drugget. These goods are of a grey colour, can stand washing, they are called "Chien chou" (絹綢) and form an important branch of trade; though of no pretty appearance, it is much used for clothing by all classes of society." †

All these descriptions evidently apply to the same article, the "Chien chou" or Shan-tung Pongee. The Chinese say that the worm furnishing this silk can feed on different kinds of trees, which I now propose to discuss.

The caterpillar or worm of the oak moth, or *Bombyx Pernyi*, feeds indeed on four or more kinds of trees, three of which at least are oaks.

In Shan-tung, it is a special kind of oak which is used for this purpose. This oak has leaves exactly like those of the chestnut tree; its bark, when old, is soft and furrowed and looks much like cork, so that, except when it bears its acorns, it could more be taken for an oak and I have seen a good many old residents in this country who never noticed the difference. This oak answers to the description given by Father

* L'ambassade de la compagnie orientale des Provinces Unies vers l'empereur de la Chine par Mr. Jean Nienhoff. Leyde, 1665., p. 166.

† Description de la Chine par Duhalde, Vol. I. & II.

d'Incarville after Tournefort: "*Quercus Orientalis Castaneæfolia, glande reconditâ in capsulâ crassâ et squammosâ.*" Though found wild on every hill in Shan-tung it is specially cultivated for the rearing of the silkworms. The acorn cup—tsao tiou (皂斗)—conspicuous for its long scales bent outwards and very rich in tannin, is used with sulphate of iron to produce a black dye just like the one of *Quercus Vallonea*, kty. in Turkey and Asia Minor. In fact Miguel states the Chinese (and Japanese) *Quercus Serrata* to be the Georgian *Quercus Castaneæfolia* c.A.M. which both C. Koch and Grisebach consider identical with *Q. Vallonea*; though Dr. Hooker admits *Q. Castaneæfolia* as distinct from *Q. Vallonea*. *

In any case, from the likeness of the leaf and general appearance no better name could be given to our Shan-tung oak than the "Chestnut-leaved oak," *Quercus Castaneæfolia*, and its Chinese name of Hsiang Li (橡栗) points to this likeness, the exact meaning being—"Oak chestnut." However, it has been often designated by the names of *Quercus Serrata* or *Quercus Sinensis*. The *Quercus Serrata* of Japan and Manchuria, studied by Thunberg, has been recognised by Miguel to be the very same as *Q. Castaneæfolia*, and specimens of our Chefoo oak leaves, sent to Dr. Hance, have been identified by him and recognised as being those of *Q. Serrata*, so that there is not the least doubt that these names apply to the same tree. And in conclusion:

Quercus Serrata Thunb. or "Sinensis," Bge., is the real *Quercus Castaneæfolia*, c.A.M., closely allied to *Q. Vallonea*, kty., and the one specially used in Shan-tung for rearing the worms of *Bombyx Pernyi*.

It is not so easy to find the exact Chinese name for this oak, the native botanical works being full of synonyms and the distinction of species being based on too fanciful differences. However, from my researches in the Chinese herbal, in the

* The Journal of the Linnean Society, L.C., V. XIII. No. 65.

Shan-tung Miscellany and the "Chih wu ming," and after having carefully sifted the rubbish and compared the texts and engravings with the local names and living specimens, I have come to the following conclusions.

The first designation of the *Q. Castaneæfolia* is the character 櫟 or 栗 "yen" of the Shooking. The "K'ang hsi" and "Shuo wen" dictionaries say that it is the same as the wild or mountain mulberry (櫟 = 桑 = 山桑). Later on the same tree is found described under the character 櫟 "chu," only applied now-a-days to the *Ailanthus glandulosa*; this was abandoned for the more modern name of 橡櫟 "hsiang li" also written 栲栗, or in Peking neighbourhood 橡碗樹 "Hsiang wan shu." But we find the very same tree confounded with the other varieties of oak and called by many other names, of which the more common are: 柞, 柘, 櫟, 栲, 諸, 杼, 亭, 械, 樣, 槲. In the neighbourhood of Chefoo the natives usually call it "Tso" 柞 and "Hu" 櫟; the most common name being however "Po lo shu" 菠蘿樹. This name "basket tree" is given by the people on account of the resemblance of the acorn cup to a particular kind of open basket for grain, used by the peasants and called here, as well as in Peking, "Po lo" 簸籬. Each character means basket according to the K'ang hsi dictionary; so it is not a name of Manchurian or Corean origin, as supposed by Mr. W. F. Mayers.* The Chinese books mention the difference of sex in trees or plants, and the authors of the Botany early discovered that the oak is a dioecious tree. They give a different name to the two sexes, and this is the reason why we find the *Q. Castaneæfolia* called by some other names: 青櫟 "Ch'ing

kang" is the male tree, the one which produces only flowers; it is also called 械. On the contrary the female tree or acorn bearing oak is the "Hsiang li" 橡櫟 proper or the "Hsü" 栲.

The name of the tree also changes according to the provinces; in Shing-king near Niuchuang it is called "Ch'ing kang liu" (青櫟柳); near Peking in Chi-li "Hsiang wan shu" (橡碗樹) is the name, whilst "Pao li" (苞櫟) is the one in Shan-si, and "Mu liao" (木蓼) in Honan. In Kuei-chow, where it was imported from Shan-tung, the same oak is called "Hu" (櫟) as well as Ch'ing kang. The inhabitants of "Chü chou" in the province of Kiangsu have for it the three names of "Li" (櫟), "Chu" (杼) and "Hsü" (栲). But according to the Chinese Botany the general book name all over China is "Li" 櫟 or 杼, the one adopted by the people or peasants being "Shui ch'ing kang" (水青櫟) or simply "Ch'ing kang." This shows that this tree has acclimatised itself in localities far distant and whose climate is widely different.

But the *Quercus Castaneæfolia* is not the only tree on which the worms of *Bombyx Pernyi* can be reared; in the North of Chili and in Manchuria they are also fed on the species of oak known as *Quercus Mongolica*, Fisch., of which we possess a few in Shan-tung. The leaves resemble those of *Quercus Robur* of Europe; the acorns are entirely concealed by the "squammæ" of the cupule, which look much like hairs and are closely pressed, instead of being more or less reflex. De Caudolle's description of the cupule (which is sericeous inside) as having: 'squammæ imbricatas, adpressas, dorso convexas' is very accurate. "These feathery filaments give the cups the appearance of a small fur cap. The leaves are shining above, opaque and glaucous beneath, and, when young, dotted with short white hairs: the full grown ones have also usually a few long weak hairs along the costa and primary

* Journal of Linnæan Society, L.C., Letter of Mr. W. F. Mayers to Dr. Hance. "I should not wonder if the word Polo were Corean or Manchū, as the Chinese admit that it is not the correct name for the oak which should be called Hsiang."—XVIII., No. 65.

veins; but these are scarcely to be noticed without a lens."* In the Niuchuang district this tree is very common and the one used specially for feeding the silk-worms; it is called there "siao-ch'ing-kang, small-leaved-oak" (小青桐 小葉柞樹). In Kuei-chow it is known under the name of "Fu-li" 扶櫟.

The third kind of oak on which this worm can be fed, but which is rather rare in Shan-tung is the *Quercus dentata*, Thunbg., with immense leaves, often measuring thirty and more centimètres in length, and turning to a fine purple red in autumn. Their under-surface as well as the young branches are covered with a downy pubescence. The acorn cup resembles the one of *Quercus Mongolica*, being also covered with longish feathery filaments, but the acorn is larger. This tree, common on the hills near Niuchuang, bears the different names of Ta-ch'ing-kang-liu (大青桐 柳), Ta-yeh-tso-shu (大葉柞樹) that is "large-leaved-oak," but it is also called Hu-po-lo (胡陂蘿)†

There is also a small bush called shih (柘) which has nothing in common with the oak and whose leaves are also used in Manchuria for feeding the oak silk-worms whose silk is then said to be of better quality. In Shan-tung the leaves of the "shih" are only used when those of the oak are deficient.

"From the close alliance of *Quercus Mongolica* and *Quercus Dentata* to the *Quercus Robur* of Europe there seems no reason whatever why the Chinese oak-worm could not be thoroughly domesticated in Europe."‡ In fact experiments have been made in Italy and France with the native oaks of both countries, and these experiments proved the possibility of feeding the insect on these European species of oaks, so that the problem of the acclimatization of the *Bombyx*

Pernyi in Europe is greatly facilitated by this.

In what precedes we have seen that the Jesuit Missionaries knew that the Chinese manufactured three species of silken fabrics from the cocoons of silk-worms differing entirely from the *Bombyx Mori*, reared in a different manner and fed upon the leaves of different kinds of trees amongst which, from their description, we recognise the *Zanthoxylum*, the Chinese pepper-tree, *Peirrier de la Chine*, and a tree which they describe as a kind of ash but is nothing else than the *Ailanthus Glandulosa*. Duhalde says also that these worms were fed by the Emperor K'ang-hsi on the leaves of the Manchurian oaks near Gehol. This is the first notice of the oak silk-worm of China we can find in foreign books.

About the year 1819 or 1850, some specimens of the oak-silk cocoons were seen by Mr. H. Major of Shanghai,* in the Museum of the Chamber of Commerce at Lyons, and recognised as identical with those of Northern China, from where they had been sent (probably 100 years previously)† by the Roman Catholic Missionaries. In the year 1851 the Reverend F. Annibal Fantoni, a Roman Catholic Missionary in the province of Shan tung, sent to the King of Italy cocoons, skeins of silk and some silk piece goods, all obtained from the silk-worm of the oak. In 1856 some more were sent and exhibited by the same missionary in the international exhibition of Turin. The orders of St. Mauritius and St. Lazarus were conferred by the Italian Government on F. Fantoni, and the oak-moth having been studied and found to be a new species, different from all those known at the time, it was called after the importer *Bombyx Fantoni*, by which name it is still known in Italy. Some cocoons having been also sent to the *Société*

* The Journal of the Linnean Society. On the Silk-worm Oaks of Northern China. By H. F. Hance, Vol. X. No. 48.

† The Journal of the Linnean Society, Vol. X. No. 48.

‡ The Journal of the Linnean Society, Vol. X. No. 48.

* Report by Mr H. Major on the specimens of cocoons received from Niuchuang. Letter to the Shanghai Chamber of Commerce.

† Most probably they were the cocoons just sent to Lyons from Szechuen by Father Perny, who also sent some to Paris.

d'Acclimation, the title of member for life was conferred upon the Franciscan priest in recognition of this service.

A few years later a French missionary Mr. l'Abbé P. Perny, of the *Missions Etrangères*, brought to France some of these cocoons, and though they were the very same as those we have just spoken of, the name was changed into the one of *Bombyx Pernyi*. We find it again described as a new species in a small pamphlet published by Mr. Guérin Meneville in 1869.

In 1866, Dr. McCartee, after a short residence in Chefoo, wrote a paper "on some Chinese silk-worms;" having examined some of the moths, procured from the silk growers, he recognised it as the *Saturnia Mylitta* figured in Jardine's Naturalist's Library, and also called *Attacus* or *Bombyx Mylitta* the tusseh moth of India.

All those names are now forgotten, and in the latest publications on this subject, the insect having been at last recognised as an *Attacus* (on account of the four spots or eyes in the wings) and found different from the *Attacus Mylitta*, it is now always designated as *Attacus Pernyi*.

Description of the Moth.—The moth is a beautiful insect of the family of the *Bombycidae*, genus *Attacus*; it measures some 15 "centimètres" with spread wings. The general colour is a rosy brown or golden hue; the wings covered with a soft velvety down are marked each with an eye or transparent round spot formed by the naked membrane of the wing. These distinctive marks bordered with yellow are surrounded by a circle or oval whose half is a double line of black and yellow, the other half being formed by two lines of rose and white. Broader than the two former ones they elongate the circle in that direction making it more like an oval. Under these spots the wings are barred transversely by a double line of white and brown in the females and rose and brown in the males. Besides these, there are two rose and wavy lines near the body. The superior border or nerve of the

two upper wings is of a rosy colour powdered with white. The males are smaller than the females and their deeply combed antennæ are four times broader than those of the females.

The Eggs.—The eggs are round, of a deep brown or chestnut colour; and slightly depressed. They measure from two and half to three "millimètres" in diameter and are exceedingly strong and hard. It requires about 135 of them to make one "gramme" in weight. They are covered by a kind of gum by means of which they are solidly fixed to the surface of the leaves or on the branches, and also made impervious to water. According to the Chinese each female produces about one hundred eggs; in Italy they were found to give as many as 150 as a mean.* Sometimes white eggs have been observed which proved as good as the brown ones. The bad eggs are easily distinguished from the good ones by the fact that they shrink and flatten, losing in weight. A good many of the eggs are left in the abdomen of the moth, as the mean number of them has been found to be about 218. "Il numero medio delle uova contenute nell'addome di ogni farfalla è di 218." †

The Worm.—Just out of the egg, the worm is a small black insect, called "miao" (繅) or black ant "hei i" (黑蚁) on account of its size; it measures four or five "millimètres" in length. After the first "muta," the Italian name for change of skin, in French "mue," it turns to a bright green colour. Just before spinning its cocoon it is described as follows by Mr. Meadows, in his Consular report for the port of Newchwang. ‡ "The caterpillar is a green-bodied grub, measuring from 9 to 10 'centimètres' in length, with a light brown head; on its pale brown face there are six or eight small black specks (probably the eyes.) Its body has

* Esperimenti intorno alla *Saturnia Pernyi* pu B. Comba and G. Boraldi. Torino, 1872.

† Esperimenti intorno alla *Saturnia Pernyi* pu B. Comba and G. Boraldi. Torino, 1872.

‡ Commercial Reports from Her Majesty's Consuls in China and Japan, 1865.

twelve joints; on eight of these it has on each a pair of claws, five pairs of what I shall call back claws on the hinder part of the body, and three pairs of front claws on the forward part. The hindmost or tail joint has a pair of the back claws; then come two joints, without claws, and then the three foremost joints, each with a pair of the front claws. The five pairs of the back claws are less developed as claws than the front ones, being, to outward appearance, of the same soft green matter that the body is composed of, and merely tipped with a small piece of hard substance of the same light brown colour as the head (it is a coronet of little sharp hooks.) The three pairs of front claws are, on the other hand, curved, pointed and entirely composed of the hard light brown substance. The five pairs of back claws serve as feet, by means of which the animal holds on to the twig or stem part of the leaf (and with such a force that one would rather tear the insect into pieces than make it leave its hold), while the front claws serve as hands, by means of which it twists round the edge of the leaf to its mouth. A little above the claws on each side there is on each joint or segment a bright blue speck, out of which a few hairs grow. A little above those blue specks, there is on each side down the last or tailmost nine joints, a brownish streak, which two streaks widen and join together as a brown band on the tail joint. On the last four or five joints towards the tail, there are on this brown streak two golden or yellow metallic-coloured spots on each side. The brown band does not extend to the foremost three joints; on the other hand, each of these joints has two azure-blue specks on each side, one above or higher up than the other. The animal is thickest about the second and third joints, counting from the head, and tapers off somewhat toward the tail."

The Cocoons.—The cocoons of the *Attacus Pernyi* are very large, measuring usually five "centimètres" in length and three in diameter, without the floss silk, but

some are much larger. Their shape is ovoid, their colour pale buff or ochre yellow, and they often bear on their surface the impression of the oak leaf on which they had been sticking. The outer covering is terminated at one end, which is always found to correspond to the head of the chrysalis, in a cord which fixes them to the branch. The substance of the cocoon itself can be easily separated into three or four distinct layers which seem to correspond with the changes of the skin of the insect. When liberating itself, the moth does not cut or injure in any way the thread of the cocoon. Indeed the silk thread at the end corresponding to the head of the aurelia is bent in quantities of loops brought together and connected by a kind of gum, which is found in the whole structure and renders it impervious to water. When the moth is about to leave its prison, a liquid (probably of alkaline nature) is secreted from the mouth of the insect. This dissolves the gum, and the moth, by knocking and pushing with its head, easily opens the cocoon without breaking a single thread. The edges of the aperture, strongly coloured in brown by the softening liquid, appear then like the end of a piece of knitting from which the needles have been withdrawn, so that these cocoons before and after the "éclorion" are fit for reeling; but it is only of late that a method has been discovered in France for reeling them when opened. The method consists in forcing into each cocoon an artificial chrysalis of vulcanised india-rubber, fixed on a pin, on which the cocoon revolves.

The Rearing.—The reader being now sufficiently acquainted with the insect under its different forms, we will proceed to describe how these wild silk-worms are reared by the Shan-tung silk-growers. The following information was gathered from the great Chinese Botany and also from the depositions of about twenty of the silk-growers, carefully put down in writing by my Chinese teacher.

1. *Choosing the Ground.*—The best soil

for rearing the oaks is a rich loam or humus, next comes ground of a half sandy half argillaceous nature; a calcareous or sandy soil is bad, the leaves of the oak being then small and hard. If the ground is covered with too many stones, the worms which fall upon them in summer are killed by the heat; in order to avoid that, it is recommended to allow the grass to grow between the trees. The worms, according to the natives, hate much dampness and like a dry atmosphere, though they are not injured by an occasional rain. For the spring crop of cocoons the Southern slope of the hills is generally chosen. Towards summer it becomes too hot and a Northern exposure is preferred. The natives explain this by saying that the North and South are influenced the first by the Yin, the second by the Yang, that is the two principles of creation or life, the generative powers of nature, which play a great part in all Chinese superstitions and serve to explain whatever they otherwise cannot account for.

The two kinds of oak in use are *Quercus Dentata* and *Quercus Castaneaefolia*, but specially the latter, whose acorns are carefully collected. Small holes are dug about one foot deep, distant from each other about two or three feet. A few acorns are then deposited in each, having been previously dipped in pig's blood which acts as manure; but the natives also say that it prevents the rats from eating them. A small quantity of manure made from powdered beancakes is added, and wheat is sown between the lines to utilise the ground. The trees are never allowed to grow more than five or six feet high, for the convenience of placing the worms on them and of collecting the cocoons, besides the leaves are more tender than those of old grown trees. When they are five or six years old they are accordingly cut off close to the roots, and in order to obtain a better quality of leaves, this operation is repeated every two years. This ensures for the following years an abundant supply of young branches not more than a

few feet high, covered with large and tender leaves and called "huo-ya" (火芽), or "t'eu-ya" (頭芽). These are used specially for feeding the young worms. The old worms, from the third to the fifth age, cannot be fed on these tender leaves as they would soon die of diarrhoea; but another field of oaks, where the branches have not been cut for two or three years, is kept for the purpose. The branches of these trees are called accordingly "erh ya" or "san ya" (二芽三芽), that is, second or third year twigs.

So that in a well-conducted plantation there are always two sets of trees cut alternately every year and used as follows in rotation with the two crops of cocoons.

In explanation of this, let us suppose there are one hundred oak trees. These must be divided into two sections; each section to be cut separately at the interval of one year. Thus out of one hundred trees fifty cut in November, 1876, will serve for raising the second yearly production of cocoons in August 1877, and the first yearly production in May 1878; while the other fifty trees, cut in November 1877, will serve for the second yearly production in 1878, and the first yearly production in May 1879.

When once this system is established, it is followed up by recutting every year that section of the bushes which has already served for two successive productions of cocoons, within two years. When the second production of one section takes place in spring, the recutting is effected in July directly after the cocoons are gathered, and when it occurs in August, the recutting is done in November. In this way both sections are used alternately every year for each production of cocoons, allowing also ample time for the requisite growth of the bushes.

The acorns are given to the pigs, but in time of scarcity they are made into meal and eaten by the starving population, and a dish is made of the leaves. The young leaves being chosen are first dried, then

steeped in water until they become of a yellow colour. The water is then changed and after being strained the leaves are eaten with salt and oil. The young branches cut annually are used for fuel, whilst the wood of the old trees is converted into an excellent charcoal called "Tso-tan" (柞炭) in Chefoo. The Chinese positively lose nothing, every part of this oak is useful and they assert that the tree will stand cutting for one hundred years.

The Rearing of the Worms.—Let us now follow the practical system of silk-worm rearing.

The autumnal cocoons "Ch'ü-chien" (秋繭), retained for obtaining seed, must be kept during the winter at a uniform temperature, taking care not to expose them to any heat above fifteen degrees centigrade, which would cause the opening of the cocoons. In Shan-tung the mean temperature of Chinese dwellings, in winter, ranges from two degrees above zero centigrade to two degrees below.

The natives do not seem to trouble themselves much about the action of the frost on the cocoons which are often left in rooms where fire is never made. They even say that in cold winters the moth develops itself better and is more vigorous.

At the approach of spring, when the oaks begin to bud,—they show their flowers about the 15th April, and their leaves on the first days of May,—the cocoons intended for reproduction are strung together on a thread and suspended in rows along the walls of the room. Great care must be taken that the chrysalis is not injured by the needle and also that the cocoons are not threaded through the end corresponding to the head of the moth whose exit would be then made impossible. These two evils will be avoided by threading the cocoon as near as possible to the extremity which is devoid of the cord-like appendage. Whilst threading the cocoons all those which are too light or give no sound when shaken near the ear are to be rejected, the chrysalis being dead

inside. About one half must be chosen amongst the largest and heaviest, those being the ones containing females. In some places the cocoons are not strung, but simply placed on bamboo screens; but the silk-growers assert with reason that this is objectionable, as the moth often drags the cocoon behind him and often dies being unable to free itself from its encumbrance.

If the oak leaves are too long in making their appearance, the natives know how to retard the ecdision of the cocoons, and as they do not possess the ice-box of our silk-growers, they simply place their cocoons in a deep hole dug in the ground which they carefully cover. On the contrary heat is used to bring out the ecdision in the following way. The strings of cocoons, each about one foot long, being suspended, both ends together, the doors and windows of the room are carefully pasted over with paper, to prevent the winds or streams of cold air from getting in. The room is then warmed by heating the stove bed or kang with sorghum stalks, or simply by a charcoal burner or brasero placed in the middle of the apartment. The charcoal must be made of the oak-wood itself. If the wood of the Yu-tung-shu (油桐樹) "*Oleococca Vernicia*" is used for this purpose the insects are killed by its fumes. According to the Chinese Botany the cocoons are warmed for about forty-three days,—from the Li-ch'un, 6th February, to the Ch'un-fen, 20th of March. In Shan-tung this operation, which is called "Hung-chien" (烘繭) i.e. warming the cocoons, generally takes place about the 20th of March (清明前半月) and lasts about four or five days. If the temperature is too high the eggs of the moth will be red, if too low they will be white and will furnish bad worms. The Chinese houses being low and generally built of mud and covered with straw, having no other openings than a door and one or two windows, there is always a certain degree of humidity in the atmosphere. Were the cocoons treated in foreign houses, it would be

necessary to moisten them slightly to facilitate their opening. About the 5th of April the moths issue from the cocoon, generally between 6 and 7 o'clock in the afternoon. The moths are allowed a few hours for drying their wings, then they are placed in the pairing baskets in the following way. About one hundred females are placed in a circular basket and one hundred males in another (the baskets are lined with paper to keep the cold off), the latter is now turned upside down upon the former and the insects are soon coupled. After three or four hours the baskets are opened and the now coupled insects are placed in other baskets. In Kuei-chow each coupled pair is also taken out and placed in another basket, only a few pairs being allowed for each basket. If the insects are too lively and do not pair, they are exposed for a few minutes to the smoke of an oak-fire. After a lapse of twenty-four hours the males are separated from the females—which would otherwise swell up and die—and given to the poultry. Sometimes they are even eaten by the natives themselves. If the number of females is larger than that of the males, the latter are then used to fecundate a second lot of the former, but in this case only a small portion of the eggs prove fertile.

The fecundated females are now placed in a large basket, whose lower part has been previously covered outside with a coating of clay dried in the sun; the whole of the inside being lined with paper, with the exception of the cover, to allow ventilation. These baskets, made from willow twigs or oak branches, are seven or eight inches high and one foot and a half to two feet broad. If the females do not lay down their eggs quick enough, they are induced to do so by the application of a gentle heat and smoke to the bottom of the basket. It takes them about one day to lay their eggs, after that they are thrown to the poultry, but never eaten by the natives, who assert that they are not so palatable as the males. About 100 females having been placed in the basket,

each of which lays about 100 eggs, any such needle and their contents examined. If the shape of the worm is seen inside, the firing is stopped for one or two days, and the worms are soon hatched. The number of days between the time of the laying and the hatching is about 12, some say from 15 to 25; in fact it varies according to the temperature, the most favourable one being about 21° c. This is the temperature of the season in fine weather. The Chinese also know how to hasten the "éclosion" by sprinkling some warm water into the basket which is then covered and placed on the warmed kang; the eggs so treated will hatch five or six days sooner.

We have now arrived at the beginning of May, and the oaks are covered with young basket represents at least 50,000 eggs called "luan" (卵). Out of these, deducting the bad ones and the deaths amongst the young worms, a total of nearly 30,000 cocoons can be obtained, and this is considered an excellent crop; 20,000 cocoons is a good result and 10,000 a poor one. Our authority* adds that if the cocoons have been badly warmed the crop may prove a total failure.

About the 18th of April the basket containing the eggs is fixed on a small tripod and placed on the kang or stove bed, which is gently fired every morning. Every day a few of the eggs are pierced through with a and tender leaves. The worms must be now taken to the hills and placed on the trees. Two methods are used for feeding the small insects during their first stage. The first method called "shui-chang" (水蔭) is as follows. Young branches of the oak are cut two or three feet long and stuck in wet mud or sand on the banks of some mountain stream. In the second method called "Han-tun" (旱墩), these branches are simply fastened together in a bundle which is placed by the cut ends in a tub or

* Chih wu ming shih t'u kao 植物名實圖考

some vessel containing water. In both cases care must be taken that the place is well sheltered and not too much exposed to the winds. The water will keep the leaves green and fresh long enough for the worms, which have been placed upon them, to pass through the first age. After four or five days they have their first sleep and cast their skin; they are now of a green colour and ready to be placed on the trees. Some of the silk-growers, directly the worms are hatched, take the baskets to the hills and place them amongst the young branches of the trees called "Huo-ya" (火芽) upon which the young worms soon find their way. These worms are not of a vagrant nature like a good many caterpillars, on the contrary they will remain on the trees as long as there are leaves for them to eat. Then they are removed, either by cutting the branches, or with the help of a smooth brush, and placed on other trees. The spring worms have generally four sleeps called "mien" (眠) after each of which they cast their skin; the operation which is called "Tui-p'i" (退皮) constitutes the *four ages* of the worm. Each sleep lasts one day, two if it rains. Sometimes these spring worms have five sleeps and skin castings, which we will call "mutes" from the Italian "muta" (a change of skin or feathers); but then the Autumn generation obtained from them has only four. On the contrary if the spring worms have only four "mutes" their autumnal offspring will have five. So that between the two crops of cocoons, the worms always have nine "mutes" which are distributed as follows for each generation:—

1st mute from	4 to	5 days.
2nd " "	7 " 8 "	
3rd " "	9 " 10 "	
4th " "	10 " 11 "	
5th " "	12 " 13 "	

having in the average, from the hatching to the beginning of formation of cocoon, a period of about 45 days.

The Chinese have remarked that the worms, before casting their skin, fasten

their hind legs to the branch or leaf, with a kind of gum or rather silky matter, and they are careful not to touch the worms during their sleep. After each sleep the worms eat greedily, but they must not be allowed to eat the young red coloured and tender leaves of the young shoots, as it gives them diarrhoea. During the heat of the day and in rainy weather they generally remain fixed to the under side of the leaves. However, rain does not seem to injure them and they have been observed drinking the dew drops with avidity. After the last sleep, 4th or 5th, the grubs eat with voracity consuming as many as seven leaves in 24 hours. They increase rapidly in size, and change their name of "Tsan" worms (蠶) for the one of "Chuang-piao" (壯鰲) "The big fats." Ten days more and they stop eating; their brilliant green colour fades a little and they are reduced in size. They now fasten a few leaves together with a loose texture of floss silk and spin their cocoons, which operation takes two or three days; but as a general rule these cocoons are only gathered after the fifth day, in order to give time for the complete formation of cocoon and aurelia. This first crop is ready about the 21st of June.

Whilst the worms are feeding on the trees it is necessary to keep good watch to prevent the birds from eating them. The bird which seems to be the most dangerous for the worms is the common quail, which comes here in thousands during the months of May and June. The natives frighten them away by frequent discharges of guns and fire-crackers or by constantly beating on a hollow bamboo. Great care must be taken that the plantation is kept free from insects. A kind of centipede known under the name of (蚰虫) "Yiu-ch'ung," is fond of eating the worms. On the trees they are not attacked by ants, but if they fall on the ground these small insects will gather round the unfortunate worm and devour it on the spot or even carry it bodily to their nest. Toads are also fond of the silk-worm, and snakes are

charged with a similar accusation. A kind of gad-fly, perhaps the "Uji," "Ujimiya sericaria" of the Japanese, places its eggs in the body of the worm which soon falls a victim to the internal enemy; if it succeeds to spin its cocoon, the fly pierces it and renders it useless for reeling. Women are not to be allowed on the plantations, as their presence is supposed to be pernicious to the worms which are said to have a strong dislike for the weaker sex. The emanations of the "Yu-tung-shu" (油桐樹), the *Oleococca Vernicia*, being mortal to the worms, this tree must be carefully destroyed in the neighbourhood. The spring cocoons are lighter and thinner than the autumn cocoons; the silk is finer, and the second coat is of a very pale colour. As there is also little gum, the silk obtained from them is of first quality and the natives say that it will easily take brilliant colours in dying.

Second crop.—The cocoons being gathered from the trees are spread out to allow the gum and leaves to dry. The dead leaves are then taken off and the cocoons are ready for reeling. Those which are reserved for the second yearly production are then strung together, as mentioned above for the first production, and hung in a cool room of the temperature of summer, about 30C. being quite sufficient. After 12 or 15 days from the gathering of the cocoons, the moths will issue from them, and the whole process of coupling them, placing them in the baskets etc. has to be gone through once more, with this difference however that the coupling baskets are not provided with paper in the interior on account of the high temperature of the season, and that the female moths, after being separated from the males, instead of being placed in baskets, are fastened with a thread round the lower wings. This thread, a few inches long, is then attached to bunches of freshly-cut branches with leaves, which are suspended by their cut ends in a cool and well-ventilated room. On these branches and leaves the female moth lays her eggs. After a few days (8 to 12) the

worms are hatched and the branches are straightway carried to the oak bushes. About seventy days later, that is towards the 8th of September, the second crop is ready. A bright dry day is then chosen for the collection of these cocoons called "Chiu-chien" (秋繭), Autumn cocoons, whilst those of the first crop are called "Ch'un-chien," Spring cocoons. The Autumn cocoons, being intended by nature to withstand the inclemency of the winter months, are thicker than the spring ones, there is more gum in their substance, and as the worms have been feeding on older leaves, the silk is not so fine and not so clear coloured as that of the Ch'un-chien (春繭).

Near Wen-teng-hsien (文登縣), where the best cocoons are to be found, 1,000 well-formed cocoons weigh from 17 to 18 catties with the ohrysalis inside; they give about 1 catty (601.28 grammes) of silk.

Diseases of the Silkworms.—The Chinese books and native accounts describe three kinds of diseases.

1. The "Yi" (醫), in which the worms are found hanging dead at the extremity of a small silk thread.

2. The "Pan" (斑) or spotted disease, in which the worms are covered with little black spots, and of which they soon die.

According to the usual theories of influences, the "Yi" is attributed to cold and the "Pan" to extreme heat. This last is considered as contagious.

3. A third disease, very likely the one known in France under the name of "Musccardine"—which is due to a parasitic growth in the body of the worm,—is described as follows: If the temperature suddenly changes from heat to cold or *vice versa*, the worms of the third age are seen covered all over with silky threads, which are said to be the silk matter exuding through the pores of the skin. This disease called the "flying silk" kills the worms in the space of one or two days.

Lucky Worms.—Some curiously, marked

or spotted worms are considered lucky and if the silk grower can discover amongst his insects some dark-coloured caterpillar, some light yellow or brown ones with reddish hairs, he rejoices over the prospects of a good crop.

As may be seen from the above, the *Attacus Pernyi*, being a bivoltine species, passes the winter in the cocoon, whilst the mulberry silkworm passes it in the egg, though some varieties are also bivoltine.

This peculiarity of the oak-silk worm has caused great many difficulties in the attempt made to acclimatise this worm in different countries. In numerous cases, the cocoons in passing through the heat of the tropics, were brought to maturity too soon and the moths opened the cocoons and died.

The Chinese themselves have met with these difficulties in their endeavours to establish this oak-silk manufacture in the Southern Provinces. The following sketch of their labours may prove of some interest.

A Chinese mandarin named Ch'en Hseng-nan, (陳省菴) a native of Shan-tung, being Prefect of Tsun-I fu (遵義府) in the province of Kuei-chou (貴州), remarked that the oak trees of this prefecture were similar to those of his native place in Shan-tung. Desirous to be useful to the people he governed and to prove himself the real "Father and mother of the people," as the Chinese magistrates usually style themselves, he sent some of his officers on a special mission to bring him cocoons and some oak-silk artisans from Shan-tung. The messengers started for home with the cocoons, but unhappily they were too long on the road and the heat of the spring caused the opening of the cocoons, as they passed through Hunan. This was in 1739; the next year more precautions were taken, and the cocoons arrived in good order, but unfortunately the summer was extremely hot and the natives did not protect the worms sufficiently from the heat which killed nearly all of them; the few cocoons obtained were badly warmed, and this second experiment was also a failure.

The Prefect, without losing patience or courage, sent again to Shan-tung, and, having procured cocoons and a certain number of skilled workmen, he made a new trial in his own gardens, taking personally great trouble in the matter. He succeeded at last and in the eighth year of the reign of Kien-Lung, 1744, his efforts were rewarded with success, and the crop amounted to eight millions of cocoons. The trade is now flourishing in the mountainous districts of Kuei-chou, and the noise of the silk reeling and weaving apparatus is heard everywhere. The Chinese author, in his admiration, compares the fame of the Kuei-chou pongees to that of the Su-chou damasks or Szu-ch'uan brocades. This silk, he adds, is also mixed with the mulberry one for the manufacture of the Chehkiang silk crapes.

The importation of these cocoons into Europe has met with similar difficulties, but they can now be found cultivated in France, Italy and other countries. However the prize instituted for its greatest success and utility has not yet been awarded. The *Société d'Acclimatation* promises £40 to any one who can present 50 yards of pongee manufactured entirely from home reared cocoons, the competition being open till 1880.

The nature of the oak silk cocoon being widely different from the one of the *Serica Mori*, the operations connected with its reeling or spinning are necessarily different and require a few words of notice. There are two modes of using the silk of the cocoons. The first is called "kuang" (橫) or reeling and the second "fang" (紡) or spinning.

1. *Reeling*.—The outer covering of floss silk being taken from the cocoons, they are then treated with carbonate of soda or of potash, in one of the two following ways. The first method is called by the Chinese "Shui kuang" (水橫) or water reeling. About 1000 cocoons are placed in an iron caldron with one half pound of crude soda "Tu ch'ien" and enough of water to cover

the cocoons. This carbonate of soda comes from Central and Western Shan-tung or from Manchuria. The best quality is worth from sixty to seventy cash a catty. It is often replaced by strong lie obtained in treating with hot water the ashes of the oak-wood, which are carefully kept for this purpose. When the gum of the cocoons has been well softened or dissolved by the alkalies, search is made for the extremity of the cocoon's thread, and a certain number of them, varying from five to twelve, are reeled together.

In the second method called "dry reeling" "Hian Kuang" (旱橫) the cocoons, after having been well soaked in the alkaline lie made from the oak-wood ashes, are carefully washed with clear water and reeled dry, being put on a table, or in a basket sometimes placed over a vase containing boiling water; thence the name of "steam reeled" given to this method by foreigners.

The inner coat of the cocoon is never reeled, but with the floss silk it constitutes the silk's waste, an article much used here for wadding clothes and quilts, and also exported to England, where it is converted into different cheap goods, as a kind of velvet etc. The dead chrysalis is eaten with relish by the natives.

2. *Spinning*.—The spring cocoons being of a finer quality of silk, are generally reeled whilst the autumn ones are spun. This is done by hand only or by the help of a spinning machine. Both the spring and autumn perforated cocoons called "mao-chien" (毛繭) are spun. After the remains of the chrysalis have been extracted by means of an iron hook, the cocoons are boiled with soda, then washed with clear water, turned inside out, and placed one upon the other, to the number of about ten, at the extremity of a small stick or piece of bamboo,—generally a chopstick—used as a distaff. An iron hook, covered with two halves of a bamboo tube and loaded with a few cash, constitutes a spindle. The thread is unravelled and twisted by the fingers, exactly as

our grandmothers used to do with flax or hemp, before the invention of the "Jenny." This kind of work can be seen performed by men in the streets of Chefoo every day.

A kind of spinning wheel, much resembling ours and also set in motion by the foot, is used under the name of "Fang-chih" (紡車).

The name of the wheel upon which the cocoon thread is reeled is (紡車) "Pang-chih;" in Cantonese "Pung-ch'e." This is most likely the origin of the word Pongee in French "Pongée."

The threads used for weaving are now divided into water-reeled and steam-reeled, finger-spun or machine-spun. The best and most durable piece goods are made from the spun thread, but they are never exported.

The Shan-tung pongee piece goods, woven on a primitive loom, generally measure five changs in length or 15.75 mètres (1 chang = 10 feet = 3.15 mètres), but there are also pieces of six and seven changs. The breadth, though variable, is never more than about two feet. They are sold according to their weight, which is always found printed on the edge, and which varies from 25 to 38 or 40 taels (1 tael = 37.58 grammes), or from 1 kilogramme to 1.50 kilo.; their price varying accordingly from 3 to 8 dollars per piece. One piece can make two Chinese robes and one piece and a half is sufficient for a foreign lady's dress. The weavers are paid by the piece, the average price being 350 cash per piece. It takes a skilled workman three days to finish one piece; an ordinary weaver will take as many as five or six days to do the same work. The earnings of the pongee weavers can then be considered to average from 70 to 116 cash *per diem*, the wages of a skilled mason or stone-cutter being from 150 to 210 cash.

The Shan-tung pongee looks uncommonly like the Tusseh silk of India with which it has been often confounded; the latter seems to me deeper in colour, finer and more brilliant in the fibre. It can be still more easily confounded with the Japanese pongees made

from the silk of "*Attacus Yama-mai*," but it has been declared a far superior kind of silk to the Japanese. It is more brilliant, more supple, and is reeled with greater facility.

As the pongee is sold by weight, the native dealers often cheat, by sizing their goods with rice starch or other kinds of gums. But pieces made from different shades of silk are dyed an amber colour by the use of the mangrove bark and they then resemble the better qualities. The second quality silks are also dyed grey, brown and other dark colours, the only pretty colour being a kind of iron or pearl grey.

Attempts have been made in Bruxelles to manufacture stockings from the floss silk, but unfortunately these articles shrink so much after washing that the attempt has proved a failure. Lately an imitation Shan-tung pongee has been much imported from France—where it is manufactured—into Germany, and has proved superior to the Chinese stuffs.

The value of the oak-silk is still under discussion, and the only point of practical importance as yet ascertained regarding it is that it cannot without much difficulty be worked up with the common silk-worm product. No method has yet been found for bleaching it, and its affinity for mordants being very small it is impossible to dye it with success, the only colours, which it can take well, being black and different shades of grey—probably on account of tannic acid which may exist in its composition. A magnificent article, of a black colour with golden tears, was once made from it in Lyons, and I read in the "*Bulletin de la Société d'acclimatation*" that last year (1876) some beautiful shawls, dyed with brilliant colours, have been manufactured in Lyon, from this silk. The silks sent from Shan-tung are highly hygroscopic, but this is likely due to the coarse way of reeling used by the Chinese who use an excess of potash or soda. I have seen samples of this silk reeled in China by Europeans and which

with superior lustre and brilliancy did not seem to possess this drawback. A large silk reeling establishment under the supervision of foreigners is now in process of completion near Chefoo. The silk cocoons of the oak will be treated there after the most improved European methods.

In conclusion, I have no doubt that were the Chinese silk-growers directed by scientific men in the manipulation of this silk, it would prove a far more valuable article. If, as I am persuaded, the acclimatization of these worms succeeds in Europe, it will also prove a great source of riches for the oak-growing districts of the Continent, as it is an article specially adapted for the manufacture of cheap and solid goods, considering that it wears excellently and can wash as well as linen, being also impervious to stains.

AILANTHUS SILK.

By a curious mistake the oak silk has often been designated in commercial reports and Consular papers under the wrong name of *Ailanthus* silk; which, though found in our neighbourhood, is never exported; in fact it can very seldom be bought, and I have never been able to obtain a piece during a stay of over four years in the country. The only article I saw manufactured with it, was a piece in which the warp was of oak silk and the woof of *Ailanthus* silk, the whole looking very much like cotton. The reason of its rarity is that little of it is manufactured in piece goods and those being always used by the peasants, for their own clothing they cannot be found on the market. It is most usually employed as a mixture with other silk.

The Tree.—The tree upon which the worms are fed is described in Duhalde as a kind of ash or *Fagara*. This tree, introduced in France, in 1751, by Father d'Incarville, a French missionary at Peking, is now well acclimatized in our country, where it is commonly known as the Chinese or Japanese varnish tree; names which perpetuate an

error, as it does not produce varnish or gum. It belongs to the family of *Zanthoxyleæ* according to Desfontaines; but Dr. Hooker in his recent and exhaustive work "Descriptive and Analytical Botany" translated from the French one of Lemaout and Decaisne, places this tree amongst the *Simarubeæ*, the very next family to the *Zanthoxyleæ*. It is exceedingly common all over China and may be seen growing in stony ground and even on the walls of Peking where it forces its roots between the bricks. Its generic name is *Ailanthus glandulosa*, on account of the small glands found at the base of the leaflets.

The Chinese common name for the *Ailanthus* is "Ch'ou-ch'un-shu" (臭椿樹) that is the stinking Ch'un tree; in opposition to the "Hsiang-ch'un" (香椿) or fragrant Ch'un the *Cedrela odorata*, so named on account of the onion smell, a perfume for the olfactory organ of the Chinese, of its young shoots. It exactly resembles the *Ailanthus* in leaves and appearance and is equally common. The classical names of the Ch'ou-ch'un are many, and we find it described under the various characters Ch'u (樗) or "Shan-ch'un" (山椿) i.e. the wild Ch'un. The Erh-Ya Dictionary has also Kao (栲) and Shan-chu (山樗) as equivalents. The bark of the root, macerated in water, has been for centuries a valuable remedy amongst the Chinese in cases of acute and chronic dysentery. It has been lately tried amongst foreigners in China, and some remarkable cures of Saigon dysentery have been made by it. In other cases of smaller importance it seems to have failed.

The cocoons of the *Ailanthus* silkworm were introduced into France in 1856 by Mr. Guerin Méneville; they are now perfectly well acclimatized and may be seen hanging in numbers on the leaves of the *Ailanthus* trees freely planted in the Parisian boulevards, squares and gardens; where it grows requiring little or no care, being a hardy kind of a tree. These cocoons are now in

constant demand and worth about three francs a pound in France, where several manufactories specially work up this silk, which is very strong and adapted for making cheap goods.

The moth of the *Ailanthus* silkworm, like the one of the oak worm, has been called by many names. Under the name of *Saturnia Cynthia* it was confounded with the Tusseh moth of Bengal, the *Antherea Paphia* which feeds on the castor-oil plant *Ricinus communis*; but experiments made here by Dr. McCartee in 1866 shewed that the *Ailanthus* worm will rather die than feed on the *Ricinus* leaf. The real name of the insect is *Attacus Cynthia vera*, the name *Cynthia* (the moon) being given to this *Attacus* on account of the crescent form of the glass-like spots of the wings. Being a real indigenous species it requires a few words of description. The wings being opened and horizontal, their usual position in the genus *Attacus*, measure as many as 17 centimètres from tip to tip. The general colouring is a light ochre or ash grey, shading into darker or lighter tints. The wings are crossed transversely by a large wavy band of a roseate hue. A patch of a similar colour is found near the tip of the upper wings, where a small eye, half black and half white, is also found. A narrow dark line is found near the margin of the wings, in the lower ones it is even more conspicuous, as it consists of two lines, one of which is cut into segments. The glassy spots are long, narrow and crescent-shaped; their upper border is a black and white line. The lower border or inside of the crescent is a broader white line, shading into a broad yellow zone. There are also two white lines crossing the wings near the body, which is of an ochre colour, relieved by three rows of white dots on the back and a row of white rings on each side. The females are as usual in these insects much larger than the males and also distinguished by their narrower antennæ.

The Eggs.—The eggs are small and

elongated (2 millimètres in length by one in breadth). Their general colour is cream white, with a few brown dots as fine as dust disposed longitudinally. They are about one half the size of those of *A. Pernyi*.

When first out in July, the worm is black; it then changes to a yellow colour. The first mute takes place after a week, the worm being left bright yellow with black spots. After seven more days comes the second mute without changing colour. After another period of 5 or 6 days the third mute leaves the worms white; then they gradually turn light green, the whole body being covered with a kind of white dust, and each ring has erect fleshy protuberances. The tail joint retains two bands of yellow, and the head and extremity of the feet are also of this colour. The worm increases rapidly in size, and the six curious protuberances which adorn each ring take a blue colour; the legs are blue and yellow. On account of this mixture of green, blue and yellow, with a few lines of tiny black dots, the caterpillar on the Ailanthus leaves cannot be seen except by a careful search on the part of an experienced eye. About twenty-eight to thirty days after their birth the worms spin their cocoons, out of which the moth escapes about fifteen days later.

The Cocoons.—The cocoons are narrow and long, of a perfect olive shape (5 centimètres by 1.50) without the floss silk. They are always more than half covered by one of the leaflets and are terminated by a long cord by which they hang to the petiole of the leaf. Their substance consists of four coats or layers easily separated and whose colour darkens towards the interior. The external floss silk is nearly white; the innermost layer is dark ash; each coat being as thin as paper. The end corresponding to the cord is always opened, the thread of the cocoon being disposed as the one of the *A. Pernyi*, but no gum fastens the loops together. The threads however being closely pressed together, no insect can find its way into the cocoon, but the moth can easily leave its prison without

even moistening the cocoon whose appearance is exactly the same before and after the ecdorion. There is hardly any difference in size between the cocoons of the two sexes. These cocoons are of ash grey colour and called by the Chinese "Ch'ü chien" (樗繭) or "Hsiao chien" (小繭) small cocoons, in opposition to the oak cocoons which are called "Ta chien" (大繭) large cocoons. The moths of both kinds sometimes die in the cocoons, if they happen to be wrongly placed in it, that is: the tail towards the natural opening, in which case they are unable to free themselves.

The *Attacus Cynthia vera* is not a bivoltine species, so that it gives only one crop of cocoons each year towards the autumn and the insects pass the winter and spring in the cocoon which opens only in July. The worms are hatched from the eggs in about thirteen days.

Black wild Silk.—In his book of journeys Dr. Williamson speaks of a third kind of wild silk. It is said to be of a black colour, impervious to stains and never attacked by insects on account of its strong aromatic smell derived from the leaves of the pepper tree on which it lives. This is evidently the silk meant by Duhalde and other Jesuit writers when they speak of a kind of silk-worms fed on the leaves of the "Poivrier de la Chine." This silk I have never seen and have never been able to procure a piece, though I have repeatedly sent people for it in the district of "Chi mei hsien" (即墨縣) where it is said to be found, and though I offered a good price for it. I hear that it is very rare and only used for presents amongst the rich people. I have searched the native books for it and found there (Chih wu ming shih t'u kao) that the natives feed a silk-worm on the leaves of the "Hua chiao shü" (花椒樹) which grows abundantly in Shan-tung and whose carpels constitute a large article of export from Chefoo, under the misnomer of "Dried chillies" known at home as "Japanese pepper." This tree does not belong to the piperaceous order but is

closely allied to the *Ailanthus*, being also a member of the *Zanthoxyleæ*, its scientific name being *Zanthoxylum pteritum*.

We can now easily believe and understand the Chinese statement that this silk is produced by the same silkworm as the one of the *Ailanthus*. The caterpillar of the *Attacus Cynthia vera*, after having been reared for a time on the leaves of the *Ailanthus*, can be fed with those of the *Zanthoxylum*, or vice versa, without difficulty. It is curious to notice that, according to Chinese information, this worm, when fed on the *Zanthoxylum*, being unable to wrap its cocoon in the small leaves of this tree, comes down and builds its silky tomb underground; thence the name of "T'u chien" (土繭) given to these cocoons which are also called "Chiao chien." 椒繭.

Before leaving the genus *Attacus* I may mention that we possess in Shan-tung a magnificent moth measuring 15 centimètres from tip to tip of the expanded wings. Its membrane, of a beautiful light green, is covered with a white down which gives to the whole a soft green velvety appearance. The shape of the under-wings is very remarkable, being elongated in a narrow riband twisted once on its axis like a screw. The transverse band on the wings is light

ochre, narrow and hardly visible. The superior margin or nerve of the upper wings is a rose madder coloured band, taking a deeper tint as it passes over the thorax of the insect and fading off in a narrow yellow line as it tapers insensibly towards the tip of the wings. In this insect the glassy spots on the wings are reduced to a mere short line; the upper side of which is bordered with a crescent shaped band, black white and yellow; the lower part of this eye expands in a broad white line edged with yellow. The whole makes a nearly circular spot about 3 millimètres large. The body of the moth is covered with a long white soft wool which also extends a little over the wings. The legs are rose madder above, yellow underneath and the antennæ are yellow.—I have not yet identified this splendid moth, but I believe it to be the *Attacus* of Queen Isabelle, discovered in Spain in 1848 and which feeds on the leaves of the Pine tree, *Pinus Maritima*.

The largest of all the *Attaci*, the *Attacus Atlas* of Southern China, has not been met with in this province, and the oak moth of Japan, the *Attacus Yama Mai*, I have never seen.

A. A. FAUVEL,

Imperial Maritime Customs.

Chefoo, August 24, 1877.

NOTES ON CHINESE GRAMMAR.

WITH SPECIAL REFERENCE TO THE DOCUMENTARY STYLE.

(Continued from Vol. V., page 392.)

PLURALITY AND TOTALITY.

Wherever the distinction between singular and plural is not essential it is left unexpressed. In most cases where Western languages have a plural it is not essential; and in such cases it is in Chinese often inferred from the connection of the sentence.

Where it is expressed in Chinese it is either done by the addition of a substantive meaning *class*, *category*, etc., or by the existence in the same sentence of a word expressing totality. The substitution of *totality* for *plurality* is most frequently resorted to whenever its expression becomes a necessity,

hence a great many adjectives or pronouns meaning *all, each, every*, are often practically nothing but signs of the plural. Some of these words expressing totality are placed *before* the noun to which they apply, others again *follow* it, either immediately, or separated from it by one or more characters.

1., Characters usually preceding the noun:

諸 *chu*; 衆 *chung*; 庶 *shu*; 多 *to*;
兆 *chao*; 凡 *fan*; 各 *ko*.

2., Characters usually placed after the noun and, therefore, having retrospective power:

皆 *chieh*; 偕 *chieh*; 均 *chun*; 咸 *hsien*;
僉 *ch'ien*; 全 *ch'üan*; 具 *chü*;
俱 *chü*; 悉 *hsi*; 舉 *chü*; 都 *tu*.

1. Of the characters preceding nouns 諸 *chu* and 各 *ko* are those chiefly used in the business style.

諸 *chu* as a sign of plurality and totality may be frequently well translated by the plural *with* the definite article, as it usually designates the whole class of individuals in their totality without, however, laying stress on the word "*all*." (Cf. Schott, p. 148.) 諸領事官 *chu ling-shih-kuan* means "*the* Consuls" in so far as they form the Consular body; 諸事 *chu shih*, matters, affairs, i.e. all the affairs that there are (342 G.); 南洋諸番 *nan-yang chu fan*, THE foreign tribes of the Southern ocean (314 E; cf. 315 D); 諸國 *chu kuo*, the countries (315 L.)

各 *ko* on the other hand, which in ordinary Chinese chiefly represents the pronoun "*each*" or "*every*," but is quite commonly employed as a sign of the plural in the business language, expresses a totality not of a whole class but of all the different individuals each considered by itself. We, therefore, find 各 *ko* chiefly then employed as a sign of the plural, when it is preceded by either several adjectives or genitives, or one adjective or genitive implying a plurality of qualities each of which is attributable to one of the individuals of which

各 *ko* is to designate a plurality. Examples:

文武各官 *wên wu ko kuan*, the civil and military officers.

各員 *ko yüan* officers. (106 C.)

各委員 *ko wei yüan*, the deputies. (106 F.)

通商各口 *t'ung shang ko k'ou*, the ports of foreign trade, "the Treaty ports."

約¹內²各³條⁴—³ko ⁴iao the articles ²nei in, of ¹yüeh the Treaty. (15 C.)

其¹餘²各³犯⁴—¹chi the ²yü remaining ³ko ⁴fan criminals. (31 D.)

各子 *ko tzu* (her) sons (64 B; 65 A.)

氏¹夫²各³鋪⁴—¹shih my (a woman's) ²fu husband's ³ko-⁴pu shops. (65 B.)

2. Of the characters mentioned as following the noun and being used as signs of the plural 都 *tu*, all, is peculiar to the Mandarin colloquial, while all the others are more or less frequently employed in the business style. Their original meaning is *all, equally*, etc., and they act similarly as the word *all* would act were we to form two sentences in English as follows:

the sheep died; and
the sheep all died.

In the former sentence it is not shewn whether one or more sheep died, while the word *all* in the second example establishes the plurality. Now, just as in this case the word *all* may be separated from its noun, *sheep*, by several other words, as in "*the sheep*, on having eaten the grass, *all* died," without its losing the power of placing the word *sheep* into the plural number, all the above Chinese particles retain their retrospective force no matter whether they follow their noun immediately or are separated from it by one or more other characters. Examples:

我¹軍²因³無⁴糧⁵食⁶皆⁷採⁸
野⁹菜¹⁰充¹¹饑¹²—¹wo our ²chün soldiers, army (collective noun) ³yin because of ⁴wu not having ⁵liang grain ⁶shih to eat, ⁷chieh all (alluding to the different individuals forming the army) ⁸chai plucking ⁹yeh wild ¹⁰tsai vegetables ¹¹chung filled,

satisfied ¹²*chi* (their) hunger. (393 J, cf. 146 L.)

生¹意²之³人⁴均⁵不⁶敢⁷來⁸
城⁹買¹⁰賣¹¹—⁴*jèn men* ³*chih* of ¹*sheng*-
²*i* commerce (commercial people, merchants)
⁵*chün* all equally ⁶*pu* do not ⁷*kan* dare to
⁸*lai* come ⁹*ch'eng* to the city ¹⁰*mai*-¹¹*mai* to
trade. (396 c.)

田¹禾²均³遭⁴淹⁵沒⁶—¹*tien*
fields and ²*ho* grain ³*chün* all, equally ⁴*tsao*
met with, hence a sign of the passive, “be-
came,” “were,” ⁵*yen*-⁶*mo* drowned. (254 G;
cf. 254 c; 24 I.)

商¹賈²來³歸⁴咸⁵歌⁶樂⁷國⁸
—¹*shang*-²*ku* the traders ³*lai* ⁴*kuei* coming
hither ⁵*hsien* all ⁶*ko* sing, praise ⁷*lo* the
happy ⁸*kuo* land. (62 H.)

臣¹等²詢³諸⁴年⁵老⁶商⁷民⁸
僉⁹謂¹⁰ etc.—¹*chèn*-²*têng* the ministers,
“your Majesty’s servants” ³*hsün* examining
⁴*chu* the (plural: 衆) ⁵*nien* ⁶*lao* aged ⁷*shang*
⁸*min* merchants ⁹*ch'ien* (they) all ¹⁰*wei* said,
etc. “The oldest merchants, examined by
your Majesty’s servants, unanimously de-
clared, etc.” (243 J; cf. 292 A, 260 K.)

僉 *ch'ien* may in most cases be translated
by “unanimously,” as in this word the
original force of its meaning is still more
powerful than in all the others. If, e.g.,
the members of a guild 僉稟 *ch'ien ping*,
they mean to present an “unanimous” peti-
tion.

閨¹中²婦³女⁴全⁵生⁶妄⁷想⁸
—³*fu*-⁴*nü* women ²*chung* in ¹*kuei* their ap-
partments ⁵*ch'üan* all ⁶*sheng* create ⁷*wang*
reckless, idle ⁸*hsiang* thoughts. (417 c.)

禾¹苗²俱³在⁴水⁵中⁶—¹*ho*
²*miao* the sprouts of grain, the paddy shoots
(are) ³*chü* all ⁴*tsai* ⁵*chung* in, within ⁶*shui*
the water. “The paddy shoots are covered
by the flood.” (255 B; cf. 23 D; 213 B; 292
J; 295 L; 422 K.)

Examples of 具 *chü* without the Radical
扌 see 13 K; 23 E.

所¹有²香³港⁴公⁵務⁶悉⁷係⁸
貴⁹軍¹⁰門¹¹辦¹²理¹³—¹*so* ²*yu*

(“those which there are,” representing the
article) “the” ⁵*kung* public ⁶*wu* affairs (of)
³*hsiang*-⁴*chiang* Hongkong ⁷*hsi* all ⁸*hsi* are
⁹*kuei* ¹⁰*chün*-¹¹*mén* by you, the General
¹²*pan* ¹³*li* managed. “All public business
at Hongkong is to be administered by the
General.” (Wade, 30 c.)

It need hardly be mentioned that all these
words expressing totality have frequently
to be translated by their original meaning
“all, each, equally, etc.,” but in the ma-
jority of cases in which they are employed
they may simply be looked at as taking the
place of signs of the plural. The character
—*i*, one, in connection with certain sub-
stantives, forms an adverb having almost
the same force as the above pronouns.
These adverbs may in many cases be trans-
lated by *all*, *equally*, etc., but very fre-
quently are merely signs of the plural or
reinforce the plurality of a noun preceding
them. Thus employed we find 一體
i-t'i; 一切 *i-chieh*; 一律 *i-lü*; 一
併 *i-ping*; 一概 *i-kai*; 一同 *i-t'ung*;
一齊 *i-chi*; and others, meaning “all
taken together,” “all as a body,” etc.

嚴¹飭²巡³船⁴捕⁵役⁶—⁷體⁸
實⁹力¹⁰查¹¹拿¹²—To ¹*yen* strictly
²*chih* order ³*pu*-⁴*si* the constables of the ⁵*hsün*
⁶*ch'uan* guard boats, to ⁷*ti* ⁸*ti* all ⁹*shi* ¹⁰*hi*
with real effort ¹¹*ch'a* examine and ¹²*na*
seize. (422 A; cf. 103 J; 104 D; 130 F;
163 K.)

似¹此²製³賣⁴處⁵所⁶—⁷切⁸
與⁹例¹⁰無¹¹礙¹²—¹*ssü* like ²*ts'ü* this
i.e. thus ³*ch'u*-⁴*so* the places of ⁵*chih* manu-
facture and ⁶*mai* sale are ⁷*i*-⁸*chieh* all ⁹*icu*
without ¹⁰*ai* difficulty ¹¹*yu* with, with regard
to ¹²*li* the law. “There is nothing, there-
fore, either in the place of its (gunpowder)
manufacture, or in the place of its sale, that
is in non-accordance with the law.” (Wade,
57 A; for examples of *i-chueh* applied in
similar and different ways, see 15 B; 26 A;
111 A; 118 c; 368 J; 371 I.)

一律 *i-lü* presupposes a plurality of
subjects in so far as, by it, the action of the

verb is meant to be *uniformly* attributed to them, e.g.

此¹冊²長³短⁴寬⁵窄⁶圍⁷內⁸
一⁹律¹⁰不¹¹得¹²參¹³差¹⁴不¹⁵
齊¹⁶—*schang* *tuan* the length and *skuan-*
chai width of *ts'ü* *ts'ü* these registers *snei*
within a *t'uan* "volunteer district" *9i-10lü*
uniformly *12tē* must *11pu* not be *13ts'an* *14chai*
incongruous and *15pu-16chi* uneven. "The
size of the registers must be the same
throughout the *t'uan* (volunteer districts);
not of different lengths and breadths."
(Wade, 112 A; cf. 51 D; 105 H; 278 L;
298 I; 389 I.)

一併 *i-ping* denotes that the action of
the verb is to be attributed "*conjointly*" to
two or more subjects and thus presupposes a
plurality of nouns.

今¹本²府³酌⁴定⁵規⁶條⁷與⁸
保⁹甲¹⁰章¹¹程¹²一¹³併¹⁴飭¹⁵
匠¹⁶刊¹⁷刷¹⁸—*chin* now *2pēn* *3fu* I, the
prefect *15chih* order *16chiang* the workman
to *13i-14ping* alike *17k'an* *18shua* cut on boards
the *6kuei* *7t'iao* articles *4yüeh* *5ting* framed
(by him) *8yü* together with the *9pao* *10chia*
registration-system-*11chang* *12ch'eng* regula-
tions. "The Prefect has framed certain
regulations, which he has ordered the block
cutters to print with those affecting the
tithing and train-band system." (Wade,
115 D; for further examples cf. 33 H; 35
H; 36 I; 38 L; 50 E; 59 L; 102 B; 237 I;
248 D; etc.)

凡¹在²番³邦⁴貿⁵易⁶良⁷民⁸
無⁹論¹⁰例¹¹前¹²例¹³後¹⁴果¹⁵
因¹⁶貨¹⁷帳¹⁸未¹⁹清²⁰不²¹能²²
依²³限²⁴回²⁵籍²⁶者²⁷一²⁸概²⁹
准³⁰其³¹回³²籍³³—*fan*. *27chē* all those
who, being *7liang* good *8min* people, subjects
6mao-6yi trading *2tsai* in a *3fan* foreign *4pang*
kingdom *9wu* *10lun* no matter whether
12ch'ien before *11li* (the issue of) the law or
14'hou after *13li* (the issue of) the law, *15kuo*
if really *16yin* because of *17'huo* *18chang*
goods accounts *19wei* not being *20ch'ing* clear,

settled *21pu* *22neng* they cannot *23i* conform-
ably with *24hsien* the limit *25'hui* *26chi* return
home, *31chi* they (are) *23i-29kai* all, one and
all, *30chun* allowed *32'hui-33chi* to return
home. "Whatsoever persons, being good
subjects, have been trading in foreign states,
whether they left China before or after the
enactment (above cited), provided that their
real reason, for not returning within the
time allowed, was their inability to close
their accounts, have one and all permission
to return to their homes." (Wade, 129 G;
cf. 60 B; 81 K; 411 D.)

梁¹萬²和³訛⁴聞⁵蘇⁶萬⁷全⁸
弟⁹兄¹⁰一¹¹同¹²在¹³彼¹⁴—*liang*
2wan *3'ho* Liang Wan-ho *4ngo* by mistake
5wēn heard, was informed, that *6su* *7wan*
8ch'üan Su Wan-ch'üan and *9i-10hsung* his
elder and younger brother were *11i-12'ung*
altogether *13tsai-14pi* there. "Liang Wan-
'ho had been informed by mistake that he
(Su Wan-ch'üan) was there as well as his
elder and younger brother." (Wade, 191
F; cf. 225 B.)

十¹二²日³偕⁴抵⁵沈⁶成⁷壁⁸
家⁹一¹⁰齊¹¹進¹²內¹³—*shih-2ēr*
3yih on the twelfth day *4chieh* all *5ti* came
to *6chia* the house of *6shēn* *7ch'êng-8pi* Shēn
Ch'êng-pi, and *10i-11chi* all in a body *12chin*
entered *13nei* its interior. (191 K.)

Certain numeral phrases express a totality,
and hence a plurality of nouns, because only
so many individual objects of the denomina-
tion represented by the noun are either now,
or were at some former time believed to
exist (cf. Schott, p. 156), e.g. 四海 *ssü*
'hai, the four seas, all the seas, all within
the seas, mankind; 四方 *ssü fan*, the
four regions, all regions, everywhere; 五
穀 *wu ko* the five kinds of grain, all kinds
of grain, "grain;" 百果 *pai kuo*, the
hundred kinds of fruit, all kinds of fruit,
"fruit;" 萬物 *wan wu* the ten thousand
nations, all nations; "international;" etc.
(See Part II: "Numerical Categories,"
in Mayers' *The Chinese Readers' Manual*.)

Totality may be expressed by reduplication 人 *jên*, man; 人人 *jên jên* every man, all men; 處 *ch'u*, a place; 處處 *ch'u ch'u* everywhere, at all the places.

One of the principal modes of expressing the plural is, in the business style, the addition of the substantive 等 *têng*, class; also 類 *lei*, category, and 輩 *pei*, kind, e.g.

該弁等 *kai pien têng*, the said officers (394 K.)

所¹捕²之³人⁴等⁵—*shên têng* the men ¹so...³chih who, that ²pu were seized (11 A.)

本道等 *pên tao têng* we, the Tao-t'ais (23 F.)

本大臣等 *pên ta chên têng* we, the ministers of state. (49 D.)

該洋人等 *kai yang jên têng* the said foreigners. (49 I.)

蟻等 *i-têng*, "the ants," modest designation of the writers in petitions: "we, the petitioners." (34 D; 55 H; 437 H, etc.)

民等 *mîn-têng*, "common men," a modest designation of the writers in petitions: "we, the petitioners." 56j; 57k; etc.).

土匪等 *t'u fei têng*, outlaws (103A.)

該兵勇等 *kai ping yung têng* the regulars and volunteers (100I.)

爾等 *êrh-têng* you; plural (110F; 130G and I; 415J; 423A; 429E; 430J; 432C; 434F.)

士民等 *shih mîn têng*, the literati and people (110H.)

該書等 *kai shu têng*, the said Shu-pan (plural), "these clerks" (Wade, 143J.)

原被人等 *yüan pei jên têng*=(原告被告 etc.), "the complainant and defendant" (Wade, 151G.)

臣等 *chên-têng* the servant, "your Majesty's servants," a respectful designation used by Ministers of State when speaking of themselves in Memorials to the throne and such like documents (148C; 162I.)

我等 *wo-têng* we (404J.)

伊等 *i-têng*, they (the petitioners) (163B; 192I; 292A; 292E; 400F.)

該縣等官紳 *kai hsien têng kuan shên*, the Magistrates and notables of those districts (169L.)

農佃人等 *nung tien jên têng*, "small farmers and farm labourers" (Wade, 173I.)

親等 *chîn têng*, relatives (185J.)

該犯等 *kai fan têng*, the said culprits (207J; 289L.)

族隣人等 *tsu lin jên têng*, kinsmen (215A.)

汝等 *ju-têng*, you (plural) (425B and I; 426D and E.)

某某等 *mou mou têng*, such and such people, "the parties so-and-so" (Wade, 111J.)

The character 等 *têng* is very frequently added to one or several proper names. If added to the name of one individual it is to be translated *and others*; if it follows the names of more than one individual it simply expresses the plurality of the persons mentioned and should not be translated. The same may be said of names of localities and all other names accompanied by *têng*. 省渡新永泰等 *shêng tu hsün yung t'ai têng* means "the provincial passage boat establishment Hsin yung-t'ai and others," or "the Hsin yung t'ai and other establishments which run boats from Canton." (Wade 27A); 舖戶聯德店等 *pu 'hu lien tê tien têng*, "The Lien Tê and other shops." (Wade, 27E.). But 呂順陳廣銓萬順泰等 *lû shun ch'ên kuang ch'üan wan shun t'ai têng* in the same despatch should merely be rendered by the three names: "Lü Shun, Ch'ên Kuang-ch'üan and Wan Shun-t'ai." (27F.)

This, it appears to me, is the rule with regard to 等 *têng* when simply following proper names. I am not prepared to say whether it is always strictly adhered to, but should be guided by it whenever it is of importance to know whether an undetermined or fixed number of individuals is

spoken of. It appears, though, that the rule is less certain, if 等 *têng* is added to an enumeration of proper names as well as general names in connection with another substantive, as 文¹武²等³官⁴ *Wên¹ civil and ²wu military ³têng ⁴kuan officers*, which includes only the two kinds of officers enumerated, while 洋藥茶葉等貨 *yung-yao ch'a-yeh têng 'huo* "Opium, Tea and such goods," or "Opium, Tea, etc.," would suggest that other goods besides those enumerated be included. Generally speaking, if the names enumerated be many, 等 *têng* loses its generalising force, which is, of course, necessarily retained, if it follows only one name.

安¹遠²公³等⁴名⁵號⁶—*an ²yüan ³kung An-yüan Kung and ⁴têng ⁵ming ⁶hao* other designations. (Wade, 214 H.) But:

印¹汛²等³官⁴ the *1*yin holding seal and *2*hsün executive *3*têng *4*kuan officers. (124 L.)

二十五六等日 *êrh shih wu liu têng jih* the 25th and 26th days. (255 c.)

道光八九十一年 *tao kuang pa ch'iu shih i têng niên*, the 8th, 9th, and 11th years of Tao-kuang. (274 L.)*

* The character 等 *têng*, which as a substantive frequently occurs in the sense of "class" (韻等 . . . of the first class; 上等, 下等 of the first, second class, etc.) or "degree" (180 F.; 196 E.), and as a verb means "to wait" (等候 *têng 'hou*, to wait, 278 A.), is very often used to pluralise and generalise. Its generalising force clearly appears in connection with the pronoun "this:" 此等 *tsü têng*, of this class, i.e. such, *talis*. Similarly we have to explain certain expressions which, in the business style, quite commonly appear at the end of quotations. When the words used by another writer (or speaker) are being quoted, the quotation is closed by adding the words 等語 *têng yü*, "such words" (48 c; 103 D; 141 I; 147 L; 215 H, etc.); similarly a quotation, or the relation of facts contained in a report, may be closed by adding the words 等因 *têng yin*, "such arguments" (122 L; 151 c; 186 c; 455 A, etc.); 等由 *têng yü* or 等情 *têng ching* "such circumstances," "such facts" (32 L; 33 c;

類, 類, or 類, *lei*, kind, category, may be looked at as a sign of a plural when following certain nouns, as 畜類 *hsü-lei* domestic animals; 虫類 *chung-lei*, insects; 匪類 *fei-lei*, robbers, outlaws. (103 B and J; 108 K; 416 F.)

快丁類 *k'uai t'ing lei*, the *k'uai t'ing* (plural) (162 K.)

輩 or 輩 *pei*, generation, class, kind. 尊輩 *ts'un pei* you, the honoured ones, i.e. those older than the speaker; 卑輩 *pei pei*, the opposite of the former, term of modesty; we, the low ones; i.e. your juniors (cf. Williams, Syllabic Dict., p. 670.) 夷輩 *i pei*, barbarians, foreigners. (Endlicher, p. 198.) 我輩 *wo pei*, people of my kind, i.e. "we" (325 c.) 爾輩 *êrh pei*, people of your kind, i.e. "you" (plural; 120 c.) 此輩 *ts'ü pei*, these, people (129 B.)

THE ARTICLE.

It may look bold to introduce into a series of notes on Chinese grammatical subjects a chapter headed as above. The article, both definite and indefinite, seems at the first glance to be a part of speech which may, without inconvenience, be given up entirely,

34 G; 36 D; 55 J; 134 H; 148 B; 150 H, etc.); or 等事 *têng shih*, "such matters" (85 E; 111 K, etc.); if an accusation is the subject of the quotation: 等詞 *têng t'ü* "such charges" (155 c; 175 F; 180 A; 284 F; 291 A, etc.) is added; after an enumeration of malpractices or nuisances 等弊 *têng pi*, "such malpractices," etc., etc. Such concluding phrases need not be translated; they simply show that a quotation or an enumeration of facts, arguments, circumstances, charges, malpractices, etc., is concluded and correspond to what in English writing would be expressed by inverted commas.

等 *têng* also retains its generalising force in the phrase 不等 *pu têng* after numerals, when the writer does not wish or is not able to exactly determine a quantity to be mentioned; translate "or;" "or so," etc.

二三尺至六七尺不等 *êrh san chih chih liu ch'i chih pu têng*, three or four feet to six or seven feet. (178 D; cf. 214 c; 452 A.)

of which fact the Latin language, one of the most perfect the West has known, is an eloquent proof. Still, where it exists, it is a great linguistic comfort as it were. In Greek as well as in the Teutonic and Roman languages, differences may be expressed by it which it would be either impossible, or very hard to render in a Latin version. In many cases, its exact translation would be immaterial and often spoil the rhythm of the language; where it is of importance, however, the indefinite article finds its representative in certain indefinite pronouns, as *quidam*, *aliquis*, etc., or the numeral *unus*, while the definite article will in most cases be sufficiently though somewhat too strongly rendered by some demonstrative pronoun as *hic*, *is*, or *ille*, the latter containing the linguistic origin of the article in the Roman languages.

How the necessity for a word like the definite article is felt in modern speech, may be observed by all who listen to the eloquence of a Latin-speaking Roman Catholic priest or an Hungarian nobleman who use more *ille's* in a sentence than Cicero would in a chapter. The same tendency to individualise nouns which has probably led to the gradual formation of the article may be occasionally observed in modern Chinese, both colloquial and written. This tendency in connection with the entire absence of a word corresponding to our article explains that over-frequent use made of the demonstrative pronoun 這個, *chê ko* in the Peking, or 呢的 *nî ti* in the Canton colloquial by all speakers who care more for distinctness than elegance. It would be hard to discover a similar tendency in the ancient written language, and this may account for the entire neglect this question has found at the hands of former grammarians. In the modern business style, however, I venture to observe, there are representatives of what in Greek, Hebrew, and the modern European languages would be expressed by the *definite article*.

This part of speech, in so far as it per-

forms the service of individualizing nouns, i.e. of distinguishing one or several individuals from others of the same category or kind, may be said to be employed in two classes of cases.

1. If an individual or individuals already known or previously mentioned, are to be distinguished from others of the same class not previously known to the reader; e.g. "Consul A. informed Captain B. that he could not comply with his request; and as *the* Consul had full authority to do so, there remained nothing for *the* Captain, but, etc." Here the definite article *the* in "*the* Consul" and *the* Captain" expresses that "Consul A." and "Captain B." were previously mentioned, and that no other Consuls or Captains are meant. The definite article in such a case will, in the business style, be very frequently found to be expressed by the character 該 *kai*, "to belong to; proper; what was spoken of, the aforesaid, the before-mentioned; that thing, the one, etc." (cf. Williams, Syll. Dict., p. 306.)

It will, of course, in many cases be found necessary to give this character its fuller force and translate: "the said," "the proper," "the respective," "this," "that," etc., as circumstances may require; but usually the definite article "*the*" will be found to be sufficient in rendering a word which in some documents occurs in nearly every sentence.

該府 *kai fu*, "the Prefect of the Department." (Wade, 32 府.)

該守 *kai shou*, "the Prefect." (98 守.)

該縣 *kai hsien*, "the Magistrate." (193 縣.)

該地方文武 *kai ti-fang wên wu*, the civil and military (authorities) of the place. (220 地方.)

該省地方官, *kai shêng ti-fang kuan*, "the local authorities of the province," or "of that province," viz. Fukien, previously mentioned. (18 省.)

該處道臺 *kai ch'ü tao-t'ai* "the Tao-t'ai of the place" or "of that place." (Shanghai previously mentioned, 25 處.)

已¹ 飭² 該³ 領⁴ 事⁵ 官⁶ —²*chih*
ordered ¹*i* (sign of the past: ¹*i*-²*chih*) orders
had been sent to ³*kai* the ⁴*ling*-⁵*shih*-⁶*kuan*
consuls." (Wade, 12 E; cf. 21 C.)

該¹ 火² 輪³ 船⁴ *kai 'huo-lun-ch'uan*,
"the steamers" (previously mentioned);
"these steamers." (Wade, 17L.)

該¹ 福² 永³ 司⁴ 巡⁵ 船⁶ *kai fu-yung ssü*
hsün ch'uan, the Fu-yung Magistrate's
cruizer (11 C.)

It should be remarked that the character
該¹ *kai* is, by official etiquette, not allowed
to be placed before the titles of superiors.
The Emperor may say 該¹ 臣² *kai chên*
"the Minister," "the said Minister," or
該¹ 部² *kai pu*, "the Board" (which board
is understood to be known by readers, hence
"the proper board." (Wade, 134 J; 150 K,
etc.) A Prefect may use the word when
speaking of a District Magistrate, etc., but
not *vice versa*.

2. If an individual or individuals are
distinguished from others of the same class
by some attribute (adjective, participle,
relative clause, etc.) or otherwise, no mat-
ter whether or not previously mentioned,
the definite article marks the distinc-
tion; e.g. "the circumstances attending
the case;" "the articles of the Treaty;"
"the buildings that were left behind," etc.
The article in such cases is often found to
be represented by the phrase 所有¹ *so yu*,
properly a short relative clause "the so-
and-so that there is," or "that there are,"
but hardly translatable as such. (Wade:
"whatsoever there be;" cf. Note No. 23 in
Paper 9, Key, p. 12.)

所¹ 有² 飭³ 飭⁴ 管⁵ 理⁶ 口⁷ 岸⁸
之⁹ 寧¹⁰ 紹¹¹ 台¹² 道¹³ 公¹⁴ 文¹⁵
—¹⁶ 角¹⁷ —¹*so-yu* the ¹⁴*kung* ¹⁵*wên* ¹⁶*i*
¹⁷*chio* despatch (¹⁶*i*-¹⁷*chio*, classifier of

"despatches," etc., denoting that there
was but "one" despatch) ³*cha*-⁴*chih* order-
ing, conveying instructions for ¹³*tao* the
Tao-t'ai of ¹⁰*ning* Ningpo, ¹¹*shao* Shao-
hsing, and ¹²*t'ai* T'ai-chou ⁹*chih* (relative
pronoun:) who ⁵*kuan*-⁶*li* manages, is in
charge of ⁷*k'ou*-⁸*san* the port. "The letter
of instructions he has written to the Inten-
dant of the circuit of Ningpo, Shao-hsing,
and T'ai-chou, who is Superintendent of
Customs at the port in question." (Wade,
4 B.)

所¹ 有² 現³ 約⁴ 五⁵ 條⁶ —¹*so-2yu*
the ⁵*yu* five ⁶*tiao* articles of ³*hsien* the pre-
sent ⁴*yiih* treaty.

所¹ 有² 審³ 明⁴ 定⁵ 擬⁶ 緣⁷ 由⁸
¹*so-2yu* the ⁷*yian*-⁸*yu* circumstances of ⁸*shên*-
⁴*ming* investigating and ⁵*t'ing*-⁶*ei* giving
judgment. "The conclusions arrived at on
investigation, and the sentences awarded."
(Wade, 197 J; 295 B.)

所¹ 有² 民³ 間⁴ 田⁵ 地⁶ —¹*so 2yu*
the ⁵*tien*-⁶*ti* field ground, i.e. cultivated
ground ⁴*chien* at, amongst ³*min* the people
(237 B.)

所¹ 有² 查³ 明⁴ 江⁵ 蘇⁶ 地⁷ 方⁸
—¹*so 2yu* the ⁷*ti* ⁸*fung* localities of ⁵*chiang*
⁶*su* Kiangsoo ³*ch'a* ⁴*ming* examined. (238 K.)

所¹ 有² 上³ 元⁴ 等⁵ 六⁶ 縣⁷ —
¹*so-2yu* the ⁶*liu* six ⁷*hsien* districts ³*shang*-
⁴*yüan* Shang-yüan ⁵*t'eng*, and others; "etc."
(258 G.)

所¹ 有² 章³ 程⁴ 列⁵ 後⁶ — ¹*so-2yu*
the ³*chang*-⁴*ch'eng* Regulations ⁵*lieh* are
give, ⁶*hou* hereafter (110 I; 116 K.) The
attribute of the noun "Regulations" is not
mentioned, but to be supplied in mind as
the context clearly shows that "Regulations
regarding the train-band system, etc." are
meant.

GEOGRAPHICAL NOTES ON THE PROVINCE OF KIANGSI.

(CULLED FROM NATIVE SOURCES.)

PRINCIPAL MOUNTAINS, ETC.

The ramifications of the mountainous belt by which Kiangsi is encircled has not been inaptly compared by modern native geographers to the arterial system of the human frame.

The carotid artery (*lit.* pulse) of the great chain issues from the famed Hang-shan 衡山 or mountains in Hunan, and enters the neck of the province of Kiangsi to the south-east of the Ta-yu 大庾 (or Meiling) range.

The back bone of the chain (if the term may be used) first bears to the south and then turns to the east along the western boundary of the district of Sin-feng, and afterwards winds round again in a snake-like form to the southward along the west and south-western border of Lung-nan district, and there finally turns off to the east, encircling in its coils, so to speak, the four districts of Ta-yü (*i.e.* Nan-an-fu), Sin-feng, Lung-nan and An-yuen. From the south of the latter city or town the range trends away eastwards, abutting on Fukien, forming at the same time the bold mountainous northern boundary of that province. Still following a northerly direction, the range runs towards the south of the district of Kwang-sin, forming the present "Prohibited Hills," and from thence northward on to the Chang 常 and Yu 玉 mountains, where, after crossing the vale, it forms the rugged southern boundary of An-hui, from the

confines of which province the belt circles round down to the shores of the Po-yang lake. This vast chain, says our native geographer, may well be termed the right arm of Kiangsi.

The axillary chain (*lit.* branch artery or pulse) runs north from the Ta-yü range, passing to the westward of the district of Tsung-i and Shang-yu, and of the department of Yuen-chow and Jui-chow, gradually sweeping round in an easterly direction outside (west) of I-ning-chow, and thus on up to the verge of the Lü-shan mountains. This chain may be termed the left arm of the province.

The general shape of the whole belt resembles a horse-shoe (*lit.* sieve, the native article being so shaped), the lower extremity of which is closed up by the Po-yang lake, where the last remnant of the primordial substance of the great mountainous chain is heaved up in the stately form of the Great Orphan Rock, the sentinel of the waters of the lake.

The lateral ranges in the south-eastern departments come from the vertebral column, as the belt has been termed, hence all the streams flow towards the north, whilst in the western department the range from the axial belt mainly trend in a longitudinal direction, consequently the rivers all flow eastward.

The descriptive notes given in the Annals of the mountains of Kiangsi would afford

much better materials for a work on legendary lore than on the physical geography of the province. Every hill has some legend attached to it, illustrative of the superstitious belief of the people; others again are traditionally associated with the past historical events of the empire, in which Kiangsi has always taken a prominent part.

But the gross hyperbole in which the geographers have indulged in regard to the altitudes of the mountains is most discouraging to the student in search of reliable information. The native accounts of the height of the hills would make out that they eclipse all others in creation, *e.g.* the Wu-kung-shan, 30 *li* high, equal to about 42,000 feet. These measurements are doubtless taken along the incline, from the base or nearest river to the apex, for the Chinese had no way of measuring the perpendicular height; but even allowing this difference, the height given is evidently mere guesswork on the part of the writers, and probably if a native were questioned on the subject we should learn that the height depended on the pace at which one walks, as a northerner is said to have stated in regard to distance.

The subjoined notes on the mountains are taken from the Annals and Cyclopaedia (增補類腋地部). The highest range or peak generally takes precedence in the voluminous list of mountains, and these now appended are the names of the principal hills in the different departments.

Nan-ch'ang-fu.—The Si-shan 西山 or Western hills, ten miles from the provincial capital, are as renowned for their beauty as the Lü-shan for the sublimeness of their scenery. They are said to be equal if they are not higher than the latter, and being closer to the famous city of Nan-ch'ang are much more frequented than the Lü-shan. The highest peak or range is named the Stork's peak or Ho-ling 鶴嶺, to the top of which a *genius* is said to have been borne up on the back of one of these emblems of longevity.

The Hundred Chang hills 百丈山, about forty miles west of Fêng-sin, must be well worth a visit, if the cascade to which the mountain owes its name is still in existence, as the fall is estimated to drop 1,000 feet. It was the favorite retreat of the Emperor Hsüen-tsung (Tang), and there are many sites named in commemoration of his sojourn, *e.g.* the Chu-pi-shan 駐蹕山 Mount Repose, or the Audience hills 王見山, and Cavalcade Mount 駕山.

Another very conspicuous range called the Mo-fou-shan 募阜山 lie to the west of I-ning-chow, about 63 miles. They are stated to be 10,000 feet high and their western slope borders on to the district of Tung-cheng of Hu-peh.

Jao-chow-fu.—Passing into this department we find the principal hill is called the Chih-shan 芝山 or Sesamum hill, it is only about 300 feet high, but the fine scenery obtainable from its summit overlooking the lake brings it into high favor as a place to pass away a few leisure hours. Its name is derived from the fact of the Emperor Kao-tsung A.D. 650 (Tang) having found that plant growing there.

The Lo-p'ing 樂平 hills, twenty *li* to the south of the district city, are probably the locality from which coal is extracted. The annals give the following account of the existence of a substance corresponding to coal in these hills (Lo-p'ing-shan). There is a stone resembling ink, and the hill was commonly known as the Rock Ink hill, but its name was altered by the Tangs to its present one. Forty *li* south there is another hill called the Profitable Stone hill 利石山, which used to be mined and the rock sent as an offering to the throne. The Stone Are hill, if not very lofty, is deserving a brief notice from its very peculiar formation. The Stone Rainbow hill 石虹山 as it is called, is north of Yu-kan-hien and strides over a large piece of water. The varied hues and arch-like form entitle it to the name above given; close by is an ancient stone dwelling, in front of which is a natural

rocky peak which takes the place of the modern screen doors of the Chinese houses.

Kuang-sin-fu. — The department of Kuang-sin while claiming some of the loftiest mountains in the province can also boast of being the mineral treasury of the province. The celebrated hill is the Ch'a-shan 茶山 or Tea hill, named in honor of the famous author of the Tea classics, and tea-drinker Lü, who is said to have resided hereabouts.

Next in importance is given the Huai-yu-shan 懷玉, which runs to the north of the town of Yü-shan. The stories told ascribing this name to the hill (Jade embosoming) are numerous, but the one most generally accepted is, that a piece of jade stone was dropped from heaven, and now remains carefully embosomed therein.

Twenty miles east of the prefectural city (Kwang-sin) are the Ling-shan, estimated at 10,000 feet. There are seventy-two peaks to this range, each bearing its own name. In the midst of this lofty range there is a dragon pool containing water as clear as crystal.

To the north-east there is a straight and solitary column about 1,000 feet high which goes by the name of the Stone-man or (Shih-jen-fêng) 石人峰. There is another on the top (now inaccessible) dedicated to the *genius* Ko.

The names of the mountains in this department afford ample proof of the past, if not of the present, mineral wealth of Kiangsi,—such names as the Copper, Lead, Iron and Silver hills are repeatedly met with, and nearly all are within thirty miles of the chief city Kwang-sin. It is about thirty miles south from here that the copper and iron mines are situated formerly known as the T'ung-t'ang-shan 銅塘, but now generally known as the Interdicted hills. It was in the recesses of these mountains that the daring band of robbers known as the 處州賊 Chu-chow-tseh, under the leadership of Yeh Tsung-lew 葉宗留, concealed themselves (about A.D. 1443), and

carried on their depredations for over six years, when they were at last caught and put to death by the Magistrate of Yung-fêng. The mountain passes were then garrisoned by troops and the range formally interdicted. In Wan-li's reign (1573-1620) the question of opening the mines was again mooted; but, as it was represented by the local officials that the injury and alarm caused by lawless ruffians and bandits was greater than the benefit accruing from the mines, the question was dropped. As late as 1653, in Shun-chih's reign, it is said that some "unprincipled" or "traitorous" citizen proposed opening the mines once more, but at the representation and request of the Governor Tsai Shih-yung the mines were for ever interdicted. A stone tablet is said to proclaim this irrevocable prohibition.*

The two departments of Nankang and Kiukiang are entitled to claim a share of the Majestic Lü-shan, for its base extends across a large portion of these two *fu*. The well-merited eulogiums written on this noble range of hills are almost as numerous as they are voluminous, yet the reader gets very meagre information from the perusal of these native works. But whoever has made a voyage up the Yangtze must remember the Lü-shan or Lü mountains. They are, so to speak, a dismembered branch (according to the Chinese) of the great chain of the Hing-shan, and are seen away to the south of the river, swelling up to noble heights and lording it over the surrounding country. Every change of season, every change of weather, indeed, every hour of the day produces some change in the magical hues of these mountains.

When the weather is fair and settled they are clothed in blue and purple, and print their bold outlines on the clear evening sky. At midday after a heavy shower the streamlets tumbling down the steep sides resemble so much liquid silver as they glisten in the sun's rays on their mad career down the

* See an account of the Interdicted Hills in the *Cycle*, Vol. I. No. 18.

mountain precipices. Sometimes, when the rest of the landscape is cloudless, they will gather a hood of grey vapor about their summits which in the last rays of the setting sun will glow and light up like a crown of glory. In Kiu-kiang-fu the great and little Orphan rocks bear the palm for picturesqueness. The former is an isolated cone in the centre of the Yangtse, the latter stands at the mouth of the Poyang lake as the sentinel of the inner waters.

In the Kien-ch'ang department, the Ma-ku 麻姑 mountains, lying to the S.W. of the city, take precedence over all the others. Among this group there is a cascade which falls about 200 feet, and at the summit of the highest peak is an altar to the goddess or fairy Ma-ku, whose apotheosis is said to have taken place from this peak.

But although the Ma-ku mountains take the first place in the order of arrangement given in the annals, there is good reason to believe that the Chün Shan 軍山 would outvie and eclipse every range in the department, if any faith or reliance can be placed in Chinese estimates of heights, as they are careful to note that this mountain measures exactly nineteen *li* and two hundred paces equal to about six-and-a-half miles. It lies to the North-west of Nan-fêng and is visible at least over thirty miles distant. Tradition says its name is in commemoration of the attack on the Nan Yue troops quartered there by the Han forces under Wu-jui.

To the south-east of this departmental City of Fuchow are the celebrated Ling-ku-shan 靈谷山 in whose fastnesses reside the god of the dragons and serpents. The sleek tiger and leopard make it their home; and the wood produced thereabouts furnishes material to make the bows and arrows of the invincible army of Nan-chang.

In Lin-kiang-fu, the Ko-tsao 閣早山 mountain, situated to the East of the city, is the most striking, from its conspicuous peaks.

The Hundred Chang peak, East of Yu-

kan-hien, is described as an elevated peak having a broad and flat summit measuring one thousand feet across, in the centre of which there is a deep well.

Passing into the mid-western department of Jui-chow, the most prominent ranges are described as the Yin-kêng-ling 陰岡嶺 and the Meng 蒙山 mountains, lying to the south-west of the city; the latter mountain is about twelve miles south of Shang-kaio-hien, and is so high that its apex is generally beclouded with white mist or vapor. In the 6th year of Ching-yuen (A.D. 1200) of the Sung, this hill produced silver and lead, but it was soon worked out. There are two fine cascades in this lofty mountain, according to the annals. The Chün Shan (鈞山), ten miles South of Jui-chow-fu, may be noted *en passant* on account of its proximity (three miles south of it) to the hill known as the Stone Coal hill (石煤山) where, according to the *History of Hills and Waters* published during the Sung dynasty, a combustible or an inflammable earth is found, which, on being wetted, ignites and will cook food. The Pi-lo-shan 碧落山 or Feng-hwang, Phoenix mountains, close to the city, the Great Dolt mountain 大愚山 to the south-east, and the Ho-shan 荷山 to the south, also rank as the chief mountains of Jui-chow-fu.

The western department of Yuen-chow as well as the highest peak (Yuen-shan 袁山) is named after the eminent scholar of the Tsin Dynasty, Yuen-king 袁京, who sequestered himself in these mountains. The Chen-shan 震山, three miles east of I-chun, the Lao-shan 老山 and its famous water-fall thirty miles south-west of the departmental city, with the two (Yin) Silver mountains, one about six miles south of Fên-i, and the other five miles west of Wan-tsai, may conclude these notes on the mountains of Yuen-chow. This department also claims a share of the Wu-kung mountains, 武功山, but the descriptive notes will appear with our remarks on the alpine

district of Ki-an-fu. Foremost among the hills in Ki-an prefecture ranks the Ts'ing-yuen-shan 青原山 or Blue Table mountain, five miles south-east of the city of Ki-an-fu. This mountain is described as resembling a large azure flat-topped cone, through which circuitous but invisible roads wind up its verdant sides. The scenery is said to be indescribably fine; the numerous torrents and water-falls adding greatly to the charm of this fine range, which have always been a favorite retreat of scholars from an ancient date.

On either side of the little pagoda Hing-ze-ta 行思塔 there are two beautiful streams, one known as the Tiger's Leap (虎跑泉), the other on the left as the Inclined Crescent (卓錫泉), and besides these there are three more torrents known as the Lui-chen-tsuen 雷震泉 or Thunder pealing torrents. Wen-sin-kwo 文信國 (Sung) is said to have named this mount. On the western extremity of the same department will be found the cloud-capped mountain of Military Merit (Wu-kung-shan). This great range covers an area of 800 *li* and strides across a considerable portion of Ki-an and Yuen-chow-fu, and abuts on the west, the department of Chang-sha in Hunan. Tradition ascribes the name of this hill to the pilgrimage of a husband and wife of the name of Wu 武 to this mountain, where they became Taoists; while another version says that it is due to the aid rendered by a local deity in assisting (Chen) Wu-ti's troops to repress How King 侯景. The height of the highest peak, called the White Stork, is estimated at ten miles, and such being the case we are quite ready to believe that from its summit the sun may be seen to rise while it is yet midnight at the foot. At the top of this peak is an iron-tiled altar a *chang* square, where the genius Ko is worshipped, and among other marvellous things a stone pagoda which emits flames like gold.

Another remarkable phenomenon is a spring of water which turns cold in summer

and warm in winter. It is incessantly bubbling, and a pebble procured from this rivulet will ensure male offspring. Among the most prominent hills in this southern department of Kanchow is the Ho-lan-shan 賀蘭山 north-west of the city, and the Kung-tung-shan 崆峒山 thirty miles to the south of Kan-chow.

To the south of Sin-fêng, Pleasant hill 香山, with its ninety-nine peaks, famous for medicinal herbs, is likewise worthy of note.

If the description given of the Huang-tang-shan (黃唐山) north of Kan-chow city is correct, it would prove of great interest to the archæologist. The Annals record the existence of a spacious stone chamber (such dwellings being frequently mentioned in the work, tenanted by stone men). Around the house there are distinct marks of cart tracks and foot-prints in the rock. The dwelling is described as being free of weeds and obnoxious reptiles. The hill stands apart from the others and is 13,000 feet high. According to the *Fang-yu-sheng-lan* (方輿勝覽) this hill is the same as described in Su Tung-po's poems as the Stone Loft hill 石樓山. The Chow or minor department of Ning-tu was formerly a district of Kan-chow-fu. The principal mountains round the city are the Kin-tsing 金精山 three miles to the west, and the Tung-hwa, seven miles to the north-west. To the north of the city about forty-three miles are the Ling-yun 凌雲山 mountains "several thousand feet high," and the Mêng-shan or Haze-capped hills, about eight miles north from the city; from some precipice in the latter hill there is a waterfall of considerable size. The Seven Star peaks 七星嶂, to the northern end of the Chow, are of remarkable configuration.

The mountain scenery of this southern department—Nan-an-fu—is said to be of a varied, and pleasing character. If not the highest, one of the most remarkable peaks is the Jade Pillow 玉枕山, two miles

from the city. It is estimated at 2400 feet, and is made the more prominent by the five peaks on either flank which are called the Five Finger hills 五指山. To the south of the city, some forty miles, are the lofty Yun-tai 雲臺山 mountains, described as being so high that even in summer furs may be worn on their summit; and to the north-east of the city the most singular and striking peak is the isolated column known as the Heavenly Pillar 天柱峰, which pierces the skies.

The high range bearing south-west of Tsung-i some twenty miles distant, are called the Nie-tu 聶都山 mountains. They are reasonably estimated at 1280 feet high and are named after the surname of one Nie who colonised that district. At a spur of this range, called the Lion's hill, there used to be a lot of whitish mineral resembling alum, which at a distance was often mistaken for snow.

These remarks on the mountains of Kiang-si may be brought to a conclusion with a

brief notice of the Ta-yu-ling or Mei-ling, the southern boundary of the province.

The name of Mei-ling or Mei range is said to have been given to this chain in honor of General Mei's troops (in the reign of Kao-ti B.C. 202 of the Han) who were quartered at the foot of this belt of mountains, and the name of Ta-yü-ling after the founder of the city Ta-yü-hien.

The abundant growth of a species of plum (Mei) on that range is also a reason given for calling this "the mountain ridge of the Mei flower." It is stated that the present road was cut through this ridge during the reign of Kai-yuen A.D. 713-69 of the Tangs, but it was thoroughly repaired in the Ming dynasty during the reign of the Emperor Chong-hwa A.D. 1457, as well as the cutting of the pass. A stone tablet along the road records this event. Another peculiar hill is the Si-hwa-shan 西華山 about three miles to the west of the city, resembling a high stone wall. The top is level, and there is a zigzag road leading up to it. There was also a cascade of 300 feet fall.

H. KORSCH.

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

I. CHILDREN'S PRIMER.

I. OURANOLOGY.

As soon as Chaos was dispelled, the positions of Heaven and Earth were first defined.

—Chaos means that state where the Male and Female Principles were not yet distinguished. To define means to fix. The idea is that, on the dissolution of Chaos, the Male Principle, Heaven, and the Female Principle, Earth, were first fixed.

The light and transparent part of Vital Force which floats above is Heaven. The heavy and opaque part which congeals below is Earth. The Sun, Moon, and the five Planets are called the Seven Regulators.—The

five Planets are Venus, Mercury, Jupiter, Mars, and Saturn. These, with the Sun and Moon, form the Seven Regulators.

Heaven and Earth, with Man, are called the Three Powers.—The light and transparent portion of the Vital Force of Chaos, which floats aloft, is Heaven; the heavy and opaque portion, which congeals below, is Earth. Man is endowed with the Male and Female Vital Principles,—always in activity,—never at rest; he is permeated with Heaven and Earth, hence the term "Three Powers."

The Sun is the Representative of all

things Male; the Moon is the Symbol of the Great Female Principle.—The Sun is the Essence of the Male Principle; the Moon the Essence of the Female Principle.

The Rainbow is called the Serpentine Insect, and represents the Libidinous Force of Heaven and Earth.—The sun mixes with rain, and lo! a form is produced, which is therefore termed Rainbow. When, after long rain, it appears in the evening towards the east, it is fine. When, after prolonged fine weather, it appears in the morning towards the west, it rains. Libidinous Force means the blending of what ought not to blend.

The Striped Toad in the Moon represents the focus of the Moon's Soul.—The Striped Toad is a thing in the moon like a rabbit. How-yi* begging from Si-wang-mu† a specific against death, his wife Ch'ang-o stole and ate it, escaping to the moon, on which she was transformed into a Striped Toad, being also called Su-o.

When the Wind is about to blow, the cliff-martin flies.—In the Ling-ling hills there is a cliff-martin, which flies on the approach of wind and rain. When it is at rest again it turns to stone.

When the Heavens are about to rain, the Shang-yang hops.—In Ch'ü there was a one-legged bird which came flying and hopping to the palace porch; on Confucius being asked for information, he said: "This is called the Shang-yang." In ancient Ch'ü the young lads used to stand on one leg and sing: "The Heavens are going to rain heavily, for the Shang-yang is hopping about."

A whirlwind is called a Ram's Horn, and Lightning is termed Thunder-Whips.—Lightning is the bright part of Thunder. When Thunder is about to peal, a flash, like a snake in form, takes place, which is called a Thunder-whip.

A pure woman is the Spirit of Hoar-Frost.—In the third month* of the Autumn, pure women descend in the shape of Snow and Frost.

Su-o is a name of the Moon. The most active Imp in the Court of Thunder is Lü-ling.—Lü-ling is an active Imp in attendance on Thunder, moving with the speed of Thunder himself. Hence our prayer-forms have it "As rapid as Lü-ling."

The Female who pushes Thunder's Chariot is called A-hiang.—In the reign of Yung Ho,† there was a man from I-hing named Chou, who one evening reposed himself in a newly-made hut of thatch. A girl appeared, and at midnight a voice from without was heard calling to her: "A-hiang, the officer is calling for you to push his car," on which she took her leave. In the morning the man looked and saw [not a hut but] an ancient tomb.

The Captain of the Clouds is Fêng-lung: the Spirit of the Snows is Têng-lu. Hün-huo and Sie-sien are both Directors of Lightning.—In the reign of Siang Fu‡ the Jewelled Fairy Temple at Pin-chou was burnt by lightning. A single Cassia tree was left upon which was marked, in inverted characters, the three words "Sie-sien's Fire." A local fairy explained that Sie-sien was one of Thunder's Imps.

Fei-lien and Ki-peh are both Spirits of the Wind.—Fei-lien is a bird, capable of raising the Wind. She has the body of a deer, the head of a bird, horns, and serpent's tail, and is marked like a leopard.

Lieh-k'üeh is the Spirit of Lightning.—Lieh-k'üeh means a flash of Lightning.

Wang-shu is the Charioteer of the Moon. "Sweet Rains" and "Sweet showers" both mean timely rain. "The Vast Empyrean," and the "Azure Tint" both refer to Heaven.—"Vast" refers to Heaven's Vast Aperture. The East is the Empyrean, the West the Azure Heaven.

* Circa B.C. 2200.

† A Fairy Chief, dwelling in the Kw'ên-lun Mountains.

‡ Part of the modern Shan-tung and Chi-li.

* October circ.

† A.D. 845-357.

‡ A.D. 1008-1017.

When the Snow-Flakes have six Petals, it is an Omen of a Plentiful Year.—Flowers have generally five petals; but when snow-flakes have six, the number is Female or even.

When we say the Sun is three rods high, we mean it is getting late. The dogs in Szech'uen bark when they see the Sun, whence the metaphor about limited experience. The kine of Kiang-su gasp when they see the moon, whence our satire against excessive timidity.—"Gasp" means shortness of breath. Water-buffaloes are mostly from Kiang-su, hence this place is named in the text. The heat in the South is great, and these cattle dread the heat. When they see the Moon they mistake it for the Sun and begin to gasp for breath.

Anxiety, like unto that for Clouds and Rainbows.—When the Clouds are full the Rain falls; when the Rainbow appears the Rain stops. The allusion is to those welcoming the full Clouds and dreading the appearance of a Rainbow. The metaphor refers to hope, that a thing may come, combined with dread, that it may not.

Favour deep as the Rain and the Deeds. The two sets of Stars, Orion and Lucifer, go up and down without ever seeing each other.—Orion is in the East, in the fourth of the twelve divisions of the Heavens: Lucifer is in the West, or the tenth. One being East and the other West, when one comes up the other goes down, and they never see each other.

Capricorn and Aquarius* only meet on Seventh Night.*—Capricorn is the "Ox-leader," Aquarius the "Weaving Girl." One is East, the other West of the Milky-way. Aquarius worked so hard that she had no time to make her toilet. God took pity on her and married her to Capricorn. After her marriage she neglected her work. God was wroth, and reproved her by sending her back East of the Milky-way; but he let her cross the Milky-way once a year,

on the evening of the 7th day of the 7th month.

How-I's wife escaped to the moon and was called Ch'ang-o. Fu-yüe died and rode Sagittarius and Scorpio, reclining against Charles' Wain. Putting on the Stars and donning the Moon means moving about night and day.—Putting on the stars and moon and going to and fro means incessant movement from morn to night.

To wash in the Rain and comb with the Wind means labour exposed to the inclemencies of the weather.—The idea is of a hard worker out of doors regardless of wind and rain; the wind, so to speak, combs his hair, and the rain washes his head.

An involuntary act is compared to the clouds rising from a ravine.—Clouds rise from a ravine without any volition of their own, and the involuntary acts of mankind are compared to such.

Graciousness distributed everywhere is metaphorically called Spring on his feet.—Sung King in the T'ang Dynasty, being a lover of the people, was called Spring with his feet on.

Making presents to evince esteem is termed being desirous to emulate the good-will of those who offer their bodily warmth.—Anciently there were some people who had warmed themselves in the winter's sun; when they had acquired warmth they wished to transfer it to their friends. Making presents is now called after this.

Asking a person to get some one else to assist you is termed relying on that Force which prevails upon Heaven.—Heaven represents the Emperor. Prevailing upon Heaven means successfully dissuading the Emperor. The Emperor * Ch'eng Kwan of the T'ang Dynasty being desirous of building a palace at his capital, Lo-yang, Chang-hi steadily remonstrated with and stopped him. Wei-ch'eng said with a sigh: Sir Chang can prevail upon Heaven!

Gratitude for a merciful saving of life is

* The Chinese names are Ox and Girl.

* A.D. 627-650.

expressed by *New Creation*. A eulogistic term for a grant of a new life is *Second Heaven*.—Su-chang in the Han Dynasty was Circuit Intendant of Ki-chou; an old friend of his was Prefect of Ch'ing Ho, and it was discovered by Su-chang that the Prefect was administering his department corruptly. The Prefect invited him to a sumptuous entertainment such as Su-chang had always taken great delight in. The Prefect mirthfully remarked: "All men have one Heaven, I only have two." Su-chang remarked, "To-day I am drinking with an old friend, as a private favour; to-morrow when I inspect the affairs of Ki-chou, it will be in my official capacity." And accordingly he punished him. The second Heaven here refers to the conviction that Su-chang would pardon his offence.

Anything easily exhausted is like a mountain of Ice; anything very wide apart is compared to Heaven and Earth.—Yang-kwo-chung* relied on the Emperor's favour to behave licentiously and wantonly. The courtiers emulated with each other to gain his favour. Chang-t'wan observed: "These men trust in Kwo-chung as if he was Mount T'ai; I regard him as an ice-mountain." The extreme distance between Heaven and Earth is compared to great differences in things.

As like as Thunder refers to words which are just the same.—A clap of thunder sounds the same over hundreds of miles. In modern times when speaking of similarity in expression we say: like as a thunder-clap.

Excessive anxiety differs little from the man of K'i who was uneasy about Heaven. Incapacity for measuring one's capabilities is much like K'ua-fu running after the Sun.—In the country of K'i† there was once a man who always imagined Heaven was going to fall in. He could rest nowhere, and for a long time lost his sleep. A friend said: Heaven is nothing but a collection of air, what matter if it does fall in?

* A.D. 750.

† Part of modern Ho-nan.

The man was then happy. K'ua-fu was the name of a man in the ancient times who could not estimate his strength, and sought the assistance of a walking-stick to go in pursuit of the Sun's light, but never come up with it. He died of thirst on the road. His walking-stick was metamorphosed into a place called T'eng Forest.

As terrible as the Summer Sun,—alluding to Chao Tun.* *As amiable as the Winter Sun,—alluding to Chao Ts'ui*.†—The Summer Sun is fierce, and therefore terrible: the Winter Sun is mild, and therefore agreeable. Tun was strict and terrible, and therefore like the Summer Sun. Ts'ui was mild and amiable, and therefore like the Winter Sun.

When the woman of Ch'i suffered unrequited wrong, there was no rain for three years.—A woman of Ch'i‡ maintained her chastity in order to attend upon her husband's mother. The latter, fearing that she stood in the way of her daughter-in-law's marriage, hanged herself. The mother-in-law's daughter accused her cousin of inciting to the event, and the latter was decapitated. The country then suffered from drought, on which the gaoler, one Ting, petitioned the Magistrate saying, "We should sacrifice to the wronged woman, when it will rain," which it did.

Chou Yen was cast into prison, upon which frost fell in the sixth moon.§—Chou Yen was the loyal Minister of Prince Hwei of Yen.|| The courtiers maligned him, and the Prince put him in gaol. Yen looked up to Heaven and wept loudly, upon which frost fell in the sixth moon.

The same sky should not cover your father's enemy. Filial affection should be like love for the Sun.—You should not permit the same sky to cover yourself and your father's enemy. Love for the Sun.

* Circa B.C. 650-607.

† Circa B.C. 700-650.

‡ Part of the modern Shan-tung and Chih-li.

§ About August.

|| A principality contained in the modern Chih-li.

means that the love for one's parents should be like the love for the Winter Sun.

The people in a prosperous epoch disport themselves under a bright sky and a benign Sun. A peaceful Monarch draws down the blessings of bright stars and joyous clouds.—In the time of Yao* the stars shone brightly, and in the time of Shun† there was an abundance of joyous clouds,—half like smoke and half like clouds. All the officials were in harmony, and praised the Emperor who led their strains saying: Ha! the joyous clouds are resplendent! How they roll and spread about!

In the Hsia Dynasty, when Yü was on the throne the Heavens rained gold.—In the time of the Great Yü‡ the Heavens rained gold for three days.

When the books of Spring and Autumn and Filial Piety were completed the red rainbow changed into a gem.—When Con-

* B.C. 2356-2358.

† B.C. 2255-2205.

‡ B.C. 2205-2197.

fucius had finished the Spring and Autumn and Canon of Filial Piety, he reported the fact to Heaven. A red rainbow descended and changed into a yellow precious-stone, three feet in length, on which were engraved certain words.

Sagittarius likes the wind, and Taurus rain,—a metaphor alluding to the conflicting wants of the people. The wind follows Tigers, the clouds follow Dragons,—a metaphor alluding to a want of harmony between Prince and Minister. Timely winds and timely Sun is evidence of good fortune.—The Constellation Sagittarius likes the wind; the Constellation Taurus rain. According to the Book of Changes clouds are symbolised by the Dragon, and wind by the Tiger. Timely means compliant, and good that which is nice. Evidence means fulfilment of prophecy.

When Heaven and Earth are in Harmony, the times are flourishing.—Meaning when the Forces of Heaven and Earth work together.

(To be Continued.)

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Oriental Religions and their relation to Universal Religion. China. By Samuel Johnson. Boston: James Osgood & Co. 1877.

The work before us, a thick volume of 975 pages, forms the second instalment of a series of essays on the religious and philosophical systems of the East, written from a Universalist point of view. The first volume, which appeared in 1872, dealt exclusively with India, treating, in masterly and exhaustive style, the religion of India, its religious philosophy (including the Vedānta and Sāṅkhya systems, the Bhagavaditā etc.) and the system of Buddhism.

The second volume now before us deals exclusively with China, and is divided into four parts, entitled Elements, Structures, Sages, and Beliefs.

1. Under the heading "Elements" Mr. Johnson discusses first the characteristic traits of the Chinese Mind. He justly conceives the leading characteristic of the Chinese mind to be intense ideality combined with a chronic inaptness at lifting thought out of phenomena into free speculation. "The logical progress of the Chinese mind, says Mr. Johnson, is not induction nor deduction, but the movement of that love of the Middle Term, systematically

brought to its simplest form as the mutual interaction of two contrary principles. This is the normal track of Chinese reason." Mr. Johnson, with equal felicity, sketches the national characteristics of the Chinese mind as constituted by cheerful industry, social constructiveness, competitive ardour, economic method, stunted imagination, and lack of free individuality and original force. Then follows a chapter on Chinese labour, its steady plodding, its dead-level uniformity, and minute fidelity; a chapter on Chinese science, one on the external relation of China to foreign nations, followed by chapters on the ethnic type and the resources of the Chinese. Mr. Johnson adopts Bastian's axiom that "the resources of a great civilization depend on the crossing of races," and seems to have as little faith as Bastian himself had in the reality of any race distinctions. The ethnic type of the Chinese appears to our author as a strange compound resulting from the fusion of many races. Distinct, as he is, says Mr. Johnson, the Chinese seems to touch the ethnologic world at a great variety of points. In hint and shadow he is a kind of Middle Kingdom. By his black eyes, thin beard, high cheek bones, coarse lips and impassive air, he resembles the *American* race; by his facial angle he approaches the *Aryan*; by his flattened nose the *Negro*. He has *Mongolic* features softened as by a feminine element; and bleached as by some *Samoyede* or *Siberian* infusion; his half wild expression, suggests the *Greek* satyr, and the apparent obliqueness of his eyelids, owing to the very slight opening of their inner angles, points to his origin in those *high latitudes* where Nature is observed to protect the lachrymal structure." There is evidently much truth and no flattery in this catalogue of features constituting the ethnic type of the Chinese race. But Mr. Johnson atones for this photographic literalness of description by designating the Chinese, in comparison with other Asiatics, as "the Anglo-Saxons of Asia." Their slow rate of

maturation and their physical endurance, he attributes to their Mongolic relation. The Manchus, whom he calls the martinets of China, he places intermediate between the Chinese and Mongols, saying they "represent the constructive, as the Mongols do the inorganic elements in Chinese character."

2. The second part of the volume under review, entitled "Structures," discusses the systems of education and government, the language, literature, history and poetry of China. Space forbids following our author over the whole of this well-trodden ground, although his freshness of style and originality of treatment are even here extremely fascinating. But the chapter on language deserves the careful study of every Sinologist, and we should much like to have Dr. Edkins' criticisms on this part of Mr. Johnson's work, for Mr. Johnson quietly sets aside Edkins' view of the divine origin of language as well as the other extreme which refers the origin of language to the genius of some inventor. Mr. Johnson views language as a natural growth, gradually evolved from such instinctive expressions as the cries of animals and the unconscious gestures of infants, a view based on the, now generally recognized, psychologic law, that every mental act is also a bodily movement. Whilst fully acknowledging the mystery of the first beginning of language, viz. the impracticability of fixing the moment when man became consciously aware of using words for the purpose of being understood, Mr. Johnson insists upon the continuity of the process of evolution, saying that the organs of speech must have long unconsciously been directed towards that result. After throwing out, in passing, a doubt as to the probability of the theory which suggests an organic relation existing between each of the simplest phonetic elements and a special form of emotion or class of conceptions, our author proceeds to undermine Edkins' theory of an original monosyllabic language, common to all mankind, having preceded the dispersion of

tongues, and supplied the Chinese with those older monosyllabic forms. For this purpose Mr. Johnson, referring in support of his argument to Bleek's and Tylor's researches, combats the current opinion which supposes the earliest form of words to have been the monosyllabic. He represents primitive language as a complex of sounds and insists upon the comprehensiveness of its grammatical germs. "Roots," he says, "can hardly have been the first forms of speech, which properly begins in such combinations as are necessary for the communication of feeling. It is extremely doubtful if any of the root syllables to which we reduce a language belonged to the primitive stock of actual words. They are either products of analysis, reached by stripping off prefixes and suffixes, and by other systematic methods of reducing words to an ideal nucleus which was probably never in use by itself; or else they result from the fusion of earlier polysyllabic forms." Mr. Johnson even throws out doubts as to the correctness of the usual division of languages into a monosyllabic, an agglutinative and an inflected stage, contradicts also Farrar's hypothesis of onomatopœia being the primitive source of words, and discusses then the supposed inorganic nature of the Chinese language, whose very monosyllabism, he says, has been strongly disputed by Rémusat, Meadows, Bastian and Bazin. Mr. Johnson not only refuses to believe that the actual root-sounds represent an early epoch of speech, but says there is nothing primitive about these Chinese roots, which appear to him altogether artificial. Their simple and regular structure he ascribes to elaboration for purposes of compact and terse expression, and their uniformity is to him the strongest evidence that they are a product of national art. Mr. Johnson deals in the same independent and original spirit with the syntax and the written characters of the Chinese language. His chapters on the literature, history and poetry of the Chinese affords extremely interesting reading, because Mr.

Johnson, although perhaps not personally acquainted with the Chinese written language, has read through all the compendious foreign literature bearing on these subjects, quoting on every page not only the works of the best Sinologists, French, English and German, published in Europe, but even pamphlets lately published in China and periodicals like the *China Review*, *Missionary Recorder* and *Celestial Empire*, and displays in the use he makes of his numerous authorities an unusual amount of critical sagacity.

3. The third division of Mr. Johnson's work, entitled "Sages," opens with a chapter on Rationalism, which is about the weakest part of the whole book and might without any detriment to the whole work be omitted in a future edition. But the subsequent chapters on Confucius, his doctrine and influence, and on Mencius, are a very important contribution to Confucian literature, as exhibiting an example of the best possible case the most enthusiastic Chinaman, possessing a perfect mastery of the English Language, could make out for his Sages and their doctrines. For the sake of our author's own peace and balance of mind we regret to say Mr. Johnson, though never speaking ill of Christianity or Christ, and displaying no prejudice against the teachings of the Bible beyond what want of faith in the facts of revelation and atonement, and generally an inability to accept the supernatural implies, has allowed his studies in Confucianism to convert him into a most ardent and devoted admirer of Confucius. He deliberately compares Buddha, Jesus and Confucius, and as deliberately gives the preference to Confucius. He compares the last words of Christ, with the last words of Confucius, and this is what he says. "Mark the contrast. The cry of the young Jesus, 'It is finished,' is messianic function in its earthly pangs fulfilled. The words of the aged Confucius, 'It is time for me to die,' are the spoken consciousness of a long life spent in faithful

service of the highest practical aims, which had left him stranded and alone, with no outward sign of success, yet assured that what a mortal life could do had been done. Not to the scientist only, but to every one who comprehends that the laws of our actual nature must be faced and built upon, not superseded, surely the more pathetic and the more attractive of the two." The same misconception of the practical aims of Christ's life and the same misunderstanding of the harmony in which the true Christian ideal is with the laws of our actual nature, marks the following passage in Mr Johnson's book where he compares the Buddhist, Christian and Confucian systems. The passage is specially interesting, as it suggests that Mr Johnson, although he prefers Confucius to Christ, and to Buddha, believes no more in Confucianism than in Christianity or Buddhism. This is what he says. "The defect of the Chinese method is obviously opposite to that of the Hindu (Buddhist), and consists in not holding abstract ideas firmly enough to study them apart from the concrete, as the other (the Buddhist) consists in an inability to escape them. As a religion, the Confucian principles may be contrasted in the same way with Christianity, as identifying the ideal too closely with a prescribed embodiment, while the Christian ideal was constructed with such entire isolation from the actual world that it could not and cannot be embodied at all." Mr. Johnson evidently knows more of Confucianism than of Christianity.

4. The fourth section of Mr Johnson's book, entitled "beliefs," deals first with "foundations," under which term Mr. Johnson includes the subjects of Chinese patriarchalism, ancestral worship, future life, Fung-shui, divination and Theism, to each of which a well-written essay is devoted. His chapters on Fung-shui and divination betray a lack of sufficient information. The other essays are based on an exhaustive study of their subject matter. In discussing Chinese Theism our author alludes to

the term question, and his remarks on this head, though acceptable to neither the advocates of *Shang-Ti*, nor *Shin*, are worth quoting as embodying the judgment of one who with thorough independence of thought combines an extraordinarily solid acquaintance with Chinese literature. We will give Mr Johnson's views of the term question in his own words. "The Tao sect have a multitude of *Ti*'s, but the meaning of *Shang-Ti* is as perfectly understood to be *Deity*, as any anthropomorphic word in any religion . . . That the Jesuits, who were the only members of the Church in their day acquainted with the facts, should, with one exception, have maintained that the Chinese worshipped a personal God (*Shang-Ti*), is as natural as that the Church in its supreme ignorance should have decided against them . . . While the question, 'Who is God in China?' seems to have at last been quite clearly settled in favour of *Shang-Ti*, the practical difficulty is after all, that neither name (neither *Shang-Ti* nor *Shin*) suits the Christian conception, nor conveys it to the Chinese mind . . . The Chinese language has no word capable of rendering the service required for the 'Bible-God' . . . The real point lies in the unfitness of this God himself to enter and take hold of the Chinese mind . . . The *shin* are expansive and contractive forces in Nature and *Shang-Ti* himself is *shin* (spirit). The dictionaries describe *shin* as the inscrutable principle in Nature; which at once identifies the word with Deity. The sharp distinction drawn by Christian supernaturalism between God and Nature, cannot be said to exist for the Chinese."

Mr. Johnson then proceeds to treat Buddhism, its coming, its development, and its Chinese form, and displays perfect mastery of his subject. He next discusses "Missionary failures and fruits," and finally gives a series of chapters on Lao-tsze, the speculations of Taoist philosophers, the Yih-king, Chinese metaphysics and Chinese anthropology. Whilst his judgment of Missionary

failures is vitiated by insufficient information as to practical results of Missionary work in China, his essays on Chinese philosophy are based on the fullest information available at present, and are written in so lively and lucid a manner that these articles are about the best that have yet been published on the subject. We strongly recommend the study of this portion of Mr. Johnson's writings to all students of Chinese philosophy.

Altogether the work of Mr. Johnson is an extraordinarily rich mine of reliable and far-reaching information on all literary subjects connected with China, and we can only regret that he does not seem to us to have given the same amount of unprejudiced and unwearied study to the Bible as he gave to the Classical writings of the Chinese. He decidedly impresses us as an authority on Chinese subjects, but his conception of Christianity appears to us decidedly unreal and unwarranted.

Journal of the North-China Branch Royal Asiatic Society. New Series. No. XI. Shanghai, 1877.

Two of the essays now published in the volume before us, were several months ago issued as separate pamphlets, and have already been noticed in these columns at length, viz. Mr. Kingsmill's Inaugural address on "The Border Lands of Geology and History" (see *China Review*, Vol. V., p. 325-327) and Dr. von Möllendorff's essay on "the Vertebrata of the province of Chihli, with notes on Zoological Nomenclature" (see *China Review* Vol. VI., p. 60-61). The remainder of the present number of this Journal is made up by some brief notes on "Fort Zelandia and the Dutch occupation of Formosa," by Mr. H. E. Hobson, followed by a charmingly-written review of a work lately published in Peking under the title Tsze-yuen ch'ih-tuh (滋園尺牘), a sort of letter-writer, consisting of four volumes of letters, and forming not only an excellent sample of Chinese epistolary style, but also a sort of personal biography which affords considerable

insight into the moral and social life of Chinese officials. This review or essay "On the style of Chinese epistolary composition" is from the pen of the Rev. Dr. Martin.

Next follows an article, erudite and valuable as is everything from Dr. Edkins' pen, on "Chinese Names for Boats and Boat-gear, with remarks on the Chinese use of the Mariner's Compass." The first few sentences of the article, however, are written in an extremely loose and uncritical manner. "Confucius in his part of the Yih-king says that Fuh-hi made the first boats." What proof is there that Confucius wrote any part of the Yih-king whatsoever? What proof is there that the portion of the Yih-king in which the reference to Fuh-hi and his boat-building occurs was written before or even soon after Confucius? There is not a shadow of evidence to be derived from any writer previous to the Han dynasty indicating that any portion of the Yih King beyond those attributed to Chow Kung and Wen Wang existed before the Han dynasty.

Dr. Edkins' note on the Mariner's Compass is disfigured by the same looseness of assertion. "The Han dynasty writers and perhaps those of Cheu were accustomed to place the eight symbols, Pa-kwa, in a circle"—says Dr. Edkins. We again challenge him to produce any authority better than Canon MacClatchie for this utterly unfounded statement, for there is no evidence whatever that either Pan Ku or any other writer of the Han dynasty, let alone a writer of the Chow, arranged the eight trigrams in a circle. The earliest evidence we have of the Pa-kwa having been arranged in a circle, by Ch'ên Twan A.D. 950 and Shau Yung A.D. 1011, refers to the Sung dynasty.

Dr. Edkins' next assertion "the Lo-king (the geomancer's compass) is said to have been first made by a T'ang dynasty geomancer named K'ien" appears of itself very doubtful, quite apart from the noticeable looseness of expression "is said to have been first made." In a paper specially

designed to ascertain the earliest date of the invention of the compass, Dr. Edkins might have been expected to base his argument on a better foundation than mere *on dit*. We should be glad to know what authority, earlier than the Sung dynasty, Dr. Edkins here goes upon, although K'ieu, said to have lived A.D. 713, was little more than two centuries removed from Ch'ên Twan, whereby the statement becomes less incredible. But from the very passage in the Catalogue of Kien-lung, to which Dr. Edkins refers his readers, it appears that all we know about K'ieu and his (supposititious) connection with the **天機素書** is based on an obscure work from which we learn that **吳景鸞** presented to the throne in A.D. 1041 two books entitled **天機** and **心印** which his father (**克誠**) had received from Ch'ên Twan! It is indeed also said there that Ch'ên Twan got them from others (**會求已** and **楊益**) who found them in a certain Imperial Library in a "jewel casket" (**玉函**) and that the two books had originally been deposited therein in A.D. 713 when K'ieu presented to the throne two Manuscripts, one entitled **天機** which he said he had received from his teacher (name not given) and one called **理氣心印** of his own composition. But as we learn from the same Catalogue that the earliest trace of K'ieu's writings consists of a notice in the **通志** of Cheng Tsiau (A.D. 1108-1162) naming K'ieu as author of two works both of which have been lost, one of them being called **玉函經** (Jewel Casket Classic), the inference lies very near that here we have the fountain source from which the above romance about the "Jewel Casket" flowed, at the bidding of unscrupulous imagination, guided by the design to make people believe that the **天機素書** is identical with the lost **玉函經** and of ancient date, to be traced back beyond Ch'ên Twan to K'ieu. When Dr. Edkins says "the arrangement called *Feng-chen* was added by Yang-yi near the end of

the T'ang dynasty A.D. 900" he begins to tread on firm historical ground as far as the compass is concerned. But "near the end of the T'ang dynasty" means near the beginning of the Sung dynasty, and if Dr. Edkins concedes this, we are satisfied, being in that case, regarding the date of the invention of the mariner's compass, exactly where we were before Dr. Edkins took up his pen to prove a date anterior to the Sung dynasty. Apart from the question of dates, however, Dr. Edkins' article is most valuable, bringing together a mass of new information, especially concerning observations made in China with regard to compass deviations.

The concluding paper, from the pen of Mr. Stent, is an exhaustive and ably written essay on Chinese Eunuchs, a subject, very interesting perhaps but certainly very disgusting.

The Chinese Recorder and Missionary Journal, Vol. VIII.,* Nos. 3 and 4. May-June, and July-August, 1877.

Both these numbers are replete with valuable information, statistical and controversial papers, of permanent interest for Missionaries. But there is comparatively little that will interest Sinologists. The third number contains a continuation of J. R.'s contributions on "the rise and progress of the Manjows," and among the notices of recent publications we note a review of Bishop Russell's late publication on the term question and a notice of Mr. Ross's Mandarin Primer, both these papers appearing as the effusion of the Editor. Here is a specimen of what the Editor writes under the inspiration of Bishop Russell's pamphlet. "Diana precisely resembles the *yin* or *khwân* of Confucius, who tells us distinctly, in the Yih King, She King, Shoo King, and elsewhere, that Shang-te is both male and female; his *yin* or *khwân*, that is his Sakti or female portion, being like Diana, both the Earth and the Moon. She also triplicates, and is personified under the titles

'Imperial Mother' and 'Empress Earth.''' We cannot be wrong in inferring from this bewildering balderdash that Mr. Wylie's sound scholarship has departed from the *Chinese Recorder* and that Canon MacClatchie edited the number in question. The fourth number contains one of those charming ethnographical sketches by which "Hoinos" has made himself the favourite of the readers of the *Recorder*. It is entitled "the Chinese in Mongolia." Among the literary notices of the same number there is a lengthy review of Dr. Legge's brief paper on "Confucianism in relation to Christianity" (see *China Review*, Vol. V., p. 398). The reviewer, signing himself R. Nelson, sets out with the promise to keep within the limits of courtesy to the writer and fair dealing with the subject itself, and after giving an inaccurate history of the essay, proceeds to charge Dr. Legge with being illogical, with sacrificing the essential unity of the Godhead, and with being inconsistent with Holy Scripture and with—*mirabile dictum*—"the formulated doctrine drawn therefrom and accepted throughout the Catholic Church" by reason of his "unsoundness on the Christian doctrine of original sin or human depravity." In support of this formidable indictment the reviewer distorts what Dr. Legge said regarding Mencius' views of the goodness of man's ideal nature and the good tendencies of man's actual nature. He further misconstrues Dr. Legge's remarks on the supplement which Confucianism requires in certain respects, as if he had said "Confucianism is the great book of truth and Christianity the supplement." Not satisfied with this array of indictments he proceeds to charge Dr. Legge with "an attempt to pull down the Old Testament to the level of Confucianism" with "rationalistic views," and finally declares Dr. Legge's essay "calculated to injure the cause of Christian Missions in China by its inordinate exaltation of Confucianism to the practical disparagement of Christianity." Having thus scraped together

everything in Dr. Legge's short letter that could by hook or crook be misconstrued so as to represent Dr. Legge as an arch-heretic, the reviewer winds up his unfair comments by "praying that whatever in them may be wrong or offensive to God or man may be forgiven and overruled for good." Such are the fruits of the General Missionary Conference of Shanghai.

The Treaties between the Empire of China and Foreign Powers, together with the Regulations for the conduct of Foreign Trade, etc., etc. 1877. Edited by William Frederic Mayers, Chinese Secretary to Her Majesty's Legation at Peking. Shanghai: *North-China Herald* Office.

The editor of the collection of Treaties before us, states that the work was undertaken to supply a requirement long expressed and widely recognised, but he does not inform us by what class this want has been felt. If he alludes to the cosmopolitan communities at the different Treaty ports in China, we fear that the want expressed will be regarded by many as very inadequately supplied in the volume just issued, inasmuch as Austrians, Belgians, Italians, Spaniards and Danes, instead of having an unabridged version of their respective Treaties supplied to them in their mother tongue, are presented with a mere skeleton of these instruments, for the most part rendered in English, and without an original version placed in juxtaposition for their guidance.

We are told that the condensation, in which the editor has indulged so freely, was adopted because it is well known that the Treaties signed since 1860 have been based upon the British and French Treaties of 1858; but this information affords little satisfaction to the purchaser of the volume who may require the precise language used in such and such an article of such and such a Treaty. Instead of finding what he requires, he would learn, for instance, that Art. VII. of the Spanish Treaty is the same as

the 20th Article of the British Treaty, for the Spanish version of which he is left to search where best he can.

This unsparing condensation, in our opinion, is a serious fault, and detracts immensely from the value of the book. Treaties and conventions are, as a rule, used as text books; and when referred to, it is generally with a view to quoting the exact language used by the contracting Powers, for which purpose the present volume will be found most inconvenient if not useless, as one must first look up the reference given, and then translate it into say Italian, which Treaty, (p. 9, 171) as given in the volume before us, is a veritable mass of references, not a single article being intact, and, therefore, useless for purposes of quotation. Indeed, we pity the unfortunate Italian who seeks to gain a knowledge of his Treaty rights from this work. He will find the preamble in Italian, but to learn the rest of the text he must dive into the Danish, French and British Treaties before he can ascertain the nature of the engagements entered into between his country and China.

The preface informs us that no attempt has been made to bring together the various Treaties and Regulations which have been made during the last sixteen or seventeen years. Surely the learned editor is acquainted with Dr. Williams' Chinese Commercial Guide (5th Edition 1863) in which book the British, French, American, and Russian Treaties of Tientsin, with the Chinese text of the former, together with the Tariff and Yangtse Regulations are to be found. Those four Treaties are now reproduced; but as we have only the headings and fragments of those concluded since 1863, all of which we are told are based upon those of 1858, and to which we are referred, we do not see that any great improvement has been made upon the Doctor's work. Much labour and space might have been saved, since utility has been sacrificed to save space—by briefly informing us that the nationals of other Treaty Powers participate in all the rights,

privileges and immunities accorded to Great Britain, France, and the United States, which, in fact, is about all the reader will glean from a perusal of the Treaties in the collection that have been subjected to such unmerciful condensation.

Another useful compilation has also been overlooked, namely, the Regulations of the Chinese Maritime Customs, published in 1864 by the late Mr. Thomas Dick, then Commissioner of Customs at Shanghai. Although entitled Regulations, &c., the work is in reality a collection of all the Articles in the British, French, and American Treaties affecting trade, systematically arranged so as to show the Treaty Clauses upon which the Customs Rules are framed. The Tariff and Yangtse Regulations are also given, with sundry notifications concerning trade and Custom House business.

It will thus be seen that two compilations embodying the 1858 Treaties in full or in part have appeared, both of which will be found as useful for reference on commercial matters as the new volume, while for general reference they will be found about as good as the collection under review, because the later Treaties given therein have been curtailed to such a degree as to render them next to useless.

Turning to the Tariff, we find many modifications and changes have been omitted which ought to have been noticed. In the Export Tariff it would have been well to note against seaweed that the duty on the Russian product was reduced in 1867 from one mace five candareens to one mace. A note having reference to tea dust is given, but the rate of duty in the more important article brick tea, is entirely omitted. That it pays six mace per pecul under the Tariff appended to the Russian Regulations of 1862, should have been stated, otherwise the reader is left to infer that it comes under unenumerated goods.

The special rule referring to Japanese teas is likewise omitted, all of which useful information could have been found in

the two older compilations referred to above. The reduction in the rate of duty on Formosan coal, which took place in 1875, and this year in the case of Hupeh coal, is passed over unnoted. There are several other changes which ought to have been recorded in a work purporting to give the Regulations for the conduct of Foreign Trade in China.

At page 65 an amendment to Art XII of the French Treaty is given, where the four months' Tonnage Dues Exemption-Certificate accorded to Coasters is extended to vessels voyaging to Cochin-China and Japan. The same privilege was granted by the Chinese Government, in 1868, to vessels trading to the Philippines and to the Amoor River, but this important concession is passed over unnoticed.

We have also sought in vain for the separate article to the U. S. Treaty in which stipulation is made for the payment of indemnity to the U. S. Government, and which is of interest at this moment, seeing that the Chinese in San Francisco are claiming damages for injuries sustained under somewhat analogous circumstances. If such a compact exists, and we are pretty sure it does, it ought to have found a place in the present volume.

If any Treaties concluded with China can claim to be historically interesting, they are, without doubt, those entered into between Russia and China during the past and previous century; but, instead of inserting them in the volume just issued, the editor has deemed it sufficient to inform us where those relics can be found. This is most provoking. The persons most likely to have recourse to them know full well where to find them, but the difficulty is to procure the works mentioned in China. The omission of these valuable documents, in our opinion, deprives the work of all interest, and of much of its usefulness as a work of reference. The modern Treaties with the leading Commercial Powers are to be found in every merchant's office; it is only the old and obsolete ones that are of real value or

interest, and we are sorely disappointed at not finding them in the new collection. Strangely enough the editor tells us, in his preface, of the number of Treaties that have remained virtually inaccessible, because never collected, yet, while leading us to suppose he is going to make good this deficiency, he actually perpetuates it, when it was apparently in his power to remove it. Thus, instead of a complete collection of Treaties between China and Foreign Powers, we have only a compilation of extracts from the very instruments most difficult to obtain. The Regulations appended are far from complete, though the most important ones are given. Apparently the compilers have thought fit merely to give the public those emanating under notification from the British Legation; but had they enquired of the other Legations, or of the Inspectorate General of Customs they would have become aware that sundry other rules affecting Foreign Trade, if not British, have been issued, which rules, had they been incorporated in the work, would have enhanced its value.

It would have helped the readers had a note been added to page 203, to the effect that Chinese as well as *British* subjects may certificate their foreign imports inland under the Transit rules, as stipulated in Art. X. of the Nanking Treaty, and reiterated in the Chefoo agreement. The recently published Regulation for the conduct of trade at the places of call on the Yangtze would have formed a fitting appendix to the work.

The only new feature in the compilation appears to be the Land-Trade Regulations between Russia and China, which is given for the first time dressed in an English garb.

The little volume presents a very neat appearance and does great credit to the enterprising publishers and printers. If a second edition appears, we hope it will be in the form of an uncondensed version of the Treaties, in order to supply a want which undoubtedly exists, but which the present volume does not half satisfy.—*Communicated.*

Revue Orientale et Américaine. Publiée par Léon de Rosny. Paris, 7, Place Saint Sulpice. No. 1 and 2, Janvier—Mars; Avril—Juin, 1877.

The two numbers of this *Oriental and American Quarterly*, edited by a circle of well-known Savants, all residents of Paris, and published by Professor Léon de Rosny, include, in the wide range of their subjects, brief articles on the ancient history of America, on a newly-discovered letter of Columbus, on the plurality of creations according to biblical commentaries, on the Turanian origin of the idiom spoken in France before the advent of the Arian languages, on Egyptian and Arabian antiquities, translations of Buddhist Sûtras, bibliographical criticisms etc. There is also a sprinkling of articles of special interest for Sinologists, as for instance an essay by Louis Bastide on the reptiles of Japan, illustrated by plates (taken from the 和漢三才圖會), a treatise by Dr. Morice on the means of transport used in lower Cochin China and in Annam, a description of the monuments of Southern Cambodia by Aymonier, and a biographical notice of Stanislas Julien, to which an excellent lithograph of the late Professor's portrait is appended. Among the critical notices we observe a brief review of Abbé David's "journal de mon troisième voyage d'exploration dans l'empire Chinois" and of Isidor Hedde's geographical dictionary. The latter work, a geography of China arranged in the form of a dictionary, was compiled by Mr. Hedde, who appears to have travelled in China to study the rearing of silkworms and the manufacture of silk. But as he did not study the Chinese language himself, his publication is likely to be but a rechauffée of Biot's well-known work.

North China Branch R. A. S.—At a meeting of the Royal Asiatic Society held in Shanghai on 16th October, a paper was read on "the Nature Worship of the Chinese as exemplified in the Imperial sacrifices to

Heaven and Earth, with a translation of the Ritual." We shall criticise the essay when it is published in the *Journal of the Society*. Meanwhile we note here that its contents elicited a spirited discussion. Mr Kingsmill asserted that the Chinese cult could be traced back only as far as the advent of the Chows (1100 B. C.), who brought with them the ancient cult of Central Asia, exhibiting striking similarities with the cult described in the Rigveda and that of ancient Greece and Rome. The term Shang-Ti, he said, did not designate a single supreme personal God but the *dei superi* of the Romans. As Ouranos gave way to Zeus, and Varuna to Indra, so Shang-ti to Tien, whilst the Shin represented the Asuri of the older India Pantheon.

Chinese Studies in France.—The honour of having first aroused an interest in Chinese Studies in Europe is indisputably due to French Missionaries (Jesuits) in China and to French Savants, like Fourmont, Rémusat and Julien, in whose steps followed Sinologists like Pauthier, Bazin, Hervey de St. Denys and Léon de Rosny. But the French Sinologists did not rest satisfied with the maintenance (since 1814) of a Chinese professorship at the university of Paris, or the publication of works on a large scale like the *Annales de la Chine* or the *Mémoires concernant les Chinois*. The "Ecole Spéciale des Langues Orientales Vivantes" was established with the practical aim of training young men in a knowledge of Chinese (and other Oriental languages) by means of French professors assisted by natives of China (and other Eastern countries). There is further, in connection with this College, the "Société des études Japonaises, Chinoises, Tartares, Indo-Chinoises et Océaniennes" publishing, from time to time, works on Oriental subjects, as for instance the "Hwa-wen-siao-yin," or "textes faciles en langue Chinoise," Professor Rosny's "Grammar of the Chinese Language," and the "Dictionnaire des signes idéographiques." To enlist

on behalf of Chinese and other Oriental studies the interest of the whole of France, there was established (in 1870) a "Société pour la décentralisation des études orientales en France," which forthwith (in 1871) issued a periodical entitled "Athénée Oriental," and (in 1874) led to the establishment of the "Congrès Provincial des Orientalistes Français." With the "Athénée Oriental" has lately been associated the "Revue Orientale et Américaine," since the different Oriental Societies of Paris were united in the so-called "Institution Ethnographique." The latter is presided over by a "Conseil Général" whose presidents are M. Carnot and M. Léon de Rosny and divided into five sections, viz. Société d'Ethnographie (Président: M. Léon de Rosny), Société Américaine de France (Président: M. Ed. Madier de Montjau), Athénée Oriental (Président: M. A. Castaing), Société des études Japonaises (Président: M. le comte de Montblanc), Société Indo-Chinoise (Président: le marquis de Croizier). The Provincial Congress of Orientalists has already, since its inaugural meeting at Levallois near Paris in 1874, held two annual sessions, one at Saint Etienne and one at Marseille. For the session to be held next year at Lyon preparations are now being made on a grand scale, under the auspices of M. Louis Desgrand, President of the Geographical Society of Lyon, and M. Emile Guimet, Secretary of the Society for Industry and Arts, also of Lyon. Mr. Guimet has lately been travelling through India, China and Japan, making everywhere extensive purchases of manuscripts, books and works of art, and concluding arrangements with natives in those countries, with a view to open, on the occasion of the meeting of the Provincial Congress of French Orientalists at Lyon (in 1878), three new institutions. The first of these institutions is to be a "Musée Religieux," i.e. a Museum illustrating the history and specific characteristics of Eastern religions and consisting of a complete "panthéon cosmopolite," i.e. of a collection of all

the gods of India, China, Japan and Egypt. The second of the proposed new institutions is a library of all the religious works, existing in manuscript or print, in Sanskrit, Tamil, Singhalèse, Chinese and Japanese languages, more than three thousand volumes having been already collected. But the most interesting and novel feature of the scheme is the third institution proposed, viz. an "Ecole Orientale," a college for the study of Oriental Religions, with a staff of "native professors of different creeds," Mr Guimet having already secured for this purpose the services of Japanese, belonging to five different Buddhist and several Shintao sects, one Confucianist, and two Indian Buddhist professors. The city of Lyon is evidently determined to outstrip Paris. There is a lively spirit of scientific jealousy abroad in France which the above-mentioned Decentralisation Society strives in vain to conciliate. In the matter of sericulture Lyon has made great strides and we cordially wish her all success in the rearing of Chinese and Japanese silkworms. In the attempt to teach Oriental Languages without the aid of European Professors by the mere employment of natives of Eastern Countries Lyon is but following in the path proposed for Harvard College (see *China Review*, Vol. VI., p. 63), and Lyon will, we have no doubt, eventually recognize, after bitter experiences, that this plan is impracticable, and fall back upon the system originated at Paris, viz. employing qualified native teachers under the superintendence of European professors. But as to the idea of transplanting the religious systems of Shintaoism, Buddhism, and Confucianism on French ground, by means of Japanese, Chinese and Indian priests or literati, the idea is too absurd to expect any other result but that of a comical farce. Schopenhauer, the great German Buddhist, would have ridiculed the attempt himself, and his disciple M. von Hartmann will assuredly scorn it as a piece of religious charlatanry. France first evinced her interest in Eastern Countries by

sending her Jesuit and Dominican priests to India, China, and Japan to spread the religion of Christ in those countries; now she sends for Confucian literati from China, and for Buddhist priests from Japan and India to teach the religions of Buddha and Confucius to the irreligious youths of France. Is this progress? and does the Holy Father at Rome know what his children at Lyon are doing?

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NOTES AND QUERIES.

NOTES.

BANKRUPTCY IN CHINA.—The Law of Bankruptcy in China, like most other laws or customs except the Criminal Code, lies rather in the breasts of individuals than in the records of legal libraries. As a rule an arrangement is effected "out of court," otherwise "whilst the hawk and the oyster are struggling, the fisherman gets the pair." One of the first steps is for the creditors to take possession of the bankrupt's property, call in the hundred man or the magistrate's runner, and take an inventory of the goods of the Bankrupt. There is no such thing as an "act of bankruptcy" amongst the Chinese, nor any subtleties as to trustees, precedence of creditors, secured debts, equitable and legal assets, adjudications, &c., &c.; the plain question is "can Smith pay what he owes to Brown, Jones, and Robinson or no?" If he cannot, Brown, Jones, and Robinson, whatever be the nature of their claims, as long as they are well-grounded, come in as creditors on equal terms. Anciently, it is said the body of the creditor was taken in satisfaction of his debts, and was liable to be used by them for labour. At the present time the creditor can himself arrest and confine in his own house the man who will not or can not pay up, without any legal process whatever, and for any length of time, but he does it at his own peril, and if he injures or kills the debtor whilst resisting arrest, he is answerable just as he would be if he was no debtor at all. Or he may arrest and confine the son or grandson of the debtor, whatever their age; though

he may not arrest his wife or daughter. He may not sell the son or grandson; but he may sell the clothes they wear or those of the debtor himself. Nor can he sell his slaves, lands, houses, or anything whatever in which the property is passed by deed; but he may sell his ships, horses, and other chattels. Servants have no prior claim for wages, and jewellers are not postponed in favour of butchers and bakers. Government taxes, however, or other funds, such as fees, fines, &c., &c., due to Government, take precedence over the claims of ordinary creditors. Future property, in the absence of special agreement, is liable to all time for the debts of an insolvent or bankrupt. Things passing by deed must be sold in the insolvent's name, by means of pressure applied to him, or by the officials, should the insolvent be foolish enough to get into Court. Q. R. S.

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THE SHARE TAKEN BY CHINESE AND BANNERMEN RESPECTIVELY IN THE GOVERNMENT OF CHINA.—Considerable facilities are granted to Bannermen (*i.e.* Manchus, Mongols and 漢軍) for acquiring literary degrees and so qualifying themselves for civil office; thus no Bannerman is required to pass as *hsiu-ts'ai*, but he may proceed at once to the higher degree of *chü-jên*; again the papers set are said to be very much easier in their case. It would be natural to conclude from this and dynastic reasons that Bannermen would be largely represented among the Members of Provincial Governments. So far, however, is this from being

the case, that most people will probably be surprised at the results of an analysis of the "Red Book" given below. It should be noted that in the "Red Book" every *Fu*, *Chou*, *Hsien* and *T'ing* is distinguished as being of the 1st, 2nd, 3rd or 4th importance by the words **最要**, **要缺**, **中缺** and **簡缺** respectively.

Office.	Chinese.	Manchu.	Mongol.	Chinese Banner.	Total.
Governor General..	8	—	—	—	8
Governor	13	2	—	—	15
Treasurer	14	4	—	—	18
Judge	15	2	—	1	18
Taotai	70	21	2	2	95
Prefecture, 1st class	19	5	1	3	28
" 2nd "	57	26	3	2	88
" 3rd "	27	5	2	3	37
" 4th "	17	4	—	—	21
Chou, 1st class....	9	1	—	—	10
" 2nd "	74	2	4	1	81
" 3rd "	60	2	3	—	65
" 4th "	61	4	—	—	65
Hsien, 1st class ..	44	—	—	—	44
" 2nd " ..	230	3	2	3	238
" 3rd " ..	299	10	—	8	317
" 4th " ..	500	13	3	8	524
T'ing, 1st class ..	6	—	—	—	6
" 2nd " ..	43	8	3	—	54
" 3rd " ..	9	4	—	—	13
" 4th " ..	10	1	—	1	12
Total	1585	117	23	32	1757

Of the provincial officials the **將軍** is of course omitted as he must *ex officio* be a Manchu. The other posts are open to all comers and the result of the analysis is that 90 per cent. of the provincial officials are Chinese, 7 per cent. Manchu, rather over 1 per cent. Mongol, and somewhat under 2 per cent. Chinese Bannermen.

P.

LAWS OF SALE AMONGST THE CHINESE.—The Law, or rather Custom, seems to be as follows: certain things can only be sold by deed, such as slaves, houses, sons, daughters; under certain circumstances also wives and lands; and transfers of land should be registered in the District Magistrate's Office. But, with regard to ordinary miscellaneous

chattels, it appears that any agreement may be cancelled at any time before the delivery of the goods into the buyer's hands, but that the deposit of earnest money by the buyer gives the seller a right to retain this should the buyer recede from his contract, and imposes on the seller the obligation of refunding double the amount, should he be the receding party. It also appears that the seller is responsible for the safe custody of the purchase until delivery, whether a question arise from fire, accident, or negligence. Yet if under such circumstances payment has been made, there seems to be no rule calling for the refund of the purchase-money, nor can a bank refuse to cash the buyer's bill, should it be presented after the accident. Much however is left for custom and the better feeling of the parties to settle in cases of this description. The point of *arrha* or earnest-money bears a remarkable resemblance to the post-Justinianian Law regarding *emptio venditio*.

W. X. Y.

STUDIES IN WORDS.—ROOTS MEANING ONE.—Among these *ton* is very conspicuous. To this let the reader's attention first be given. *Tan* 但 *dan* "only" is used as a conjunction "but" or as an adverb "only." *Tan* 單 "only," "single." The opposite of "double." *Chwen*, *ton* 專 "only," "simple." *Shan* 擅 *zhōn*, *dōn*, *shan*, "act on one's own responsibility." Here the root is the same as the preceding. Though usually employed in a bad sense it is not necessarily and universally so. Hence the fundamental sense is "alone," "single." With *k'iuēn*, it means to act with authority, on one's own responsibility. With 用 *yung*, it means "presumptuously," "without leave," "without orders."

There is another phonetic 端 *twan* which means "upright," "honest." This phonetic is convertible with 專 *chwen*. The root means "one" and hence "singleness of purpose," "honest." The character 立 *li*, "stand" placed on the right, is merely

ideographic and does not reveal the true etymology of the root, which was well established long before the time of Ts'ang-kie.

Perhaps a true etymology is found in *chuen* "turn round," or in *tun* "round" which is convertible with *twan*.

Let it be remembered that the ideas "round" and "to turn round" are naturally connected. The verb gives origin to the adjective.

The etymology of this root is necessarily uncertain because it goes back to a time earlier probably than the formation of the Chinese language. In my own opinion the Latin roots *tan*, *sin*, in *tantum* and *singulus* with *un* in *unus*, the *t* being dropped, belong to the same primitive and universal root.

The priority of the root with its ramifications to the time of Ts'ang-kie is shewn by the variety of the phonetics.

A second root meaning "one" is — *yat*, *Fuhk. chit*. This comes from an older root *dit* as we learn from the law of change from *d* to *ch*.

As an adjective this word has the senses, "honest," "pure." We may therefore compare it with 實 *shì 8 dit*, "real," "full."

J. EDKINS.

THE CHARACTER 利.—The following facts should be of interest to those who are endeavouring to ascertain the ancient pronunciation of Chinese characters, or the "laws" by which the crystallization of new sounds for an old character becomes completed, and even to those who go no deeper than taking an interest in things generally unknown. In *Kang Hi's* Dictionary the character 利 is read 初轄, which, following out the 反切 process, produces *ch'a* in the 入聲, or, to use the tone marks adopted by Williams, Baldwin, and Eitel, *ch'a*. We are not acquainted with all the dialects of the Empire, and, consequently, do what we wish others would do, confine our remarks to those dialects with which we are acquainted. It is strange that in no less than four are there exceptional

facts connected with this character which call for notice, examination, and judgment. In this place we notice the facts only, confessing our inability to discover in them sufficient evidence whereon to form any judgment at all, but at the same time we think that such facts are more competent evidence as to ancient sounds, (unsatisfactory though the evidence be), than the meagre testimony upon which certain Sinologues of late have set up old forms of pronunciation.

1. In Pekinese, the general reading *ch'a* is occasionally varied by *sha*. As an additional proof that these are in Peking the actual forms which have replaced the regular 入聲, we may mention that this character is often used there to represent the colloquial and characterless words *sha*, "to bind," and *yi ch'a* 'rh, "a jiffy." Our readers should not permit themselves to be misled by the form *ch'a*, given by Dr. Williams. On other occasions we have pointed out that Dr. Williams is an unsatisfactory authority upon Pekinese tones. In the absence of a perfect standard, Mr. Wade's Syllabary may be blindly accepted by all who cannot depend upon their own ears; and, in fact, this latter is very accurate, except regarding words in the 入聲.

2. In Hankow the regular form *ts'a*, is occasionally changed to *ts'a*. It is most exceptional, in this dialect, for a 入聲 word to be changed into another tone.

3. In Cantonese, the character is nearly always pronounced *shai*, though the legitimate form both according to *K'ang Hi* and the 分韻 *ch'at*. This fact is not noticed in Dr. Eitel's new Dictionary, which is the more disappointing as the attention of the learned gentleman was specially directed to the circumstance, when engaged in rectifying the defects in Dr. Williams' Tonic Dictionary.

4. In the dialect of Foochow, where the proper form is *sak*, according to Mr. Baldwin, but *ch'ak*, according to the Local Dictionary, the 入音, and to *K'ang Hi*, the character is almost universally read *sai*. It

must be mentioned, however, that this form is also given in the 八音. It is strange that this should have escaped Mr. Baldwin, whose Dictionary, as far as regards the actual living tones, is infinitely the most accurate yet published in China.

Here we have a universal rush to the fourth tone, the 去聲; and an almost universal haste to get rid of the *l* in the *tsh* initial. The character 利, according to Dr. Eitel's Buddhistic Dictionary, represents *KCH* in Sanscrit. With these facts open to all, we now leave the matter in the hands of Dr. Edkins. Let any one who wishes verify the following assertions for himself.

The characters 寶利 are generally read:—

'pao ch'a'	in Peking.
'pao ts'a'	„ Hankow.
'pó shái'	„ Canton.
'pò sai'	„ Foochow.

In each case the dictum of the Dictionaries, general and local, is wholly or partly gainsaid. P. Q. R.

CHINESE ANTIQUITY.—It is a long time since the *China Review* entered into discussion about a work which no doubt deserves the attention of astronomers and sinologists, namely Schlegel's *Uranographie Chinoise*. In the fifth number of the last Volume Dr. Edkins ventured a feeble attempt to refute the theory advanced there, but obviously this attack, which was directed against a few, perhaps apparently weak points, does not hurt the main principle of the work at all, nor refutes its hypothesis in the slightest degree.

Dr. Edkins asks: "Why do the ancient Chinese not call the second group the Summer group, and the fourth group the Winter group?" He agrees that Schlegel succeeds in explaining the names of the constellations of spring and autumn, that the time of seventeen thousand years ago is indeed suitable for the naming of these groups, and that no disastrous consequences

are involved in the supposition that the green dragon, the red bird, the white tiger and the black Tortoise appeared to the ancient Chinese imagination as four suitable representations of the seasons.—Thus either Hù 虛 or Sing 星 must have determined the winter-solstice. Now it is evident that a primeval people will have considered winter as the *night of the year*, and observed the stars which culminated in that season at midnight. And they surely made midsummer the emblem of the noon, and placed the summer-solstice at the opposite side of the sphere, the only spot, moreover, which remained unoccupied. This was the only natural method to be followed, and this manner of observation being admitted, the second chapter of the Shoo-king is much elucidated, and the names of the groups of winter and summer, together with those of their paranatellons, can be explained in a plain and most satisfying manner.

It is difficult to see on what ground Dr. Edkins accuses Schlegel of having failed to explain the naming of the groups of Winter and Summer, and I am sure that few persons who made acquaintance with the "*Uranographie*" will share his view.

"The time of Yaou is just as suitable for the naming of the groups of winter and summer as seventeen thousand years ago is for that of the groups of spring and autumn"—he says. It would be, however, absurd to concede without any evident proof that the latter also date from Yaou because those of winter and summer *may* be suitable to his time,—which remains, moreover, still to be proved. In the contrary, it is certainly more natural to place the origin of the summer and winter groups in the period of seventeen thousand years ago, when, as Schlegel has so ingeniously proved, they were as well suited to denote winter and summer as the two other groups were to announce spring and autumn. And it is also difficult to believe that since the invention of the asterisms of spring and autumn until the time of Yaou no constellations of

winter and summer would have existed at all, or that they would not have left their traces, as the groups of spring and autumn did.

With some tendency to reject Schlegel's theory, Dr. Edkins claims that Spica may be the first of the twenty-eight stellar mansions because it is nearly situated in the line which strikes the Pole and Benetnasch. But will it be possible now to give by means of this indication a satisfactory explanation of the names of the constellations, without admitting Schlegel's theory on the equinoxes? If not, the correlation between Spica and the Bear does not damage it at all, and it could as well be believed that Spica *already was* the first, and that modern Chinese astronomers, unable to retrograde the sphere, endeavoured to find an explication of its precedence, and invented one to which Dr. Edkins now refers.

Generally speaking, I don't believe that Dr. Edkins' small treatise has in the least way damaged Mr. Schlegel's theory. And every attempt to refute it shall be useless until the hundreds of citations, which he quotes from the best Chinese authorities, are one by one proved to be baseless or misunderstood,—or until other explanations, as satisfying as his, are given of the names of asterisms and of the numerous popular customs, to the clear understanding of which the "Uranographic" affords the key.

But other objections, apparently of greater importance, are summed up by Dr. Edkins. "The names of stars"—he says, "must have been preserved through many thousand years without the art of writing. The language must have been much the same seventeen thousand years ago as afterwards, the imperial regime and the social characteristics of the people, their customs and implements, must have been the same."—Let it be noted that writing is not necessary at all to propagate the conception of objects, which are known to every one. The dragon, pheasant, tiger and tortoise were since the highest antiquity familiar to even

every child, and so in the course of time the names of those animals may have been altered,—the shape remained unchanged in people's minds, and untouched in fiery characters on the Heavens. Now imagine an agricultural people as ancient Chinese were, without almanack or any other means to determine the seasons,—how carefully will they have transmitted that only everlasting calendar of the Heavens, visible to every one, and indelible! Soon, however, this almanack became useless by the precession, but, as Schlegel's astrological citations show, astrology had rendered itself already master of the sphere. And there is no reason at all to believe, that the ancient Chinese were unable to sustain the memory by delineating animals and objects, and they may have had the rudiments of that art as well as prehistoric men in Europe, their contemporaries, had. They may have delineated and carved their zodiacs and spheres, as the ancient Egyptians did, and in this way their asterisms, never mind the names continually changed, could be transmitted from century to century, until the art of writing was invented. Besides, the origin of that art is unknown, and it cannot be denied on scientific grounds that it existed perhaps many thousands of years before the time of Yaou, and helped to preserve the purity of ancient astronomy since the most remote times.

What is said above of the animals of the sphere can of course be applied as well to the tools and implements. They may have been of stone, bronze or iron, they may have changed their shapes a thousand times and got other names—their application remained the same. And even suppose people could not delineate them, they were nevertheless continually handled, and therefore not effaced from the mind, nor from the Heavens.

And as to what Dr. Edkins calls imperial regime—government is not an invention of modern times, and governors are surely as old as mankind. Now-a-days the most barbarous tribes have their chiefs, and it is probable that man, even before he had got

loose from his ape-like progenitors, knew his leaders. Every social animal, even bees and ants, have their chiefs, and so it is not astonishing at all that since the highest antiquity the same feature appears with man, the social being *par excellence*.

Worship and religious ceremonies are also strongly suggested to have existed with prehistoric man, and they are equally found with barbarous tribes in the lowest stage of civilization. And, according to Schlegel's hypothesis, the religion of his ancient Chinese was still on the first stage where once every religion stood: when the agents of Nature were worshipped, and neither cultus, nor priesthood, had degenerated it from its pure, original source. Considered in this way, the ancient ceremonies as described by Schlegel, strengthen his theory, and they may perhaps be reckoned among the best arguments in favour of his storm-raising hypothesis.

It is to be hoped that the "Uranographie" may more and more claim the attention of sinologists. Suppose its theories be refuted, then a great deal of new investigation and several new views about the cradle of mankind shall surely enrich science. And if they are deemed worthy to be placed among the acknowledged facts, a beautiful and very interesting page, the first in the great book of the history of man, will have been dug up from the sombre abyss of time, where such immense treasures of science and early history lie hidden.

J. J. M. DE GROOT.

SHIN VERSUS SHANGTI.—There is one consideration connected with what is now called the "Term Question" which ought not to be overlooked: it is, consideration for the memory of the departed, the Scholars and Missionaries who, in by-gone years, have engaged in this discussion and have contributed their quota of effort towards its elucidation. A tribute of respect is that which might most fitly be paid by the present generation of writers and labourers to the

men who are with us no longer; and whenever reference is made to them, care should be taken not to misapprehend—still less to misrepresent—either their views or their conduct. "Nil de mortuis nisi bonum" must be modified, in the case of public men, into "Nil—nisi *verum*:" but that measure of justice should be scrupulously observed.

Thoughts of this kind arose in my mind, some months ago, when I read in the *China Review* (Vol. V., p. 135) the following passage:—

"—— took the side of *Shang Ti* on philological grounds; but their opponents found it to their advantage to avoid philology, and to raise all sorts of side-issues, in the shape of logical quibbles as to generic and relative terms—the exact meaning of Elohim, Theos, and so forth."

This whole statement is eminently incorrect, so far as regards those members of the Committee of Delegates who maintained that *Shin* was the true translation of Elohim and Theos. Bishop Boone, Dr. Bridgman, Mr. Lowrie, and subsequently Mr. Culbertson, were men who, all of them, kept close to the point, and to their simple duty, as translators, of rendering that Hebrew and that Greek word by the true equivalent in Chinese. *Of course*, when the innovation of substituting the title *Shang Ti* was attempted, they fell back, in argument, upon the *meaning* of the words to be translated. What else? Were they at liberty to disregard that meaning? *Of course*, also, they must needs consider whether the term under consideration was a general term, or a relative term, or a proper name. Again, we would say: What else? Is there any other true translation of *αὐτῶς* but its generic equivalent man, homme, *jîn*, &c.?

If this is what is meant by "logical and theological quibbles," then all translators, especially of the S.S., must bear the reproach; and if the avoidance of these considerations is what is meant by taking "philological grounds," then we should like to be furnished with some new definition of "philo-

logy." And if the "exact meanings" of words are "side issues," then what is the main issue?

It is to be regretted that writers who undertake to give the history of an earnest discussion like the present one, should indulge in sarcastic flings like those which have given rise to these remarks: they prove nothing; they settle nothing; they please very few readers, and they militate against that calmness of mind which *must* be maintained, if the solution is even to be reached by the scholars of Christian lands.

It was evidence of a wise moderation on the part of the Missionary Conference recently held at Shanghai that they declined to re-open the discussion of this matter under existing circumstances. When all parties concerned become a little more ashamed of the fact that such a difference should exist on such a point, among men who are the exponents of Western culture, and who are supposed to have scholarship enough to be reliable translators; when they feel, a little more keenly, the mortification of having an "intelligent Chinese" put the question, "Don't you know how to describe the nature of the Being whom you come here to preach to us?" When pride of partial scholarship shall yield to the earnest desire to bear a united testimony to the sceptical pantheist and the practical idolater of China, then we may hope some future Conference may be held which will heal the breach, and enable the Protestant Missionaries to "confess with one mouth" as well as to labor together with one mind.

As to the reading of Dr Legge's Letter before the Shanghai Conference, and the omission of it in the printed Proceedings, to which attention is directed in the *China Review*, Vol. V, p. 399, I do not care to express any opinion; but surely those who demur to the use of *Shang Ti* could want no better confirmation of their conviction that the Chinese "effigies" of a being whom they so designate does not warrant the statement, or even the supposition, that they

have a true knowledge of God under this name, and that (as Dr. Legge has it) "The *Ti* and *Shang Ti* of the Chinese classics is God, our God, the true God."

A few lines further on we read—"There has been in China, *from time immemorial*, along with the worship of God, a corrupt and debasing admixture of the worship of other beings, the worship of ancestors, of the departed great—the heroes and sages, of the powers of nature and even Sabaeism. *The early Chinese did not see in this any thing inconsistent with their ideas of Shang Ti*,"—which seems to prove, quite plainly enough that this "fabled Deity" cannot be identified with Jehovah, "who will not give His glory to another," and whose *first* command (reiterated by Christ himself, and by Him called the first and great commandment of the Law) declares "thou shalt have no other Gods before me."

A Deity who is neither self-existent, nor the Creator of the world; and who moreover cares not how many others are worshipped with himself, surely such a conception does not deserve to be considered as a knowledge of the true God! and if this is all that can be claimed for the "early Chinese" (how early?) what shall be said of the Chinese *as they are*, and as they have been since *Choo-foo-tse*?

EDWARD W. STYLE.

Yedo, Japan, August 7, 1877.

A CHINESE PRIMER, (Vol. VI., p. 45).—S.'s onslaught on my little Primer irresistibly reminded me of one of Don Quixote's adventures. It was out of all proportion to the thing attacked.

The chief motive in printing the Primer was to give to two or three beginners in the language a list of the sounds and tones of the Cantonese Dialect, and on this list even S. is obliged to compliment me. The rest was added simply as exercises. I did not give colloquial phrases as they were contained in another book. It was a humble and a private effort to help those in whom I am interested and any others who might be

disposed to use it, and no thought of presenting a complete Primer of Chinese or of competing with any existing book ever entered into my head. The book has neither been advertised nor sold (how did S. procure his copy?). If its compiler had not been guilty of some other sin in S.'s eye, the article would never have been written.

One thing I frankly acknowledge myself wrong in, and that is not having made myself acquainted with Mr. Mayers's book. It came out either when I was in England or just after my return to China when my attention was taken up with other matters, and I did not procure a copy. I certainly should not have brought out my imperfect and hastily got up list, had I known of Mr. Mayers's.

The latter part of S.'s article is a strange exhibition. If the writer is not a Missionary, he is to be excused on the ground of ignorance. It is natural for a non-Missionary to suppose that Missionaries trust to their Catechists to read the Bible in their congregations and are like student Interpreters in the Supreme Court, of whom Dr. Eitel told us in his excellent article last month that it might be quite enough if at the end of a trial they are able to say to the Judge, "My Lord, the evidence has been correctly interpreted to you." For his information—on the supposition that he is not a Missionary—I will merely say that I could have accepted his challenge of the "argumentum ad hominem" nearly twenty years ago; and that Missionaries and converts all down the Coast find no difficulty in rendering the

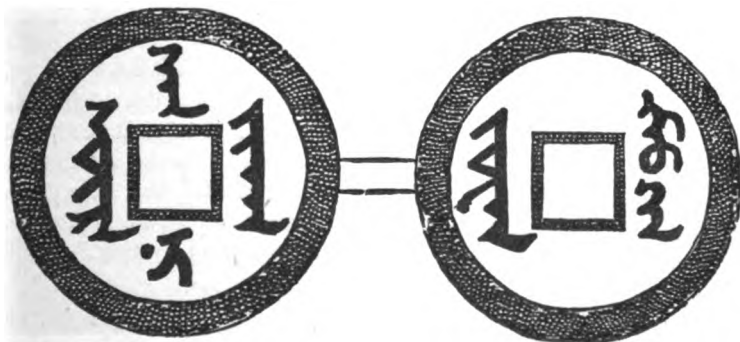
Mandarin Bible into the various dialects spoken between this and Shanghai, although most of them "do not know a word of Mandarin." If however the writer is, as the internal evidence seems to show, a Missionary, all I can say is that I am sorry he has not got on better with the language.

I forbear to do more than allude to the parenthetical inuendos that betray a bitter party spirit. These inuendos have nothing whatever to do with the matter he professes to have in hand. I have evidently attacked some "favourite" of his, and hence his formidable array of Chaucer, Martial and Mencius against me. Such a scholar should have disdained personalities.

J. S. BURDON.

Sept. 21, 1877.

A RARE MANCHU COIN.—This large coin was issued by T'ai-tsung, the second Emperor of the present dynasty, who began to reign A.D. 1627 with the Chinese title T'ien-ts'ung. It is not included among the coins figured in Mr. Wylie's paper on the "Coins of the Ta Ts'ing dynasty," but it is referred to by him in a foot-note (*Journal of the Shanghai Literary and Scientific Society*, 1858, p. 46). It is figured however in the Ta-ch'ien-t'ou-lu (大錢圖錄), an illustrated pamphlet on the large coins of the present dynasty, published in 1876 by Pao K'ang, who describes the inscription as illegible to Manchu scholars of the present day, but gives the value correctly as equivalent to ten of the small coins with Manchu legend.



The small coin referred to here is that issued by T'ai-tsu with the inscription *apk'ai fulingga han chiha* which has been frequently figured and described. This is in the same partially developed form of the Manchu character as adapted from the Mongol in 1599. It was not till 1632 that the Emperor T'ien-ts'ung, having directed the *bakshi* or doctor Taghai to remedy the deficiencies, introduced a newly amended form, which is that employed to the present day.

The coin is $1\frac{3}{16}$ inch in diameter with a broad raised rim, the square central hole being bounded by a narrower rim. There is an inscription both on the obverse and reverse in the ancient form of the Manchu character. The obverse is read in the order—left, top, bottom, right, *sura han ni chiha*,* which corresponds to the Chinese *T'ien ts'ung chih pao* (天聰之寶). The anomalous order is due I imagine to exigency of space. The reverse is read in the order—left, right, † *chuwán, emu yan*, corresponding to the Chinese *shih* (十) *yi liang* (一兩) thus giving both the value and weight of the money. A precisely similar reverse is found on large coins issued by many of the Emperors of the preceding Ming dynasty.

S. W. BUSHELL.

* In the modern character. † In the modern character.

QUERIES.

WERE YAO AND SHUN HISTORICAL PERSONS?—The assertion has lately been made, on different sides, that the period preceding the Chow dynasty belongs to the regions of myth, and there appear to be very good grounds for such an assertion. Nevertheless there are surely amid those regions of myth historic traces to be discovered, personages also, like Yao and Shun, who though enveloped now by exaggerations, legends and myths, might yet by critical investigation be unswaddled, as it were, and proved to be, to a certain extent, historical persons in the light of naked truth. Will any of the contributors of the *China Review* undertake this investigation, furnishing reliable arguments either for or against the hypothesis that Yao and Shun were historical persons, and thereby oblige

A CONSTANT READER?

NATIVE LITERATURE ON CHINESE PORCELAIN.—Being anxious to study the subject of Chinese Porcelain, and finding neither in Wylie's Notes on Chinese Literature nor in P. G. & O. F. von Möllendorff's Manual of Chinese Bibliography, apart from the foreign literature on the subject, any native works recorded, with the exception of the one of which Julien's "*Histoire et fabrication de la porcelaine chinoise*" is a translation, I shall feel indebted to any Sinologist who will supply me with a list of native works, illustrated or otherwise, bearing on the manufacture, designs and marks on ancient or modern Chinese porcelain.

C. P.

ERRATA.

Page 76, col. 2, line 10 from bottom, for "ending in a deflected tone" read "ending in a vowel and having a deflected tone."

Page 80, col. 1, line 7, for *ting* read *ting*.

Page 80, col. 2, line 6 from bottom, for "varicity" read "variety."

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

Wade's Yü-yen Tzŭ-erh Chi and Key.
8 parts, second-hand or new.

Address, J. K. L.

The undersigned wants a printed or manuscript copy of the following books,
島夷志畧, 安南志畧, 越史畧
and **交州記**, the three first of which
are mentioned in Wylie's Bibliography re-
spectively on p. 47 and 33. He would feel
greatly obliged if any readers of the *China*

Review would assist him in procuring these
works.

W. P. G.

Li-ki or Mémorial des Rites, traduit pour
la première fois du Chinois et accompagné de
notes, de commentaires et du texte original,
par J. M. Callery. Turin, 1853.

Address, H. K.

FOR SALE.

A set of Dr. Legge's *Classics*.

Address, D. E. R.

THE CHINA REVIEW.

IMPERIAL CONFUCIANISM.

FOUR LECTURES,

Delivered during the Eastern and Michaelmas Terms of 1877, in the Taylor Institution, Oxford, on "Imperial Confucianism, or the Sixteen Maxims of the K'ang-hsi period."

LECTURE I.

The present Man-chou-Tartar dynasty got possession by conquest of the throne of China in the year 1644. It claims indeed to have received the appointment of Heaven to the Sovereignty in 1616, but it is not till the later year that its rulers enter chronologically into the history of the empire. The present child-Emperor is the ninth of his line. Two of his predecessors, the second Emperor and the fourth, were really great men of extraordinary accomplishments and vigour. The former succeeded to his father in 1662, when he was only 8 years old, and he died in 1722, having reigned for 61 years. The period of his rule was styled, according to Chinese custom, *K'ang-hsi*,* which may be translated "The epoch of Peace and Prosperity." He is generally referred to by western writers as the Emperor *K'ang-hsi*, as if that had been his own proper name. The title which he bears, as canonized and sacrificed to by his successors, is "the Sagely Ancestor, the Benevolent Emperor."† His memory is fondly cherished, and the copper cash that were coined in his

reign are eagerly gathered up, and presented to children as auspicious gifts. At the age of fourteen he took the reins of government in his own hands, and in 1670, when he was sixteen, he issued what has become known as "the Sacred Edict," to the contents of which I wish in these Lectures to call attention. The reason alleged for it was, that "morality had for some time been declining daily, and men's hearts were not as of old." The young Emperor wished therefore, as "the Parent of his people," to set forth in a few brief maxims the guiding principles, by which they should form their characters, order their conduct in the family, among al their kindred, and in society at large, and discharge the duties which they owed to the government, the principles in short that are essential to goodness, happiness and prosperity, and the observance of which would render him the ruler, according to the ideal of Confucius, of "a numerous, well-fed, and educated population."*

It was enacted also that the edict should be publicly read aloud on the first day and the fifteenth of each moon by the chief

* 康熙 † 聖祖仁皇帝

* Con. Ana., XIII. ix.

authority in every province, prefecture, district and half-savage jurisdiction throughout the empire. "The attendance at this lecture," we are told by Sir Thomas Wade, "was subsequently required of the military as well, and the form is still observed by a homily on one of the sixteen maxims composing the edict being delivered on the appointed days to an audience of officials, gentry, literati, scholars *in statu pupillari*, and the common people."* Sir Thomas adds that "it does not appear that nowadays many attend who are not obliged to do so." Spasmodic attempts are made occasionally, however, to direct general attention to the maxims. A few years ago, a Society was formed in Canton to maintain lectures upon them in different halls. Such lecturing, it was hoped, would help to counteract the preaching of missionaries throughout the city.

The publication of the edict was widely hailed and responded to. Explanations of its maxims were prepared by high officers, and distributed in the cities and villages, and in 1681, only eleven years after it appeared, a Liang Yen-nien, district magistrate of Fan-ch'ang in An-hui,† that the most ignorant, who were unable to read, might yet know the lessons of the Emperor, prepared a work in what we should call large letter-press, containing nearly 250 pictorial illustrations of individuals and instances distinguished in history by the display or neglect of the virtues enjoined. Each maxim is followed by a lengthened exposition of it, in a style midway between the classical and colloquial; and each pictorial illustration by a description of it, first in the one style and then in the other. The copy which I have of this superb work is of an edition published in Canton in 1856.

The Benevolent Emperor was succeeded in 1723, by his son, whom we speak of as

* The Hsin Ching Lu, p. 47.

† 江南, 太平府, 繁昌知縣, 梁延年.

Yung-ch'eng,* from the style of his reign, meaning "the Epoch of Harmony and Correctness." He was far from being the equal of his father in grasp and liberality of mind, but in his second year he published, under the title of "An Amplification of the Sacred Edict,"† sixteen Essays or Sermons, each with one of the maxims as a text. They are good specimens of Chinese literary composition, and yet withal plain enough to be readily comprehended by the foreign student. After their publication, the work of commenting on the maxims, on the 1st and 15th of each moon, became simply a reading of the *Yung-ch'eng* amplification, and an explanation of it in the colloquial dialect of each place.

And this labour was still further simplified. By and by, a Salt-commissioner in Shan-hsi, called Wang Yu-po,‡ produced a paraphrase of the *Yung-ch'eng* essays in the vulgar speech of what is called Northern Mandarin. His work is a master-piece of its kind. Sufficiently diffuse, it does not too much dilute the original. By a happy use of proverbs, quaint sayings, and historical instances, its meaning is rendered plain and easy. It was generally recognized by other officers as a great boon. Han Feng, the Acting Governor of Canton province in 1868,§ tells us that, when he first received the paraphrase of Wang, he was delighted with it, and made choice of four literary candidates whose teeth and lips were formed for distinct utterance, to proclaim it on the appointed days in the Canton dialect. "The people," he says, "thronged round to hear. Such a change was effected on them, that they exceedingly loved to hear, and found it easy to practise. I proceeded to distribute it in all the districts, and ordered the local

* 雍正.

† 聖諭廣訓.

‡ 陝西鹽運分司王又樸.

§ 嘉慶十三年, 粵東巡撫, [韓封].

officers everywhere to make it known, and not leave a single person, even in the huts thinly scattered along the shores of the ocean, in ignorance of it."* There circulates also in Canton province a versification of Wang's paraphrase, in imitation of the *San Tsze King*, which has been styled "The primer of China," by a Li Lai-chang, Magistrate of the Lien-shan district. Each maxim, as paraphrased, is disposed of in twelve verses, to which there is subjoined a colloquial commentary.†

The sixteen maxims, the Yung-ch'eng amplification of them, and Wang Yu-po's paraphrase are now ordinarily bound up together, and sold everywhere in China. I do not know a book more deserving of the study of foreigners, who wish for a good model of Chinese style in both the literary and colloquial idioms. A translation, moreover, of the whole, by the Rev. Dr. Milne, Protestant Missionary at Malacca, was published in London, in 1817. He had arrived in the East only in 1813, but his translation is entitled to high praise. I never refer to it without lamenting the loss that the then comparatively infant cause of Chinese philology suffered by Dr. Milne's early death in 1821. The student will also find a translation of the first maxim, with the Amplification and Paraphrase, in the Second Part of Sir Thomas Wade's *Hsin Ching Lu*, with many important critical observations and explanations.

Apart from the value of this work as a model of style, the principles on which the Emperors of China profess to conduct their rule are to be found in it in the smallest possible compass. Was it not an aim worthy of the Benevolent Emperor, to give to the many millions of his subjects in sixteen brief sentences some idea of the constitution under which they are placed, and what he expected them to be and to do? His son, in a preface to his "Amplification," tells us

that such endeavour was according to the example set, in the eleventh century before our era, by the founders of the dynasty of Chou.

I have said enough, in the way of preliminary remark, on the literature of the Sacred Edict, and proceed to give you some general idea of its object and contents.

I have copied out the sixteen maxims in the sheets before you. Each of them consists of seven characters, and all present the same construction. There is no other language where in good composition sentences may be made to such an extent, following one another in a string, all containing the same number of characters or words, the individual characters and the phrases being symmetrically arranged and having a similar force, performing in their several places the same rôle.

- | | | | | | | | |
|-------|---|---|---|---|---|---|---|
| I. | 敦 | 孝 | 弟 | 以 | 重 | 人 | 倫 |
| II. | 篤 | 宗 | 族 | 以 | 昭 | 雍 | 睦 |
| III. | 和 | 鄉 | 黨 | 以 | 息 | 爭 | 訟 |
| IV. | 重 | 農 | 桑 | 以 | 足 | 衣 | 食 |
| V. | 尚 | 節 | 儉 | 以 | 惜 | 財 | 用 |
| VI. | 隆 | 學 | 校 | 以 | 端 | 士 | 習 |
| VII. | 黜 | 異 | 端 | 以 | 崇 | 正 | 學 |
| VIII. | 講 | 法 | 律 | 以 | 做 | 愚 | 頑 |
| IX. | 明 | 禮 | 讓 | 以 | 厚 | 風 | 俗 |
| X. | 務 | 本 | 業 | 以 | 定 | 民 | 志 |
| XI. | 訓 | 子 | 弟 | 以 | 禁 | 非 | 爲 |
| XII. | 息 | 誣 | 告 | 以 | 全 | 良 | 善 |
| XIII. | 誠 | 窩 | 逃 | 以 | 免 | 株 | 連 |
| XIV. | 完 | 錢 | 糧 | 以 | 省 | 催 | 科 |
| XV. | 聯 | 保 | 甲 | 以 | 彌 | 盜 | 賊 |
| XVI. | 解 | 讐 | 忿 | 以 | 重 | 身 | 命 |

"Tun hsiao ti i chung jên lun,
Tu tsung tsu i chao yung mu,"

&c., &c., &c.

The first and fifth characters in each sentence play the part of verbs; the two characters following them are the objects of the

* See the Introduction to Milne's Translation of the Sacred Edict, p. xxvi.

† See the Chinese Repository, Vol. I, p. 244.

verbs; and the two parts are connected by the same conjunction *i*, meaning *in order to* or *and thereby*.

I will not trouble you with more of the monosyllabic sounds at present. Translated into English, which demands more words and does not admit of an equal symmetry, the maxims are:—

- I.—“Esteem most highly filial piety and brotherly submission, in order to give their due importance to the social relations.
- II.—“Behave with generosity to the branches of your kindred, in order to illustrate harmony and benignity.
- III.—“Cultivate peace and concord in your neighbourhoods, in order to prevent quarrels and litigations.
- IV.—“Recognize the importance of husbandry and the culture of the mulberry tree, in order to ensure a sufficiency of clothing and food.
- V.—“Show that you prize moderation and economy, in order to prevent the lavish waste of your means.
- VI.—“Make much of the colleges and seminaries, in order to make correct the practice of the scholar.
- VII.—“Discountenance and banish strange principles, in order to exalt the correct doctrine.
- VIII.—“Describe and explain the laws, in order to warn the ignorant and obstinate.
- IX.—“Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good.
- X.—“Labour diligently at your proper callings, in order to give settlement to the aims of the people.
- XI.—“Instruct sons and younger brothers, in order to prevent them from doing what is wrong.
- XII.—“Put a stop to false accusations, in order to protect the honest and good.
- XIII.—“Warn against sheltering deserters, in order to avoid being involved in their punishment.

XIV.—“Promptly and fully pay your taxes, in order to avoid the urgent requisition of your quotas.

XV.—“Combine in hundreds and tithings, in order to put an end to thefts and robbery.

XVI.—“Study to remove resentments and angry feelings, in order to show the importance due to the person and life.”

The latter half of each maxim gives, you perceive, a reason for the injunction in the former part, or describes what will be the result of obedience to it. This assigning of a reason is a general characteristic of imperial and governmental papers in China. It is regarded by many as a symptom of weakness; and I have sometimes thought of it in connexion with my recollections of an uncomfortable passage in a badly manned and commanded vessel. The crew were constantly on the verge of mutiny. The captain was afraid of them, and dared not order a sail to be set or furled, without adding that a squall was coming or giving some other excuse for his troubling the men to exert themselves. But we are not to find such a symptom of weakness in the maxims of the Benevolent Emperor. He presented them not merely to his subjects as their ruler, but to his children as their father, wishing that a good understanding should prevail between him and them. The “sweet reasonableness,” grounded for the most part on moral considerations, that we so often meet with in the arguings and proclamations of the Chinese Government, is similarly to be accounted for.

I shall now take up the sixteen maxims of the Edict, one after another, and from the amplification of them of which I have spoken, and Wang Yu-po’s paraphrase of that, and from other Chinese sources, show how they are expanded, and then presented to and enforced on the Chinese people. While making free use of Dr. Milne’s translation of the whole, and what Sir Thomas Wade has done on the first maxim, I shall do so with the Chinese text before me, altering,

abbreviating, condensing, and expanding, as shall seem advisable. I will repress very much the expression of my own views as to the value of the maxims, concerned only to give you some idea of what China, morally, socially, and politically is, or at least of what it is the desire of its rulers that it should be, in these respects.

—
THE FIRST MAXIM.

Tun hsiao ti i chung jên lun.

"Esteem most highly filial piety and fraternal submission, in order to give their due importance to the social relations."

The Benevolent Emperor brings before his mind's eye, first of all, man in the family, and sets forth what should be the character of the child and the brother. His theme is the duty of the child to its parents and of brother to brother. The term *ti* expresses, indeed, especially the duty of the younger brother to the elder. The good son and the good brother will be good in all the other relations of life. In all this the Emperor was following the example of Confucius, as you will perceive at once from the following utterance of the Sage:—"The superior man labours on what is radical or essential. That being established, all good practical courses naturally arise from it. Filial piety and fraternal submission! are they not the root of all virtuous conduct?"*

That filial piety is a most excellent virtue; that it and fraternal submission are the virtues earliest called into exercise; and that all other admirable moral qualities are likely to be found in association with them: these are points on which we shall all of us agree. But we fail, I for one at least have always failed, to perceive how all other virtues grow out of filial piety as their root. There is a mistiness about the Chinese conception here which the mind does not readily see through. The Amplification says:—"Filial piety is a rule of Heaven, a righteous principle of Earth, and a practical duty of men;" and to explain this description, the

Paraphrast expands it thus:—"What is filial piety? The principle of filial submission is very important; it is a principle which neither Heaven above, nor Earth beneath, nor man, who is between the two, can dispense with. Why do we say so? Simply because filial submission is the perfect orb of harmony. Look at Heaven and Earth. How without harmony could they produce and nourish the multitudes of men and other creatures? The man who is not filial and submissive has lost the harmony of Heaven and Earth; and how can he be still regarded as a man?" The precise idea, if there be one, underlying these "brave words," it is difficult to grasp; but to stimulate the mind to filial piety, the writers go on to describe in a vivid manner the labour of parents in bringing up their children. They have before them the language of a poet of the 8th century B.C., who thus apostrophizes his departed parents:—

"Father, from whose loins I sprung!
Mother, on whose breast I hung!
Tender were ye, and ye fed,
Now upheld, now gently led,
Eyes untiring watched my way,
Often in your arms I lay;
How could I repay your love,
Vast as arch of heaven above?"*

Then, says the Paraphrast, addressing his readers, "after your childhood, there were your nurture and education; the procuring you a wife when you had reached man's estate; the hopes formed respecting your studies and literary reputation; and your establishment in a profession:—in which of these particulars were not the hearts of your parents interested?" If his readers still fail to appreciate the parental claim, Mr. Wang tells them to think of how they feel towards their own children, for, as an old proverb says, "Bring up a child, and then you will know the goodness of your parents."

The duty of filial piety being thus recognized, how is it to be discharged? Remarkable instances of the discharge of it are

* The Book of Ancient Poetry, in English verse, p. 242.

* *Con. Ana.*, I. ii.

referred to, such as are related in the "Twenty-four instances of filial piety."* In one of them a Kuo Chü† had a child, three years old, and an aged mother, who through his poverty was often pinched for want of food. "We cannot," said he one day to his wife, "feed both our mother and our child. For her sake we must bury the child. We may have another child, but a lost mother cannot be replaced." The wife agreed, and Kuo proceeded to dig a grave when lo! three feet below the surface, he came on a mass of gold, with an inscription on it, that Heaven rewarded by such a gift his filial piety. "Such filial devotion," says Wang, "would indeed be difficult, but you are not called to it, you have only to keep your parents always in your mind. Then you will do whatever your strength and resources enable you to do to serve them. It is better for you to stint your own diet and expenses, in order that they may have plenty to eat and to use. Do not gamble or drink. Do not get fighting. Labour for your parents, instead of allowing them to labour. Do not secretly try to accumulate any private store of wealth, to be spent in gratifying your wife and children to the neglecting of your parents. It may not be in your power to observe all the outward forms of attention to them, but that is of little consequence; what is of importance is the inward sincerity. You may only be able to supply them with coarse vegetables and ordinary rice; but if you can make them partake of these with cheerfulness, you will have proved yourselves filial."

In this way is the leading duty in this first maxim of the Benevolent Emperor expanded and enforced on the Chinese. This has been the fundamental principle of their social morality in all their long history. They reproach Christianity very unjustly with being remiss in the inculcation of it. When I have spoken to them of the position of Paul, "that the children ought not to lay

up for the parents, but the parents for the children," and showed them that this was favourable at least to the progress of society, I have generally roused a storm of indignation. But the Chinese have been and are a filial people; some English writers have insisted on the four or five thousand years of their national existence as a fulfilment of the promise appended to the fifth commandment in our decalogue,—“Honour thy father and thy mother, that thy days may be long in the land, which Jehovah thy God giveth thee.”

Immediately after the duty of filial piety comes that of brotherly submission or deference. "You and your brother," says the Paraphrast, addressing a younger brother, "are two persons doubtless, but his flesh and bones are also your flesh and bones. Whenever therefore you put a slight on your brother, you put a slight on your parents. Even in the case of brothers by different mothers, they are still the blood and bones of one father; the difference of mothers should not be thought of by them."

And how is brotherly submission to be exhibited? "On the part of the younger brother there should be a respectful deference to the elder. It is his duty to give way to him in everything,—as regards food and clothing, in speaking, walking, sitting down, and rising up." This is enforced by a reference to the ancient rules for villagers. When a man was ten years older than another, that other was required to honour him as an elder brother; when the difference of age was but five years, and two men were walking together, the junior was required to keep a little behind the other, never daring to precede him.* "If it behoves one," says Mr. Wang, "to behave thus to a senior who is not a relative, how much more should he do so to his own elder brother!"

There is then a word in the Paraphrase, though not in the Amplification, to the

* 二十四孝 † 郭巨.

* See the Li Chi, I., i. II., 7.

elder brother, who is told that he should show a tender affection to the younger, behaving to him, whatever be his age, just as if he were his own child. "My child behaves badly, or is stupid, and I am angry with him, scold him, and beat him, but immediately after I love him as before. But if a younger brother misconduct himself, I simply say, "He is a bad fellow." I will not gently and leisurely exhort him, but proceed to quarrel with him. Forgetting that we were brought up by one father and mother, I go on to beat him. He in his ignorance of right and wrong returns the blows. It is just as if a man were to strike his foot with his hand, and the foot were to kick the hand in return!"

How do disagreements between brothers arise? They are occasioned, we are told, by disputes about money, or by the talk of their wives. "The talk of the wives may not be altogether without reason, but the trifle of sense in it makes it the more readily listened to, and the more dangerous. For instance, the elder brother's wife says to him, 'How lazy your young brother is! and how he spends the money! you toil and scrape to make money to support him, and he chatters away about the long and the short. Are *we* his son and daughter, bound to show filial duty to him?' Again the younger brother's wife says to him, 'your elder brother makes money indeed, but so do you also make money. You do everything in the family the same as he; but no hired servant is so hard worked as you are. And his children *are* children. It is—'Buy this for them to eat, buy that for them to eat;' while *our* children are to die, I suppose!"

Such idle talk, a little to-day and a little to-morrow, is sure to lead to estrangement, and probably to blows in the end. Then as to money, the Paraphrast says, "It is an uncertain thing, when what you have is gone, you may get more. And your wives are not like your brothers from the same parents as yourselves; what sense have they, that you should listen to them?" He

has even the hardihood to say on this last point, "The most intimate of all relations in the world is that of a wife; but if your wife die, you can still marry another, whereas, if your brother die, where are you to look for another?" There is a pretty little poem, written in the close of the 12th century, B.C., that celebrates in the same exaggerated style the brotherly relation:—

"With mass of gorgeous flowers
The cherry trees are crowned,
And, all within this world of ours,
Like brothers none are found.

When awful death comes near,
'Tis brothers sympathize.
When headlong flight fills plain and height,
To brother brother dies.

Brothers indoors may fight;
But insults from without
Join them at once, and they unite
The common foe to rout.

Children and wife we love;
Union with them is sweet
As lute's soft strain that soothes our pain,
How joyous do we meet:

But brothers, more than they,
Can satisfy the heart,
'Tis *their* accord does joy afford,
And lasting joy impart.

For ordering of your homes,
For joy with child and wife,
Consider well the truth I tell:—
This is the charm of life."*

The maxim says that filial piety and brotherly duty are to be cultivated, "that their due importance may be given to all the social relations." The social relations in the Confucian system are those of husband and wife, father and son, ruler and subject, brother and brother, friend and friend. In support of the extension by Chinese moralists of filial piety so as to cover all these relations, the Amplification quotes a passage from Tseng-tsze, one of the most celebrated disciples of Confucius:—"The body is what has been handed down to us from our parents. Dare anyone but cherish the feeling of reverence in everything he does with what he has so received? Want of gravity in his ordinary movements is unfilial; want

* See the Book of Ancient Poetry, pp. 193, 194.

of loyal devotion in the service of his ruler is unfilial; want of dignity in any official position is unfilial; want of sincerity in the intercourses of friendship is unfilial; want of bravery in the battle field is unfilial.* I have only further to say, that our fifth commandment receives from Christian moralists the same extensive application. In the Larger Catechism, for instance, of the Assembly of Divines at Westminster in 1647, it is said;—"The general scope of the fifth commandment is the performance of those duties which we mutually owe in our several relations as inferiors, superiors, or equals."

THE SECOND MAXIM

has been briefly summed up as an enforcement of "The Bond of clanship." It is specially instructive to foreigners as to the constitution of Chinese Society. The Benevolent Emperor said,

Tu tsung tsu i chao yung mu,

"Behave with generosity to the branches of your kindred in order to illustrate harmony and benignity." That phrase,—“the branches of kindred,”—has a more definite signification with the Chinese than it has with us. The Amplification of the maxim commences with a quotation from the classical Book of History, in which it is said that the hero sovereign Yao, half legendary and half historical, proceeded from the love of the nine classes or branches of his kindred, to secure universal concord throughout his dominions among all the black-haired race. This was in the 24th century B.C.

Here am I, with the members of my family around me. We constitute the central one of the nine branches. Above me are my father and all the other sons that sprang from him, forming, it may be, several families. Still higher are my grandfather, my great-grandfather, and my great-great-grandfather, with their various descendants. Below me again may be my sons, who have married and grown into families, my grand-

sons similarly, my great-grandsons, and my great-great-grandsons. "These nine classes of brethren," says the Paraphrase, "though severally dwelling in their respective homes, are all my kindred." Every one has then nine classes of kindred. Some of them are more nearly, and others more distantly related to me; yet they have all descended from my original progenitor. We may be compared to water divided into several streams. A spring, as it flows, forms several streams, or several times ten streams; yet all the water is from one source, not from two. Or we may be compared to a tree with its branches and leaves. The tree, as it grows, has its thousand branches, and tens of thousands of leaves; yet they all spring from one root. So kindred are descended from one ancestor. He is the body; they are the hands and the feet; the ten fingers and ten toes on the hands and feet; the ears, eyes, mouth, and nose on the head. Therefore men ought sincerely and ardently to love their kindred."

All this carries our thoughts to the earliest times when the process of national formation was going on in China, and then to the subsequent ages when we find a feudal kingdom made up of several different states, and in each state a very large number of clans. The most common name still for the whole people is *po hsing*, "the hundred surnames." Of course the surnames of the Chinese are now very many more than a hundred, for there are rules for the formation of new clans, and the new clan-name displaces the old surname, which may in course of time be forgotten. The largest number of Chinese surnames at the present day of which I have seen a catalogue is 1863.* Suppose there were 2,000, equally distributed among the population, that would give 200,000 individuals to each. But the distribution is, as in other countries, very unequal. There must be not a few, each of which is borne by many millions. Substan-

* See the Li Chi, XXI., ii. 11.

* Williams' Syllabic Dictionary of the Chinese Language, pp. 1243-1250.

tially, the division of the people into clans exists now as much as in patriarchal and feudal times. This maxim, forming part of the Sacred Edict, proves that it does so. Nor will the fact appear strange to any one who knows the abundant provision that is made for keeping the genealogical registers, and the care with which that matter is attended to. And the more families of the same kindred that live together and form one vast establishment, the nearer is the approach made to the Chinese ideal of a perfect community. Both the Amplification and the Paraphrase mention the case of a Mr. Ch'en, of the present department of Chiu-chiang, in our 10th century.* Around him and under his presidency were seven hundred of his kindred, all taking their meals together in the same hall, and in such harmony that more than a hundred dogs belonging to them were renovated. Those dogs had their food put down at the same time in one large vessel or trough; and if any one dog happened to be late, the others would not eat till he made his appearance.

How is it that this harmony of kindred is not always seen? It may be, we are told, "because the rich are niggardly, and have not the virtue of liberality; or the poor are greedy and have insatiable expectations; or the honourable trample on the mean, and in the pride of their position stifle the feeling of their Heaven-appointed relationship; or the mean insult the honourable, and cast their angry jealousy at their own bones and flesh; or strifes arise about property; or ear is given to the shallow talk of wives and children, or to the false and calumnious speeches of talebearers."

For the evil there is a two-fold remedy. First, there is the exercise of *forbearance*, which is defined to be "swallowing an injury." About the beginning of our 7th century, in the department of T'ai-an in Shantung, there lived an aged patriarch, called

Chang Kung-i,* round whom there was an immense assemblage of his kindred, famed far and near for their harmony. The first Emperor of the T'ang dynasty, being on a visit to mount T'ai in Chang's neighbourhood, had an interview with him, and asked how he managed to have the branches of his kindred in such a model condition. The old man asked for paper and pencil, and gave his reply by writing the word *Forbearance* more than a hundred times.

And forbearance alone is not sufficient. There must be, next, *generous behaviour*:—behaviour, that will be seen, says the Paraphrast, "in returning much for little; in giving honour to the old and showing kindness to the young. Does anything occur that affords matter of joy? Let all go and offer their congratulations. Is there mourning for the dead? Let all go and express their sympathy, and give their assistance. One may build a school-house for the instruction of the younger members of his kin. Many may unite in purchasing public fields for the supply of poor and distressed members of it. Others may see that the names of their more distant relatives are not omitted in the genealogical register. In these and other analogous ways, rich and poor may be seen, all in harmony, as one body." Let me venture to quote here part of an ode of the 11th century B. C., in which a feast given by the King of that time to all his relatives is celebrated, and which shows also the special honour shown on such an occasion to the aged:—

"See how the rushes spring
Thickly along the way!
Ye browsing herds, no foot
Upon those rushes lay.
Grown to their height ere long,
They soft and rich shall shine.
Close as those rushes grow,
Should kindred all combine.
Let all at feast appear,
None absent, none thought mean;
Mats for the young be spread!
On stools tell elders lean!

* 江州, 陳氏, 南唐人. See Liang's Illustrations, Ch. VI.

* 唐, 張公藝, 東平人; See Liang as above.

Lo! double mats are spread,
 And stools are fealty set,
 Servants in waiting stand,
 See host and guests are met.
 He pledges them; they him.
 He drinks; again they fill,
 Sauces and pickles come,
 Meat roast and broiled; and still
 Palates and tripe are brought,
 Then lutes and drums appear,
 Singers fine concord make;—
 The joyous feasters hear.

The long-descended King
 Presides and ends the feast,
 With spirits sweet and strong
 From vase he cheers each guest,
 And for the old he prays,
 While all with rapture glow,
 That they the wrinkled back
 And whitening hair may show;
 Striving with mutual help
 In virtue's onward ways;
 And brightest happiness
 Thus crown their latest days." *

That there is much of this mutual helpfulness and generosity in circles of kindred among the Chinese, came strikingly under my own observation nearly thirty years ago. There was a terrible fire in the city of Victoria, Hongkong, one winter evening, and many hundreds, if not thousands, were rendered homeless, and lost their all. I took about a score of the sufferers to my house, and sheltered them for the night; and next morning I started early, to see what could be done for the impoverished multitudes in the way of raising a subscription for them among the English and other merchants. I took my way by the scene of the conflagration. There were the streets lined with the ruins of the burnt houses, but of all the crowds whom I had left at midnight shivering on the hill-side there was no trace; what had become of them? The answer to my inquiries was "Their kindred have taken them in? Does not the second maxim of the Sacred Edict say, 'Behave with generosity to the branches of your kindred in order to illustrate harmony and benignity?'"

THE THIRD MAXIM.

leads us beyond the family and the circle of the kindred, and treats of "Concord in communities."

* The Book of Ancient Poetry, p. 307.

Ho hsiang tang i hai ching sung.

"Cultivate peace and concord in your neighbourhoods, in order to prevent quarrels and litigations."

The two characters which I translate by "neighbourhoods" denoted anciently, one of them a considerable town containing 2,500 families, and the other a smaller one with only one fifth of that population. The Paraphrase says, however, that they are to be taken here as expressing simply the neighbouring families in the villages and hamlets; and of the rise of differences and quarrels among them a graphic and amusing account is given. The ancient rules always taught men to live in harmony with their neighbours. Fellow-villagers, if they were not related by intermarriages, were friends living together in the same spot, mutual congratulations and mutual condolences were constantly interchanged. But as population increased, houses multiplied. The streets even in most Chinese towns would hardly appear to us more than narrow lanes; and the inhabitants were brought as near together as the lips and teeth are. The tales carried by their children; the passing and repassing of their fowls and dogs; hasty and thoughtless words spoken over their tea or a cup of stronger drink:—such trivial matters would lead to strifes and heart-burnings. Or perhaps, one might wish to borrow from another who would not lend, or to recover a debt the payment of which was refused; or he would build a house or buy a field, without giving his neighbours notice, and ascertaining that they had no objections;—such things would lead to still more angry contentions, artful schemers would then come in, and stir the disputants into litigation. "In that case," says Mr. Wang, "you will have to kneel before the magistrate in the public courts, to throw away large sums of money, and to suffer much shameful treatment. If you lose your lawsuit, you will scarcely be able to show your face in society again; and even if you gain it, you will find that everybody looks coldly and

askance upon you. Where is the advantage of all this? You may even contract an enmity which shall not only embitter your own life, but continue to fret and gnaw in the breasts of your children and still remoter descendants."

The maxim under our notice was intended to remedy this sore evil of strife and contention, and prevent the consequences to which it leads when made a matter of litigation. In the expansion of the Benevolent Emperor's words by his son, and still more by the Paraphrast, several steps are indicated in the process which is to have so happy an issue.

First, men must guard against the small beginnings from which disputes often take their rise. As is said in a verse of an ancient ode,

"The loss of kindly feeling oft
From slightest things shall grow.
Where all the fare is dry and spare,
Resentments fierce may glow."*

Next, men must accustom themselves to look to the end of what they do, and possess their minds with a sense of the evil consequences of strife, especially when it leads into a court of law.

Thirdly, men must discipline themselves against behaviour which would lead to contention. Thus they will be humble and complaisant, repressing the pride of wealth, in which they would scorn or injure the poor, and the confidence of strength, in which they would insult and attack the weak, and the exultation of intelligence and ability, in which they would take liberties with, or advantage of the stupid and simple.

Lastly, men must try to rise to that elevation of character, which will suffer wrong without being provoked to return it, and believe that good is the most powerful thing to overcome evil. A man who has attained to this will say to himself, "Suppose I assist another with a little rice or a little money, there is no great merit in that; it is no more than my duty requires of me." When such

a man is affronted or assailed by another who does not know good from evil, his endeavour will be to give no heed to him, but to send him about his business, and on no account to retain a grudge against him. "That other," says Mr. Wang, "if worthy to be accounted a human being, on seeing this magnanimity, will blush almost to death." Two old and good sayings are then appealed to; "He that can swallow an injury is a good and a stout fellow;" and, "He who swallows the injury has the better in the strife."

Soldiers, as in the Amplification of every other maxim, come in for a word of exhortation. They are told to be friendly and helpful to one another in their own peculiar services. They are told also, as John the Baptist told the soldiers who came to him, to be "content with their wages." "When the soldiers," writes the son of the Benevolent Emperor, "exert their strength to protect the people, let the people nourish that strength. When the people spend their money to support the soldiers, let the soldiers be sparing of that money. Thus both soldiers and people will harmonize together."

China has its code of civil and criminal law, which contrasts favourably, as we shall see on the eighth Maxim, with all other corresponding eastern compilations; but what we call the Legal Profession does not exist in the empire. Every magistrate is supposed to know the laws which he has to administer, and the laws are one of the subjects on which candidates for the second literary degree are examined; but there are no barristers and no solicitors, or other practitioners of law. The litigations against which the maxim before us warns are suits in the ordinary courts excited and managed by a class of men with whom the Paraphrast waxes very wroth. He calls them "bare sticks," for which name *blacklegs* or *pettifoggers* has been proposed as a fair English equivalent. They and their operations are thus described. "Not attending to their proper business, they wish to become pet-

* The Book of Ancient Poetry, p. 195.

tifogging lawyers; connecting themselves with some of the employés in the public offices, they learn to compose a few sentences of an indictment or accusation, half intelligible and half not. They set themselves up in the villages, and incite people to law-suits, swindling both parties out of money and drink. They constantly say to their victims, 'stand to your point,' 'Lose your money rather than lose your spirit.' The people, besotted by them, are led into deep waters. This description of men ought to be put to death by the royal law. Providence certainly will not endure them. When their wickedness is full, their calamity shall be complete. Was there ever anywhere one of these bare sticks that came to a good end?"

There ought to be a change in the administration of justice in China. An authorized and trained class of legal practitioners and pleaders would promote concord and prevent litigations throughout the empire and double the weight of all the moral and prudential considerations by which the maxim is enforced. In the meantime the advice is good and the end to be served by it admirable. The Amplification says that, while it is addressed to the soldiers and people generally, "the opulent and the aged who are looked up to in the villages, the learned and the able who are the glory of their neighbourhoods, ought to take the precedence, and give an example to all others in manifesting and promoting the spirit of harmony."

I will conclude this lecture by giving the substance of the letter-press appended to Mr. Liang's last pictorial illustration of the maxim. Under the Sung dynasty, in Ts'ao-chow of Shan-tung, there was an excellent and honest tradesman, called Yü Ling-i,* well known for his kindness and generosity, and who became wealthy in the decline of

life. One night in his house there was caught a thief whom the old man recognized as the son of a neighbour. "You have borne hitherto," he said to him, "a good character. What strait has driven you to become a thief? I daresay it is the pressure of poverty that has left you, you thought, no other course." He then asked the culprit how much money he wanted, and the man said that ten thousand cash, between two and three pounds of our money, would suffice for his immediate need of food and clothing. Yü gave him that amount, and had sent him away, when he suddenly called him back. The thief returned in trepidation, but his keeper said to him, "Everybody knows your poverty; and if the watchman meet you carrying all that money in the night, he will question you about it, and you will have a difficulty in answering him." He therefore kept the man till the morning and then sent him home full of joy.

The consequence was that the thief, under the influence of gratitude and shame, became a really honest and good man. The neighbourhood got to know the circumstance and no longer classed Ling-i among the traders, but called him a worthy gentleman. He proceeded to build a school, into which he brought the most promising of the former thief's family, employing a master of note to instruct them. Two of them, a son and a nephew, became distinguished scholars, and took the third degree; and their descendants form at the present day one of the most respected clans in Ts'ao-chow. What an example was given by Yü Ling-i! He pitied the poor man, notwithstanding his crime. He relieved his bodily wants, and provided for the instruction and moral training of his children. Would that in all the neighbourhoods of the empire there were men like Ling-i! Then concord would universally prevail, and litigations would cease!

* 宋曹州于令儀市井人

A VISIT TO THE COUNTRY OF GENTLEMEN.

(FROM THE CHINESE.*)

Imagine that, instead of preferring to buy things at low prices, men habitually preferred to give high prices for them; and imagine that, conversely, sellers rejoiced in getting low prices instead of high ones.

HERBERT SPENCER.

The year 684 after the birth of Christ was an eventful year for China. A woman, endowed it is true with a masculine nature and an iron will, set aside with violence the rightful heir, and seated herself exultingly upon the Dragon Throne. She understood, moreover, the difficult art of keeping the empire she had acquired; and for nearly twenty years the Chinese people had no alternative but to submit. Yet the Empress Wu distinguished her reign by a certain amount of folly and arrogance hardly compatible with the dauntless spirit which had carried her through to victory. For instance, she issued an edict, to be promulgated throughout the empire, commanding every species of flower without a single exception to be in bloom by a given day. Her frivolity, dissipation, and extravagance, formed a common topic of conversation at the public tea-gardens, and tended to bring about a downfall even more rapid than had been her rise to power.

With all this, however, we have now no concern. The story we have to tell is connected with this Empress only by the following link. Among her other whims she took it into her head to establish examinations for women, with a view to selecting the successful candidates for posts in the service of the State which had hitherto been confined to men. From the possession of a

vigorous intellect in her own case, she probably inferred that many of her sex would be found to be equally gifted if only the chance were given them of bringing their powers into play.

Whatever may have been the cause, it is only certain that this policy gave immediate and unbounded offence to all ranks and classes alike. To none more so than to a young and accomplished scholar, named T'ang Ao, who had just taken the third place in the great triennial examination. He declared that he saw through the hollowness of all earthly honours, and expressed his intention of throwing up a career as brilliant as it was certain, and of roaming abroad for some years in search of knowledge and amusement combined. It chanced that an uncle of his, named Lin, was just on the point of setting out on a long voyage with a cargo of merchandise which he intended to dispose of on his way, bringing back to China a goodly load of valuables from the countries he proposed to visit. He gladly accepted the offer of his nephew's companionship, and introduced him to a third person, who, with his own wife and

* To which is added an account of the Country of Great Men by the same travellers. Students of Chinese will find both stories in the fourth volume of the *Ching hua yüan* 鏡花

緣.

child, made up a party of five. This was no other than an old man of eighty, who had been travelling about the world ever since he was a boy and was still hale and hearty enough to take his place with many a younger man. He was called To, because he knew so *much*,* and every question of importance was invariably referred to him. They started with a fair wind in a tight ship, talking gaily of all the wonders they expected to see.

And so they sailed along for many days until they arrived at the Country of Gentlemen, where they went on shore and proceeded at once to the capital city. There, over the city gate, T'ang and his companions read the following legend:—

Virtue is man's only jewel!

They then entered the city, which they found to be a busy and prosperous mart, the inhabitants all talking the Chinese language. Accordingly, T'ang accosted one of the passers-by and asked him how it was his nation had become so famous for politeness and consideration of others; but to his great astonishment the man did not understand the meaning of his question. T'ang then asked him why this land was called the Country of Gentlemen, to which he likewise replied that he did not know. Several other persons of whom they enquired giving similar answers, the venerable To remarked that the term had undoubtedly been adopted by the inhabitants of adjacent countries, in consequence of the polite manners and considerate behaviour of these people. "For," said he, "the very labourers in the fields and foot-passengers in the streets step aside to make room for one another. High and low, rich and poor, mutually respect each other's feelings without reference to the wealth or social status of either; and this is after all the essence of what constitutes the true gentleman."

"In that case," cried T'ang, "let us not hurry on, but rather improve ourselves by

* To 多 means "much" in Chinese.

observing the ways and customs of this people."

By and by they arrived at the market-place, where they saw an official servant* standing at a stall engaged in making purchases. He was holding in his hand the articles he wished to buy and was saying to the owner of the stall, "Just reflect a moment, Sir, how impossible it would be for me to take these excellent goods at the absurdly low price you are asking. If you will oblige me by doubling the amount, I shall do myself the honour of accepting them; otherwise, I cannot but feel that you are unwilling to do business with me to-day."

"How very funny!" whispered T'ang to his friends. "Here now is quite a different custom from ours, where the buyer invariably tries to beat down the seller, and the seller to run up the price of his goods as high as possible. This certainly looks like the 'consideration for others' of which we spoke just now."

The man at the stall here replied, "Your wish, Sir, should be law to me, I know; but the fact is I am already overwhelmed with shame at the high price I have ventured to name. Besides I do not profess to adhere rigidly to 'marked prices,'† which is a mere trick of the trade; and consequently it should be the aim of every purchaser to make me lower my terms to the very smallest figure. You, on the contrary, are trying to raise the price to an exorbitant figure; and although I fully appreciate your kindness in that respect, I must really ask you to seek what you require at some other establishment. It is quite impossible for me to execute your commands."

T'ang was again expressing his astonish-

* A class very much dreaded by shop-keepers in China for their avarice and extortion. Usually called "runners."

† Almost every shop in China has some such sign as "prix fixé," but it is needless to say that Chinese tradesmen are quite as open to abate their demands as the more civilized denizens of the Rue Rivoli.

ment at this extraordinary reversal of the platitudes of trade when the would-be purchaser replied, "For you, Sir, to ask such a low sum for these first-class goods and then to turn round and accuse me of over-considering your interests, is indeed a sad breach of etiquette. Trade could not be carried on at all if all the advantages were on one side and the losses on the other; neither am I more devoid of brains than the ordinary run of people that I should fail to understand this principle and let you catch me in a trap."

So they went on wrangling and jangling, the stall-keeper refusing to charge any more and the runner insisting on paying his own price, until the latter made a show of yielding and put down the full sum demanded on the counter, but took only half the amount of goods. Of course the stall-keeper would not consent to this, and they would both have fallen back upon their original positions had not two old gentlemen who happened to be passing stepped aside and arranged the matter for them by deciding that the runner was to pay the full price but to receive only four-fifths of the goods.

T'ang and his companions walked on in silence, meditating upon the strange scene they had just witnessed; but they had not gone many steps when they came across a soldier* similarly engaged in buying things at an open shop window. He was saying, "When I asked the price of these goods, you, Sir, begged me to take them at my own valuation; but now that I am willing to do so, you complain of the large sum I offer, whereas the truth is that it is actually very much below their real value. Do not treat me thus unfairly."

"It is not for me, Sir," replied the shop-keeper, "to demand a price for my own

goods; my duty is to leave that entirely to you. But the fact is that these goods are old stock and are not even the best of their kind; you would do much better at another shop. However, let us say half what you are good enough to offer; even then I feel I shall be taking a great deal too much: I could not think, Sir, of parting with my goods at your price."

"What is that you are saying, Sir?" cried the soldier. "Although not in the trade myself I can tell superior from inferior articles and am not likely to mistake one for the other. And to pay a low price for a good article is simply another way of taking money out of a man's pocket."

"Sir," retorted the shop-keeper, "if you are such a stickler for justice as all that, let us say half the price you first mentioned, and the goods are yours. If you object to that, I must ask you to take your custom elsewhere. You will then find that I am not imposing on you."

The soldier at first stuck to his text, but seeing that the shop-keeper was not inclined to give way, he laid down the sum named and began to take his goods, picking out the very worst he could find. Here, however, the shop-keeper interposed, saying, "Excuse me, Sir, but you are taking all the bad ones. It is doubtless very kind of you to leave the best for me; but if all men were like you, there would be a general collapse of trade."

"Sir," replied the soldier, "As you insist on accepting only half the value of the goods, there is no course open to me but to choose inferior articles. Besides, as a matter of fact the best kind will not answer my purpose so well as the second or third best; and although I fully recognise your good intentions, I must really ask to be allowed to please myself."

"There is no objection, Sir," said the shop-keeper, "To your pleasing yourself; but low-class goods are sold at a low price and do not command the same rates as superior articles."

Thus they went on bandying arguments

* If possible a more deadly foe to Chinese tradesmen than the runners above mentioned. These ill-paid, and consequently brutal, vagabonds think nothing of snatching pastry or fruit from the costermongers' stalls as they walk along the streets. Hence the delicacy of our author's satire, which is necessarily somewhat lost upon European readers.

for a long time without coming to any definite agreement, until at last the soldier picked up the things he had chosen and tried to make off with them. The bystanders, however, all cried shame upon him and said he was a downright cheat, so that he was ultimately obliged to take some of the best kind and some of the inferior kind and put an end to the altercation.

A little farther on our travellers saw a countryman who had just paid the price of some purchases he had succeeded in making, and was hurrying away with them, when the shop-keeper called after him, "Sir! Sir! you have paid me by mistake in finer silver than we are accustomed to use here, and I have to allow you a considerable discount in consequence. Of course this is a mere trifle to a gentleman of your rank and position, but still for my own sake I must ask leave to make it all right with you."

"Pray don't mention such a small matter," replied the countryman, but oblige me by putting the amount to my credit for use at a future date when I come again to buy some more of your excellent wares."

"No, no," answered the shop-keeper, "you don't catch old birds with chaff. That trick was played upon me last year by another gentleman, and to this day I have never set eyes upon him again, though I have made every endeavour to find out his whereabouts. As it is, I can now only look forward to repaying him in the next life; but if I let you take me in in the same way, why, when the next life comes and I am changed, may be into a horse or a donkey, I shall have quite enough to do to find him, and your debt will go dragging on till the life after that.* No, no, there is no time like the present; hereafter I might very likely forget what was the exact sum I owed you."

They continued to argue the point until the countryman consented to accept a trifle as a set-off against the fineness of his silver and went away with his goods, the shop-

* Alluding to the Buddhist system of metempsychosis.

keeper bawling after him as long as he was in sight that he had sold him inferior articles at a high rate and was positively defrauding him of his money. The countryman, however, got clear away, and the shop-keeper returned to his grumbling at the iniquity of the age. Just then a beggar happened to pass, and so in anger at having been compelled to take more than his due he handed him the difference. "Who knows," said he, "but that the present misery of this poor fellow may be retribution for overcharging people in a former life?"

"Ah," said T'ang, when he had witnessed the finale of this little drama, "truly this is the behaviour of gentlemen!"

Our travellers then fell into conversation with two respectable-looking old men who said they were brothers, and accepted their invitation to go and take a cup of tea together. Their hosts talked eagerly about China and wished to hear many particulars of "the first nation in the world." Yet while expressing their admiration for the high literary culture of its inhabitants and their unqualified successes in the arts and sciences, they did not hesitate to stigmatise as unworthy a great people certain usages which appeared to them deserving of the utmost censure. They laughed at the superstitions of Fêng-Shui* and wondered how intelligent men could be imposed upon year after year by the mountebank professors of such baseless nonsense. "If it is true," said one of them, "that the selection of an auspicious day and a fitting spot for the burial of one's father or mother is certain to bring prosperity to the survivors, how can you account for the fact that the geomancers themselves are always a low, poverty-stricken lot? Surely they would begin by appropriating the very best positions them-

* The celebrated wind and water system of geomancy, which, after having long been a serious obstacle to the introduction of telegraphs and railways, has in the last few years been shaken to its centre, and is now destined very shortly to collapse.

selves, and so secure whatever good fortune might happen to be in want of an owner."

Then again with regard to bandaging women's feet in order to reduce their size.

"We can see no beauty," said they, "in such monstrosities as the feet of your ladies. Small noses are usually considered more attractive than large ones; but what would be said of a man who sliced a piece off his own nose in order to reduce it within proper limits?"

And thus the hours slipped pleasantly away until it was time to bid adieu to their new friends and regain their ship. Then a voyage of a few days brought them to the Country of Great Men, where they would hardly have landed but for T'ang's curiosity to see a people who he had heard used clouds as a means of locomotion. The omniscient To explained that the city lay at some distance from the shore behind a range of hills, and that it would be absolutely necessary to get as far as that if they wanted to see anything of the manners and customs of the people. So they set off to walk, meeting on the way a few people moving about on clouds of different colours about half a foot from the ground, but they soon lost themselves in a perfect labyrinth of paths and did not know which way to turn. Luckily, they spied out a small temple hidden in a grove of waving bamboos, and were on the point of knocking for admittance, when out came an old man of ordinary appearance, riding on a cloud, with a stoup of wine in one hand and a lump of pork in the other.* On seeing the strangers he turned back and put down the pork and wine, returning at once with a smile on his face to welcome them to his "rush hut."† T'ang made him a low bow and enquired what might be the name of the temple. He re-

* Evidencing a gross breach of the rule pasted at the door of every Buddhist temple—

"No wine or meat shall enter here!"

† Chinese conversational etiquette demands the use of the most outrageous terms. One dirty old Chinaman will ask another what is his "honourable name," the age of his "venerable teeth," the whereabouts of his "palace" or

plied that it was sacred to the goddess of mercy and that he was the officiating priest. The trader Lin opened his eyes at this and said, "But, my venerable Sir, how comes it then that you do not shave your head? And may we presume that there is a lady inside for whom you were about to prepare the pork and wine we saw just now?"

"There is, indeed, a lady within," replied the priest, "but she is merely the insignificant wife of your humble slave. She and I have lived here ever since we were children, burning incense and candles daily before the shrine. For our countrymen, hearing that China during the Han dynasty had accepted the Law of Buddha and that priests and nuns with shaven heads had become quite common there, determined to adopt the same religion, dispensing however with the usual monastic vows."

The old priest then asked them whence they came, and on learning that they had just arrived from China became anxious to shew them some hospitality; but T'ang prayed him to excuse them, urging that they wished to hurry on to the city. He then added, "May I ask what is the explanation of the clouds I see underneath the feet of the inhabitants of this country? Are you born with them?"

"Sir," answered the old priest, "these clouds are perfectly independent of the will of the individuals to whom they are attached. Their colour varies, and also changes, with the disposition of each particular person. The best clouds to have are striped like a rainbow; yellow is the second best, and black is the worst of all." T'ang then begged him to point out the way to the city, which he did, and our travellers forthwith proceeded on their way thither. At length they arrived, but found nothing very different from what they had previously seen in the Country of Gentlemen, except that all

"noble mansion," and the number of "illustrious young gentlemen" who call him father. The humility of tone adopted in the reply is generally in direct ratio to the flattering language of the question.

the inhabitants were moving about on clouds of various hues, green, red, yellow, blue, and black. Amongst others they noticed a filthy beggar riding on a striped or rainbow cloud; whereupon T'ang remarked, "Why, the priest told us that the striped cloud was the best of all, and here is a dirty old beggar with one!"

"Don't you recollect," said Lin, "that the wine-bibbing, meat-eating, wife-marrying ascetic had a striped cloud himself? You may be pretty sure that neither of them are men of very distinguished virtue."

"When I was here before," explained To, "I heard that the colour of a man's cloud was quite independent of his wishes, being regulated entirely by his natural disposition and actions, so that virtuous people shew good colours and wicked people bad ones whether they like or not; and that nothing short of change of disposition and conduct can possibly alter the hue of any man's cloud. Thus it happens that persons of high rank are sometimes seen on black clouds, while their poorer and humbler neighbours ride about on clouds of the very best colours. As it is, I would have you notice how few—scarcely two in a hundred—are seen on black clouds. For such are held in universal detestation by their fellow-countrymen, who avoid contact with them as much as they can; whereas, on the other hand, nothing gives more pleasure to the inhabitants of this region than the sight of a kindly and benevolent act. Neither are they always striving to get the better of one another, and therefore the people of the adjacent nations have named this the country of great men; not meaning thereby that physically speaking they are greater than the usual run of human beings, but that they are a high-minded and virtuous race."

"Dear me!" cried T'ang, "I now see what a delusion I have always been labouring under. Formerly, whenever I heard any one talking about the Country of Great Men, which they placed at an immense distance beyond the sea, I have always pictured to

myself a land inhabited by monstrous creatures with bodies some ten or twenty feet in height."

"And such a nation really does exist," interposed To, "the people of which are actually of the height you mention; but when we get there, as in course of time we shall, you will find out that there is a vast difference between the country of *great men* and the country of *long men*."

While they were thus talking, the people in the streets began to fall back to either side, leaving a clear passage in the middle; and by and by they saw an official pass in great state with his red umbrella, gongs, tablets, and other instrumental parts of his dignity, besides hosts of attendants on clouds of various hues. They noticed, however, that his own cloud was scrupulously concealed by a valance of red silk so that its colour could not possibly be seen; whereupon T'ang observed, "Of course the high officials of this country have no need for horses or sedan-chairs, provided as they are with these convenient clouds upon which they can move about at their pleasure; but I should like to know why this gentleman keeps his cloud covered up in such a mysterious manner."

"Well," replied To, "the fact is that he, like too many others of his class, has a cloud of a peculiar colour. It is not exactly black but more of an ashen hue, shewing thereby that his hands are not nearly so clean as they ought to be. For although he puts on all the appearance of a virtuous member of society and conceals his misdeeds from the world at large, yet he cannot control his cloud which takes its hue from the real working of his inmost mind. Consequently, he covers it up; but he might as well 'stuff his ears' and 'ring a bell' for all the good that can do him. Other people will hear the bell if he doesn't. Nothing on earth will change the colour of that cloud of his except a conscientious repentance and a thorough reformation of character. Besides there is every danger of the truth becoming

bruited abroad, and then he is a lost man. Not only would he be severely punished by the king of the country, but he would further be shunned on all sides as a degraded and dishonourable man."

"Just Heaven!" cried the trader Lin, "how inscrutable are thy ways to man."

"Why say you so?" asked T'ang of his uncle, "and to what may you be particularly alluding?"

"I say so," replied Lin, "inasmuch as I see these clouds confined to this nation. How useful it would be in our own country to have some such infallible means of distinguishing the good from the bad. For if every wicked man carried about, so to speak, his own shop-sign with him wherever he went, surely this would act as a powerful deterrent from crime."

"My dear friend," said the aged To, "though the wicked in our part of the world carry about with them no tell-tale cloud, there is nevertheless a blackness in their looks by which you may know the colour of their hearts."

"That may be so," answered Lin, "but I for one am unable to perceive whether the blackness is there or not."

"You may not detect it," retorted To, "but Heaven does, and deals out its rewards and punishments accordingly."

"Sir," said Lin, "I will take your word for it;"—and there the discussion ended.

The sun was now sinking rapidly in the west, and our travellers had no alternative but to make the best of their way back to the ship, which they reached in safety before

night, and hoisting sail bid adieu to the Country of Great Men. Their ocean trip was hardly yet begun, so many various nations did they visit before setting foot once again upon the soil of their fatherland. They saw the Pygmies, averaging about one foot in height, with their funny little four-inch children; and recorded the fact that these tiny people were obliged to go about in small bands of three or five, for fear of large birds which were in the habit of carrying them off. They reached the Country of Long Men, which T'ang had previously confounded with the Country of Great Men, and beheld the inhabitants on the sea-shore reaching down into the water for fish with arms some fifteen cubits in length. They saw the people of the Winged Nation flying about over their heads, the Double-Faced Nation, and many other strange beings. But the lessening hull of their fish-like junk,* built, as is everything else in China, upon unchanging lines, warns us that the reader's attention may be lessening too. We shall therefore follow them no farther upon their adventurous voyage, but wish them "good wind, good water," a prosperous journey and a safe return.

HERBERT A. GILES.

* Home readers may not be aware that every junk and even small boat in China is provided with a pair of huge eyes nailed one on each side of the bow. "For how," argue the Chinamen, "could they otherwise see which way to go?" and European captains, engaged in the carrying trade on the coast and dependent upon the Chinese for their freights, have in many instances sought to humour their patrons by adopting the same harmless custom.

THE RHYMES OF THE SHI-KING.

(Continued from page 82).

There is nothing abstruse or beyond the comprehension of ordinary readers in what follows. I aim at nothing higher than a simple and faithful exhibition of facts in a form convenient for reference and comparison. The classification of groups of characters and the mode of spelling are only adopted as a matter of temporary convenience. No undue importance is attached to them. They are ready to be abandoned whenever anything better can be substituted in their place. But they suit my purpose perfectly well. As it will not be possible to give more than the groups of one Class in the present article it will be well to repeat here the general outline of the whole because of frequent references made to other classes.

CLASS I.

Group	A	tone	1	ending in	ou
"	B	"	1	"	u
"	C	"	2 & 3	"	ou
"	D	"	"	"	u
"	E & F	"	4	"	uk
"	G	"	1, 2, & 3	"	ung

CLASS II.

Group	A	tone	1	ending in	oo
"	B	"	1	"	eo
"	C	"	2	"	oo
"	D	"	3	"	oo
"	E	"	2 & 3	"	eo
"	F	"	4	"	ok
"	G	"	4	"	eo ^k
"	H	"	1, 2, & 3	"	ong

CLASS III.

Group	A	tone	1	ending in	ai
"	B	"	2 & 3	"	ai
"	C	"	4	"	ak
"	D	"	1, 2, & 3	"	ang

CLASS IV.

Group	A	tone	1	ending in	i
"	B	"	2 & 3	"	i
"	C	"	4	"	ik
"	D	"	1, 2, & 3	"	ing

CLASS V.

Group	A	tones	1, 2, & 3,	ending in	en
"	B	"	"	"	un
"	C	"	1	"	ei
"	D	"	2	"	ei
"	E	"	3	"	ei
"	F	"	4	"	et
"	G	"	4	"	ut
"	H	"	4	"	ūt
"	I	"	2 & 3	"	ān
"	J	"	1	"	ān
"	K	"	1, 2, & 3	"	o

CLASS V.

Group	A	tones	1, 2, & 3	ending in	em
"	B	"	"	"	ām
"	C	"	4	"	ep, āp

The first group in the first class (I. A) then consists of all the characters in the Shi-King which rhyme with one another having the general ending *ou*, in the first tone, according to the modern pronunciation. The great majority of them, as heard in Can-

ton, rhyme with "cow," and were written by Morrison and Legge with *ow*. A portion of these, however, are varied in the North so as to rhyme nearly with "Kew." The remainder of this group, written with *au*, are chiefly distinguished by a prolongation of the first vowel, which is also pronounced broad as in "calf." And, finally, a portion of these are so modified in Canton as to rhyme with "Kew" or "coo." These last forms, being only local in either case, whether northern or southern, I have eliminated, retaining only *ou* and *au*, one or other of which will represent a modern ending of all the words in this group, excepting one or two. The final *u* may be said to be persistent in this group in all modern dialects.

A similar explanation applies to subsequent groups. The two distinguished as *E* and *F* have at present the same ending, *uk*, and the *k* is of course dropt in the North.

On the left side of the columns of rhyming characters given below, are placed the phonetics with the "old sounds" assigned to them by Dr Edkins in his lately published *Introduction to the Study of Chinese Characters*. On the right are given, first, a modern pronunciation, then, the meanings taken from Dr Legge's translation, and last, the references to other groups in which the same characters or the same phonetics occur. If the same character occurs elsewhere the reference is put in parentheses.

The small numerals attached to the characters shew the number of times they are found in rhyme with others in the group. Thus, 求⁸ means that this character occurs eight times. The higher numbers are placed first in each list; and, as has been already pointed out, those characters which occur frequently are much more reliable as evidence of the pronunciation of a group than those which occur only once.

EXAMPLES.

It so happens that the first rhyme found in the Shi-King belongs to our first group

(I. 4). Let us read it in Pekingese, in Cantonese, and according to the "old sounds" of Dr Edkins. The rhyming words are italicized:—

關 關 雎 鳩
在 河 之 洲
窈 窕 淑 女
君 子 好 逑

PEKINGESE.

Kwan kwan chü *chiu*
Tsai ho chih *chou*
Yau tiau shu nü
Chün tsz' hau *ch'iu*

CANTONESE.

Kwan kwan tsü *kou*
Tsoi ho chi *chou*
Yiu tiu shuk nü
Kwän tsz' hō *k'ou*

EDKINS.

Kon kon tsok *kuk*
Dat gat tit *tuk*
Tok dok shok *nok*
Kon tik ho(k?) *dik*

It may be gathered from some of Dr. Edkins' remarks that the "old sounds" here given from his book are *older* than the Shi-King. In fact they might be supposed from the very ring, or rather the click, of them to be several times as old at least. But that they are at all events farther removed from the time of the *Shi* than modern dialects are must be evident when we try to read a few more stanzas. Take for instance this (III. iii. VIII. 1), and read it with the "old sounds":—

江 漢 浮 浮
武 夫 滔 滔
匪 安 匪 遊
淮 夷 來 求

Kom kom but *but*
Mo man, dop *dop*
Put (t)an put *ok*
Gak dik dak *guk*

Or reflect that, while 憂 *you (yiu)* "grief" and 游 *you (yiu)* "to wander" rhyme together three times in the *Shi* (I. iii. I. 1; iii. XV. 4; v. V. 4), the "old sound" of one is *ket* and that of the other *ok*; or again, while 休 *hou (hiu)* "to cease" rhymes with five different derivatives of 求 *k'ou (k'iu)* "to seek," the "old sound" of the former is *kut* and that of the latter *guk*. How old are these sounds?

CLASS I.

GROUP A (tone 1).

求 ^{guk}	求 ⁸	k'ou	seek	III. A	周 ^{tok}	周 ²	chou	everywhere	G, II. B
	迷 ²	"	a mate		斗 ^{kut}	稠 ¹	ch'ou	a sheet	
	練 ¹	"	remiss			收 ²	shou	receive	C, II. E
	脉 ³	"	long and curved		肅 ^{sok}	苻 ¹	k'iau	hollyhock	
	鉢 ¹	"	a club			蕭 ²	siau	southernwood	C, E
	球 ¹	"	jade-stone			蕭 ¹	"	sound of wind and rain	
	救 ¹	kou	save		包 ^{pok}	袍 ¹	p'au	long quilt	C
憂 ^{ket}	憂 ¹⁰	you	grief	(C)		苞 ¹	p'au	bushy	(C)
	優 ¹	"	free		由 ^{dok}	匏 ¹	p'au	calabash	
休 ^{kut}	休 ¹⁰	hou	cease	(C)		抽 ¹	ch'ou	take out	E
矛 ^{mok}	矛 ²	mou	a spear	C		抽 ¹	"	agitated	
	茅 ²	māu	long grass			軸 ¹	chuk	name of a place	(E)
	柔 ⁵	jou	soft		敖 ^{gok}	敖 ³	ngou	a stage	(II. B E)
	蹂 ¹	"	trample		曹 ^{dzot}	曹 ¹	ts'au	a cattle fold	
舟 ^{to(k)}	舟 ⁶	chou	boat	(II. B)		潛 ¹	"	name of a city	
	輶 ¹	"	carriage pole		州 ^{tuk}	洲 ²	chou	island	
孚 ^{but}	孚 ²	fu	brood	C	尋 ^{dok}	醺 ¹	ch'ou	to drink to	(C)
	浮 ⁴	fou	float			翻 ¹	t'au	feathered staff	(C)
充 ^{lut}	流 ⁵	lon	flow		卯 ^{mot}	昴 ¹	māu	the Pleiades	C
	旒 ¹	"	pendants			聊 ¹	liau	surely	
旒 ^{ok}	游 ³	you	swim, wander		滔 ^{dop}	滔 ¹	t'au	flowing	C
	遊 ³	"	wander			惘 ¹	"	pass away	
酉 ^{dok}	猶 ³	"	similar	(C)	白 ^{guk}	哀 ¹	pou	collected	C, III. B
	適 ²	tsou	collect		秋 ^{ts'ok}	秋 ²	ts'ou	autumn	
卵 ^{lu(t)}	劉 ¹	lou	lacerated	C	么 ^{tik}	幽 ¹	you	dark	
膠 ^{lok}	膠 ²	kiāu	glue	C	蚤 ^{tok}	騷 ¹	san	moved	C
	膠 ²	ch'ou	cured		咎 ^{gu}	馨 ¹	kau	a drum	C
伺 ^{dok}	陶 ³	yau	pleased		叔 ^{shok}	椒 ¹	tsiau	pepper	E
	綯 ¹	t'au	ropes		奴 ^{nok}	奴 ¹	nau	braggart	II. A C D, V. C
攸 ^{duk}	悠 ²	you	longsome	E, II. B	牟 ^{muk}	牟 ¹	mou	barley	
	流 ¹	"	flowing water			牟 ¹	lau	a stall	
九 ^{kuk}	仇 ²	k'ou	hostility	C	叟 ^{sok}	叟 ¹	sou	washing grain	
	鳩 ¹	kon	dove, fish-hawk			搜 ¹	"	sound of an arrow	
毛 ^{mok}	髦 ³	mau	hair of the head	II. B G	臭 ^{t'uk}	臭 ¹	ch'ou	smell	
						好 ¹	hau	pleased	(C)
					壺 ^{lok}	達 ¹	k'wei	meeting roads	E

GROUP B (tone 1).

區 k'ü	驅 ⁵ k'ü	drive	D (F)
	樞 ¹ ch'ü	thorny elm	
隅 nguk	隅 ⁴ ngü	corner	G
	愚 ¹ „	stupid	
侯 gu(t)	侯 ² hou	marquis	D
后 gu	逅 ² hou	to meet	D F
句 kok	駒 ³ kü	a colt	C D
需 tok	濡 ² ju	to wet	D
俞 du(t)	愉 ² yü	enjoy	D
	渝 „	to change	
	榆 „	the white elm	
芻 dok	芻 ² ch'ü	grass	
	趨 ² ts'ü	walk quickly	
朱 to(t)	株 ² chu	name of a place	D
	姝 ² ch'ü	beautiful	
父 shot	父 ² shu	halberd	II. C, V. E
厨 dot	踟 ² ch'ü	hesitate	D
婁 lok	婁 ² yü	trail along	D
取 ts'ut	取 ² tsü	consult	C D, V. H

GROUP C (tones 2 & 3).

酉 dok	酒 ¹⁴ tsou	spirits	A F
	醜 ⁶ ch'ou	vile	
	猶 ² you	similar	(A)
	樵 ¹ you	to store firewood	
卯 lu(t)	罾 ⁴ lou	a fishing basket-net	A
	憐 ¹ „	lovely	
	好 ¹⁷ hau	good	(A)
首 tut	首 ⁴ shou	head	
	道 ¹¹ tau	way	
壽 dok	壽 ³ shou	longevity	A
	醕 ² „	to drink to	(A)
	醜 ¹ ch'ou	reject	
	詔 ¹ tau	a feather fan	(A)
	禱 ¹ tau	to pray	
	擣 ¹ „	to pound	
考 k'ok	考 ⁶ k'au	aged	
	考 ² „	name of a tree	
	朽 ¹ hou	to rot	

戊 mu	戊 ² mou	a "stem" character III. B	
	茂 ⁶ „	luxuriant	(III. B)
早 tok	草 ⁵ ts'au	grass	
	阜 ¹ tsau	soft grain	
阜 bot	阜 ⁶ fow	a large pile	
包 pok	包 ¹ pāu	to wrap	A
	飽 ³ pāu	satiated	
	苞 ¹ pāu	bushy	(A)
	炮 ¹ p'au	to bake	
保 pot	保 ⁶ pau	to protect	
告 kok	皓 ² shan	light of the moon E, III. C	
	鵠 ¹ kou	name of a town	
	造 ² tsau	to do	
手 tut	手 ⁵ shou	hand	
老 lot	老 ⁴ lau	old	
咎 gu	咎 ³ kou	fault	A
	櫛 ¹ kau	a bow-case	
反秀 sok	報 ⁴ pau	to respond	III. C
	秀 ¹ sou	grain in full ear	
	誘 ¹ you	to seduce	
	莠 ¹ „	tares	
士 t'ot	牡 ³ mou	male	II. C
帚 tot	帚 ³ sau	to brush	III. B
九 kuk	究 ³ kou	to search	A
	軌 ¹ kou (kwei)	axle	
孝 kak	孝 ² hiau	filial	(E), II. B E
卯 mot	卯 ¹ māu	a horary character	A
	菲 ¹ „	water mallows	
寸 tok	狩 ³ shou	to hunt	V. J I
受 dut	受 ² shou	receive	III. B C
	簋 ² kwei	a square dish	
	寶 ² pau	a jewel	
丑 nok	杻 ² hou	name of a tree	
蚤 tok	蚤 ¹ tsau	morning	A
	慄 ¹ sau	agitated	
寥 lok	寥 ² liau	smartweed	A
	讎 ² shou	enemy	
白 guk	舅 ² k'ou	uncle	A III. B
召 tok	召 ² ch'au	a bow unbent	II. B E
	紹 ¹ shau	connection	

音	dop	棗	'tsau	jujube	
矛	mok	稻	tau ²	rice	A
		務	mu ²	insult (aim at)	A
		鵠	'pau	a wild goose	
取	t'sut	趣	'ts'ou (ts'ü)	hasten	B D, V. H
休	kut	休	'hou	goodness	(A)
字	but	罾	'fu	a net	A
冒	mok	冒	mau ²	cover	
憂	ket	憂	'you	grief	(A)
爪		衰	sou ²	the cuff	
缶	put	缶	'fou	earthen vessel	
鳥	tok	鳥	'niau	bird	
		隹	'kou	scullions	
		吳	hou ²	glorious	
佳	tok	售	shou ²	sell	V. C
句	kok	苟	'kou	if only	B D
久	ku(k)	疾	"	feverish	III. A B
斗	kut	糾	"	light	A (II. E)
肖	sok	趙	't'iau	to cut	II. B E
音	t'ok	懣	luk,	to nourish	E
朝	tok	廟	miau ²	ancestral hall	II. B
肅	sok	繡	sou'	embroidered	A E
兄	tok	祝	chou'	curse	E, II. H
與	gak	覺	kiäu'	to awake	
集	dzip	集	tsap ₂	accomplished	(VI. C)
昌	pok	福	fuk	happiness	III. A (B C)

GROUP D (tones 2 & 3).

後	guk	後	hou ²	after	
句	kok	句	'	draw a bow	B C
		耆	'kou	wizened face	
		筍	'	a fishing basket	
		枸	'	honey-trees	
		駒	'kou	colt	(B)
口	k'ok	口	'k'ou	mouth	
每	muk	侮	'mu	insult	III. A B
主	tok	主	'chu	lord	
付	pot	附	fu ²	adhere	(F)
封	djot	樹	'shu	to plant	B
吳	guk	具	kiü ²	provided	
		厚	hou ²	thick	

俞	du(t)	瘡	yü ²	distress	B
		愈	"	more	
需	tok	醜	'ju	strong (spirits)	B
		孺	"	childlike	
侯	gu(t)	餽	hou ²	provisions	B
		鏃	"	an arrow	
毒	kok	覲	kou'	to see	
		媿	"	favour	
史	dak	楸	'yü	name of a tree	II. D
婁	lok	數	'shu	to discriminate	B
區	k'u	餽	yü'(ou)	satisfied	B F
取	ts'ut	取	'ts'ü	take	B C, V. H
谷	kok	裕	yü ²	abundant	E F, II. A F
馬	mo(t)	禡	ma ²	sacrifice to Mars	II. C
奏	to(k)	奏	tsou'	exhibit	(F, II. C)
斗	tok	斗	'tou	a peck measure	
豆	dut	豆	tou ²	a vessel	
后	gu	后	hou ²	sovereign	B F
天	kok	飫	yü'	satiated	II. B E G
朱	to(t)	味	chu'	a beak	B
扇	lu	漏	lou ²	a skylight	
玃	k'om	鞏	'kung	to strengthen	G

GROUP E (tone 4).

宿	sok	宿	suk,	to lodge	
復	bok	復	fuk ₂	come again	
		覆	fuk ₂	on the contrary	
		腹	'	the belly	
叔	shok	俶	shuk,	to begin	A
		救	shuk ₂	pulse	
		淑	ch'uk,	virtuous	
戚	t'ik	戚	ts'ik,	distress	
		蹙	tsuk,	urgent	
芻	kok	芻	kuk,	two hands full	(F)
		鞠	'	nourish	
育	dok	育	yuk ₂	do.	
告	kok	告	kuk, (kau)	to inform	C, III. C
肅	sok	肅	suk,	reverent	A C
		歎	'	to sigh	
		六	luk ₂	six	

奎 lok	陸 ²	the land	A
毒 dok	毒 ²	poison	
畜 t'ok	畜 ²	nourish	C
由 dok	軸 ²	self-collected	A
	迪 tik ₂	promote	
奧 (k)ak	奧 yuk ₂	warn	
	煥 „	do.	
兄 tok	祝 chuk ₂	to bind (C), II. H	
谷 kok	欲 yuk ₂	desire D F, II. A F	
	穆 muk ₂	profound	
蜀 dok	蠅 shuk ₂	caterpillars F	
夕 dik	夙 suk ₂	morning II. A F	
畀 t'sik	稷 tsik ₂	millet III. C	
遂 dzok	蓬 chuk ₂	the dockweed	
竹 tok	篤 tuk ₂	generous	
攸 duk	修 sou	long A, II. B	
孝 hak	孝 hiau ²	filial (C), II. B E	

GROUP F (tone 4).

穀 k'ak	穀 ⁴	kuk ₂	grain	
	穀 ¹	„	the paper mulberry	
	載 ¹	„	the nave of a wheel	
永 lok	祿 ⁶	luk ₂	emolument	
	祿 ¹	„	green	
谷 kok	谷 ⁶	kuk ₂	valley D E, II. A F	
玉 ngok	玉 ⁶	nguk ₂	jade	
木 mok	木 ³	muk ₂	tree	
	沐 ¹	„	wash the hair	
	霖 ¹	„	drizzle	
屋 (t)ok	屋 ⁴	uk ₂	house	
	渥 ¹	„	moisten	
束 shok	束 ⁸	shuk ₂	bind G	
	楸 ¹	suk ₂	shrubs	
蜀 dok	獨 ²	tuk ₂	alone E	
	腐 ²	shuk ₂	accord with	
	濁 ²	chok ₂	muddy	
賣 dok	讀 ²	tuk ₂	read	
	續 ¹	suk ₂	to continue	
	賣 ¹	„	ox-lip	
族 dok	族 ³	tsuk ₂	tribe	

角 kak	角 ³	kiok ₂	horn	
足 tok	足 ³	tsuk ₂	foot	
獄 ngok	獄 ²	nguk ₂	prison	
曲 k'ok	曲 ²	k'uk ₂	bent	
鹿 lok	鹿 ²	luk ₂	deer	
僕 bok	僕 ²	puk ₂	servant	
辱 niok	辱 ²	juk ₂	disgrace	
粟 sok	粟 ²	suk ₂	paddy	
豕 tok	豕 ²	chok ₂	to strike	
卜 pok	卜 ²	puk ₂	to divine	
局 gok	局 ²	kuk ₂	bent (IV. C)	
翕 kok	翕 ²	kuk ₂	two hands full (E)	
曾 du	猷 ²	you	plans A C	
區 k'u	驅 ²	k'ü	drive (B) D	
	驥 ²	chu ²	a horse with white hind foot	

后 gu	垢 ²	'kou	filth B D	
付 pot	附 ²	fu ²	adhere (D)	
奏 to(k)	奏 ²	tsou ²	perform (music) (D, II. C)	

GROUP G (tones 1, 2, & 3).

中 tom	中 ¹⁰	chung	middle	
	中 ³	ch'ung	grief	
	冲 ¹	ch'ung	hanging down	
	仲 ²	chung ²	second of three	
丰 pong	丰 ¹	fung	plump	
逢 bong	逢 ¹	fung	to meet	
	縫 ¹	„	a seam	
	蓬 ³	p'ung	artemisia	
	蜂 ¹	fung	a bee	
泰 bung	泰 ¹	pung	luxuriant	
邦 pang	邦 ¹²	pong	kingdom	
	豐 ¹	fung	luxuriant	
工 kom	工 ¹	kung	work, able D, II. H	
	功 ¹⁰	„	merit	
	邛 ¹	k'ung	distress (II. H)	
	訔 ²	hung	to weary	
	空 ¹	k'ung	empty	
公 kong	公 ¹⁰	kung	duke	
	訟 ²	sung ²	a trial	
	松 ¹	sung	the fir	

東	東 ¹¹	tung	east	(V. B)
庸	庸 ⁶	yung	service	
墉	墉 ²	„	a wall	
傭	傭 ¹	„	equitable	
鏞	鏞 ¹	„	a large bell	
勇	勇 ²	yung	courage	
誦	誦 ¹	sung ²	a song	
同	同 ¹²	t'ung	the same	
悵	悵 ¹	tung ²	dissatisfied	
從	從 ⁸	ts'ung	follow	
縱	縱 ²	tsung	a pig	
縱	縱 ¹	„	a tall tree	
雍	雍 ⁴	yung	harmony	
癰	癰 ³	„	a hall	
糗	糗 ¹	„	cooked food	
宗	宗 ⁴	tsung	to honour	
崇	崇 ⁸	ch'ung	lofty	
共	共 ⁵	kung	contribute	
恭	恭 ¹	„	reverence	(V. J)
巷	巷 ¹	hong ²	a lane	
官	官 ⁵	kung	palace	
弓	躬 ³	„	the person III. D, (V. A)	
窮	窮 ¹	k'ung	poverty	
冬	冬 ¹	tung	winter	
螽	螽 ²	chung	locust	
終	終 ²	„	end	
虫	蟲 ⁴	ch'ung	insects	
融	融 ¹	yung	wisdom	
凶	凶 ¹	hung	bad luck	
訥	訥 ³	„	litigation	
聰	聰 ²	ts'ung	hear, intelligent	
總	總 ²	tsung	united	
降	降 ⁴	hong	descend	

重	重 ¹	ch'ung	weigh down	
衝	衝 ¹	ch'ung	an engine	
動	動 ¹	tung ²	move	
腫	腫 ¹	shung	swollen legs	
童	童 ¹	t'ung	a boy	
僮	僮 ¹	„	high	
鐘	鐘 ¹	chung	a bell	
罾	罾 ¹	ch'ung	a net	
冢	冢 ¹	zung	to cover	
濛	濛 ¹	„	small rain	
幪	幪 ¹	zung	luxuriant	
龍	龍 ²	lung	dragon	
龐	龐 ²	„	sleek and large	
戎	戎 ²	jung	weapons	(II. C)
封	封 ²	fung	mustard plant	
農	農 ²	nung	dewy	
穠	穠 ²	„	luxuriance	
禺	禺 ²	ngung	large headed	B
弘	弘 ²	hwang	vast	
容	容 ²	yung	contain	
眾	眾 ²	ts'ung	junction of rivers	
充	充 ²	ch'ung	to fill	
彪	彪 ²	mong	strong horse	
束	束 ²	shok	afraid	F
送	送 ²	sung	escort	III. C D
調	調 ²	t'iau	adjust	A, II. B
甚	甚 ²	shem	trustworthy	VI. A
臨	臨 ²	lem	descend	
飲	飲 ²	yem	give drink to	
陰	陰 ²	yem	shade	VI. A
驂	驂 ²	ts'am	outside horses	
皇	皇 ²	hwong	great	(II. H) VI. B

(To be Continued).

BRIEF SKETCHES FROM THE LIFE OF K'UNG-MING.

(Continued from page 89.)

DIPLOMACY.

We next find Lu Su, Chou Yü's friend, volunteering to visit K'ung-ming at Ching-chou and ascertain, if possible, the reason of his playing fast and loose with Chou Yü.

K'ung-ming received Lu Su very cordially; and after refreshments had been supplied him, Lu Su reminded K'ung-ming of the services rendered by Chou Yü to Liu Pai when the forces of Ts'ao Ts'ao, giving out they were going to Chiang-nan, 江南, were in reality intent on destroying Liu Pai, and, but for the intervention of Chou Yü, would have succeeded. That he was entitled to Ching-chou and the other places, whereas, Liu Pai had, ignoring all this, seized them by stratagem—causing Chiang-tung, 江東, his country, to waste treasure and men to no other purpose than that of aggrandizing himself at their expense. This was certainly not a proper course to pursue.

K'ung-ming quietly remarked that he was surprised a man of Lu Su's wisdom could talk in the manner he did; that the places did not belong to Tung-wu, 東吳, but were the patrimony of Liu Ching-shung 劉景升 Liu Pai's cousin, that although he was dead his son was still living, and why should not an uncle assist his own nephew?

Lu Su replied, that if the son still lived it was but right and natural to do so; it explained everything; but that even if he was living, the prince could not be here as he

was at Chiang-hsia 江夏. K'ung-ming replied, that he could easily see the prince if he wished, and at once ordered an attendant to conduct him in.

When Liu Chi, 劉琦, entered, Lu Su was fully convinced, and completely thunderstruck, having not a word to say. Recovering himself when Liu Chi had left, which he did after a few common-place remarks, Lu Su, perceiving by his appearance that the prince could not live long, enquired, "and when the prince dies, what then?" K'ung-ming replied, "while the prince lives the place is his; when he dies we can again discuss the matter." Lu Su remarked, "then on the death of the prince you will assuredly return the city to us?" K'ung-ming without giving a decided answer, merely observed, "that he was quite right."

Lu Su was obliged to be content with this, and left, returning to Chou Yü, to whom he related his interview with K'ung-ming and its result; assuring him that the prince was incurably ill and could not live over six months, and that when his death occurred Liu Pai could not possibly refuse to give up the city to them, if they wished him to do so.*

* Nothing was farther from either K'ung-ming's or Liu Pai's thoughts than the restoration of Ching-chou when once they had obtained possession of it, as will be seen in the sequel. To this very day, when alluding to a debt which there is no possibility of recovering, in other words a "bad debt," the Chinese quote the

CAPTURE OF LING-LING, 零陵, AND REIN-
STATEMENT OF ITS GOVERNOR.

We next find K'ung-ming in his chariot, accompanying the troops of Liu Pai, to assist in subjugating various places in the vicinity of Ching-chou.

On one occasion he was pursued by Tao Jung, 道榮, a general belonging to Liu Tu, 劉度, the governor of Ling-ling, one of the places K'ung-ming was intent on capturing. On seeing his danger K'ung-ming turned his chariot towards his own troops, who opened out for him, letting him pass through and closing the ranks again to oppose Tao Jung who was close in pursuit. Tao Jung, however, cut his way through them and seeing a yellow flag some distance off concluded K'ung-ming was there. He continued, therefore, his pursuit in that direction, but when, after turning the corner of a hill, he reached the place, he saw only the yellow flag sticking in the ground, but no vestige of either K'ung-ming or his chariot.

Tao Jung was shortly afterwards made prisoner and brought before Liu Pai and K'ung-ming; Liu Pai at once ordered him to be beheaded, but K'ung-ming hastily interposed, and told Tao Jung he should be spared if he would undertake to deliver Liu Hsien 劉賢, the son of the governor of Ling-ling, into their hands.

Tao Jung agreeing to these conditions K'ung-ming enquired how he would accomplish it. Tao Jung replied that if he was allowed his liberty he would return and at night open the gates of the stockade, so that K'ung-ming's troops might enter and easily capture it. He would also engage to seize the governor's son and bring him to K'ung-ming, living, and the son once captured the father would also submit.

Liu Pai would not believe Tao Jung; neither did K'ung-ming, although to carry out

his designs he pretended to place implicit confidence in his promises. He released him, therefore, and Tao Jung went back to the stockade and informed Liu Hsien what he had undertaken to do in return for his release. It was then arranged between them to ambush their troops without the stockade, and wait the arrival of K'ung-ming at night when they could easily entrap him and make him a prisoner in turn.

K'ung-ming, however, had prepared his plans in anticipation of such treachery. At midnight a body of his troops came to the entrance of the stockade, and, each man having brought a torch, they set fire to it. While engaged in this, the enemy's ambushed troops rushed on to them, cutting some of them up, when the remainder retreated pursued by Tao Jung and Liu Hsien for upwards of ten *li*, when, owing to the darkness, they lost sight of them altogether. They then hastily retraced their way back to the stockade, only to find it in flames and occupied by Chang Fei.

They then determined to retaliate and capture K'ung-ming's camp, if possible; but they had not proceeded many *li* in that direction when they encountered the troops of Chao Tzū-lung; an engagement at once took place, and after a severe struggle Chao Tzū-lung killed Tao Jung and routed his force.

In the meantime Chang Fei, who had followed in pursuit, captured Liu Hsien, and took him bound before K'ung-ming, who released him, sending him back with a message to his father that if he did not immediately submit he would attack the city and put every one to the sword.

Liu Hsien returned with the message to his father, who, fully appreciating the magnanimity of K'ung-ming in releasing his son, immediately hoisted a flag of truce, and bore the seals of office to Liu Pai, tendering at the same time his submission. K'ung-ming, adhering to his liberal policy, reinstated him in his rank, and sent him back to the city, but kept his son as hostage and attached him to the troops at Ching-chou.

word 劉備借荊州, 有借無回頭,
"Liu Pai borrowed Ching-chou, but having borrowed it, he never returned it."

The inhabitants of Ling-ling were all delighted at this act of magnanimity on the part of K'ung-ming; this one act doing more to consolidate the power of Liu Pai than any amount of bloody victories, as it made staunch adherents of those who under a less liberal policy would have been a constant source of dread, and, when occasion served, bitter foes.

CAPTURE OF KUEI-YANG, WU-LING AND CHING-SHA. K'UNG-MING AS A PHRENOLOGIST.

Kuei-yang, 桂陽, was next to be captured, but both Chao Tzū-lung and Chang Fei wished to lead the expedition. K'ung-ming had previously appointed the former as having first volunteered, but Chang Fei, still pressing his claims to go, K'ung-ming fearing to cause ill-feeling between the two decided that they should spin the tee-totum,* and whoever won should have the honour of leading the expedition.

Chao Tzū-lung was the winner, and was forthwith despatched with 3,000 picked troops—with the understanding that death was the alternative of non-success, and after various encounters, he succeeded in capturing the place, on which Liu Pai, following K'ung-ming's liberal policy, reinstated its governor in his former rank, causing much gratification to the inhabitants and ensuring their adhesion to him.

K'ung-ming next despatched Chang Fei to capture Wu-ling, 武陵. He was also to take 3,000 picked men, and it was stipulated that he should also suffer death in the event of his failure—the same as Chao Tzū-lung had agreed to do. Chang Fei joyfully assented, and at once started on the expedition; marching day and night till he reached Wu-ling, where he routed the governor, who had boldly marched out of the city to oppose him, much against the advice of his general Ko Chih, 鞏志.

* Nien Yen, 拈鬬; very similar to our own in shape.

On the return of the governor to the city after his defeat, this general shot him from the wall with an arrow, cut off his head, carried it to Chang Fei, and with the whole of the troops submitted to him. Chang Fei sent him with the head of the governor to Liu Pai, who was much delighted, and appointed the general successor to the governor.

Kuan Yü now requested (by letter) to be sent to capture Chang-sha, 長沙. Liu Pai, hereupon, sent Chang Fei to take charge of Ching-chou and relieve Kuan Yü, so as to allow him the opportunity of doing so. Shortly after obtaining this permission Kuan Yü arrived and had an interview with Liu Pai and K'ung-ming. The latter, considering this expedition more difficult than the two previous ones, said that it was necessary for him to take more men than either Chang Fei or Chao Tzū-lung had done in their expeditions. Kuan Yü fired up at this as an insult to him, detracting from his bravery, and making him appear inferior in prowess to those generals, or implying that he was old and useless. He therefore insisted on taking only 500 foot-swordsmen, instead of 3,000 picked men as the others had done, and swore that he would bring back the heads of the governor and his general. Liu Pai remonstrated with him, but he was obstinate and departed on his expedition with only 500 men. K'ung-ming, however, fearing that Kuan Yü's obstinacy should cause him to come to grief, persuaded Liu Pai to follow him with sufficient troops to succour him in case of need.

In the meantime Kuan Yü reached Chang-sha, and met the troops sent out to oppose him, under 'Huang Chung, 黃忠, a noted general, with varied success; on one occasion being at the mercy of the general, who refrained from putting an arrow* through him out of gratitude for having been spared through the clemency of Kuan Yü on the

* This general was so skilful a marksman that he never missed his aim; the governor depended entirely on his skill as an archer to take off Kuan Yü. 'Huang Chung afterwards became one of Lin Pai's favourite generals.

previous day, when his horse had fallen and he was at Kuan Yü's mercy.

The governor of the city, perceiving from the wall, that 'Huang Chung had purposely avoided shooting Kuan Yü, on his return ordered him to be beheaded. 'Huang Chung was accordingly dragged outside the city, and the sword of the executioner was raised to strike the fatal blow, when a general, named Wei Yen, 魏延, rushed up and slew the executioner, exclaiming, "that if 'Huang Chung was killed it was like slaughtering the whole of the people." He incited the populace to follow him and slay the governor, who was a tyrant. The people readily followed Wei Yen, who cut down the governor, carried his head to Kuan Yü, who entered the city with his small force, and hastily despatched a messenger to inform Liu Pai of the event, and entreat him and K'ung-ming to come.

These, as before stated, had closely followed in the wake of Kuan Yü, in case he should meet any reverse, when they would be at hand to assist him. On the road Liu Pai, observing that the wind had blown the folds of his banner the reverse way, and also that a crow had flown over from north to south, croaking three times, enquired whether these were fortunate prognostics or not.

K'ung-ming, after making a calculation on his fingers up his sleeve, said that they were fortunate; that Chang-sha was taken, as were also two generals, and that at noon he would know all about it. In a short time, true to K'ung-ming's prophecy, Kuan Yü's messenger met them and informed them of the capture of the city and the submission of the two generals, 'Huang Chung and Wei Yen, and that Kuan Yü was now waiting only for the arrival of Liu Pai and K'ung-ming.

Liu Pai was greatly pleased at the news and hastened on to Chang-sha, where, hearing from Kuan Yü the account of 'Huang Chung's gallant behaviour, Liu Pai treated him with great kindness, and 'Huang Chung begged permission to bury the corpse of the

governor, which favour was readily granted by Liu Pai.

Wei Yen next entered, but K'ung-ming seeing him, shouted for the executioners to thrust him out and behead him. Liu Pai enquired why the general should be killed when he had committed no crime. K'ung-ming replied, "That one who slew the master who fed him could not be loyal, nor could he be patriotic who gave up his country; that he saw the bump of rebellion* strongly developed at the back of Wei Yen's head; that hereafter he *must* rebel, therefore he would behead him, and by this means prevent trouble hereafter."

At the intercession of Liu Pai, K'ung-ming, though much against his will, countermanded the order for Wei Yen's execution. Pointing at him, he exclaimed, "I'll spare your life *now*, devote it to the service of your lord. Don't be disaffected—if you are, I'll certainly have your head!"† Wei Yen retired, muttering his promises and thanks.

REPUDIATION.

K'ung-ming and Liu Pai returned to Ching-chou; shortly after, news came that the troops of Sun Chüan, 孫權, the King of Wu, had been routed by Ts'ao Ts'ao. Liu Pai immediately went to consult with K'ung-ming about it, to ascertain what steps it was advisable to take.

K'ung-ming informed him that on the previous night he had been observing the stars, and that one in the north-east fell to the ground, which certainly betokened the death of one of the imperial kindred. While speaking, news came that Liu Chi,

* 腦後有反骨. K'ung-ming evidently understood phrenology, which is the more remarkable, as it is considered among us quite a modern science, yet here we have it distinctly quoted 1800 years ago, and the sequel will show how correctly.

† Remarkable that this very man should be the immediate cause of K'ung-ming's death, and equally remarkable that K'ung-ming should fulfil his promise, and have Wei Yen's head—even after his own death. The above episode shews what a thorough knowledge of human character K'ung-ming possessed.

Liu Pai's nephew, was dead. Liu Pai was deeply grieved at the news, but K'ung-ming told him it was useless giving way to unavailing grief—that he ought to send some one to guard the city, at once. Acting upon this advice Liu Pai immediately despatched Kuan Yü, as being the most proper person for the post.

Liu Pai exclaimed, "Now that Liu Chi is dead, Ching-chou will certainly be demanded of us by Tung-wu, 東吳, and what answer can we give?" K'ung-ming replied, that if any one came with such a demand, he had an answer for them.

At the end of a fortnight Lu Su came, with a message from Chou Yü, requesting, as Liu Chi was now dead, the restitution of Ching-chou according to promise, and desiring to know when it could take place.

K'ung-ming angrily remarked that the demand was out of reason altogether, that he (Lu Su) must wait till *they* felt disposed to speak of the matter. That the empire of 'Han was first founded by Liu Pang, 劉邦, who conquered all the surrounding countries, including Wu; this had been handed down to the present time; but rebellion had unfortunately been rife, and each person called it his. That Liu Pai was a descendant of Liu Pang and entitled to the Empire; whereas, the King of Wu was a petty prince, with no name or distinction whatever to entitle him to it. He had already, depending on his power, usurped many places, but not satisfied with these he now wished to usurp the country of the 'Han, which belonged to the family of Liu. How could his (Lu Su's) lord, whose name was Sun, 孫, be entitled to the country of one whose name was Liu, 劉, his lord's name? That Liu Pai had helped the King of Wu against Ts'ao Ts'ao, and that Lu Su's lord had not half the merit *his* had.

Lu Su was thunderstruck at the turn things had taken, and for some time had not a word to say. At length he remarked, "that he was afraid there was not much reason in what K'ung-ming had said; and

furthermore, that the blame for the non-success of his mission would all fall on him, which would not be very agreeable." K'ung-ming enquired how that was. Lu Su replied, "that formerly when Liu Pai was in difficulty at Tang-yang, 當陽, it was *he* who led him to his sovereign to assist him. Afterwards, when Chou Yü was about to take troops and capture Ching-chou, it was *he* then who prevented his doing so. Afterwards, when he (K'ung-ming) and Liu Pai agreed to hand over Ching-chou at the death of Liu Chi, he was agreeable also to that. Now that they repudiated all their former promises, how could he return to his sovereign? What reply could he make to him? The fault would certainly be imputed to him. He, Lu Su, did not fear death, nor did he bear resentment, but he was afraid this breach of agreement would cause war, and then Liu Pai would not only be unable to enjoy the possession of Ching-chou in tranquillity, but he would be the ridicule of the whole empire."

K'ung-ming replied, "that if he had not been afraid of Ts'ao Ts'ao with his millions, it was not likely that he was going to be afraid of a boy like Chou Yü; but lest Lu Su should lose in reputation or get into trouble in the matter, he would persuade Liu Pai to write a despatch, the tenour of which should exonerate him (Lu Su) from all blame, and likewise informing his master that when Liu Pai had taken other places he would restore Ching-chou to Wu.

Seeing no help for it, Lu Su was forced to acquiesce; Liu Pai then wrote the despatch, to which he put his signature; as did also K'ung-ming and Lu Su; and the latter feeling that he had been most egregiously duped, departed.

K'ung-ming accompanied Lu Su to his vessel, and on the way to it advised him to speak favourably of the arrangement, and not raise up any false hopes. If his sovereign did not consent to their views he (K'ung-ming) *might* possibly get angry and would then take the whole country from

him. His best advice was, that both countries should continue friendly, and not give Ts'ao Ts'ao the opportunity of ridiculing them.

Lu Su after receiving this advice embarked and returned to Chou Yü at Chai-sang, 柴桑, to whom he related the particulars and result of his mission, and handed him the despatch written by Liu Pai.

Chou Yü stamped his feet with rage, exclaiming that Lu Su had fallen into K'ung-ming's snare; that Liu Pai might be ten years before he captured the other places. Of what use was the despatch, too? It served only to shew that Lu Su was himself implicated in the plot, as he had affixed his signature to it; and he would therefore have to bear the consequences when his sovereign heard of it.

Lu Su saw the strait he was in, but Chou Yü, as his anger cooled down, told him he was an honest man, and was no match for K'ung-ming in duplicity; but that on account of his former kindness to him he would see him safely through the difficulty; in the meantime he (Chou Yü) would devise some other stratagem to counteract the schemes of K'ung-ming.

LIU PAI'S WEDDING.

We next find Chou Yü concocting a scheme to get Liu Pai into his hands, and either coerce him into restoring Ching-chou, or failing in that, kill him, and by that means obtain it.

Liu Pai, since the death of his Queen Kan Fu-jên, 甘夫人, was a constant prey to melancholy. One day, while conversing with K'ung-ming, news was brought that a messenger from Chou Yü desired to see him. K'ung-ming had anticipated this, and knew that it could only be the precursor of a plot to recover Ching-chou.

Before admitting the messenger K'ung-ming posted Liu Pai as to the answers he was to make; he was to agree with him in anything,—K'ung-ming fully impressing on Liu Pai's mind the inadvisability of refusing

what would be offered to him, and to trust to him for seeing him safely through any difficulty.

The messenger was then admitted, and said that he was specially deputed by Sun Chüan, his sovereign, to negotiate a marriage between Liu Pai and the sister of Sun Chüan. His sovereign having heard of the death of Kan Fu-jên, Liu Pai's wife, and considering that it would conduce to the stability of the friendship existing between the two countries, had authorized him to offer the hand of his sister to Liu Pai, and if he consented, to conduct him at once to Tung-wu, where the nuptials could be solemnized.

Liu Pai, after some remarks about the recent death of his wife and the impropriety of so soon taking another, suffered himself to be persuaded to consent to accompany the negotiator to Tung-wu, to celebrate the nuptials.

Foreseeing that it would not be safe to rely wholly on the judgment of Liu Pai, K'ung-ming, previous to the departure of the party, gave to Chao Tzū-lung, who was to accompany it, three packets, labelled one two, and three respectively, and directed him when he was in any difficulty to open one of them, taking them according to their number, when he would find full instructions what to do.

The party, including five hundred soldiers, at length started in fast vessels. Nothing particular occurred on the way except that Liu Pai was very down-hearted till they reached Tung-wu, when Chao Tzū-lung, mindful of the packets given to him by K'ung-ming, and being doubtful how to proceed, opened the first one.

He found that it contained instructions to proceed to the house of Chiao Kuo-lao 喬國老. This was the father-in-law of both Sun Chüan and Chou Yü, one of his daughters having married the former, and the other the latter. Chao Tzū-lung was to take presents for Chiao Kuo-lao, and tell him the particulars of their visit to the coun-

try, and that Liu Pai had been invited to espouse the sister of Sun Chüan.

The greatest publicity was given of the arrival of Liu Pai, by his party, and the necessary bridal presents were purchased in the city, so that all the inhabitants knew, not only of his arrival, but for what purpose he had arrived. The news also was soon conveyed to Sun Chüan, who immediately ordered quarters befitting his rank to be appointed for Liu Pai.

In the meantime Chiao Kuo-lao went to congratulate the empress dowager on the "happy event." She being in perfect ignorance of what was going on, enquired what happy event he alluded to, and now, for the first time, heard of the betrothal of her daughter to Liu Pai. The empress was startled at this news, and protested she knew nothing whatever of it. She sent immediately for Sun Chüan, and also despatched a messenger into the city to ascertain if Liu Pai had really arrived.

The messenger speedily returned and verified all that Chiao Kuo-lao had told her. While he was yet talking Sun Chüan entered, whereupon the empress at once taxed him with deceiving her. Sun Chüan replied that this was merely a scheme concocted by Chou Yü to get Ching-chou back, and not really to let Liu Pai espouse his sister. The empress was highly indignant at her daughter being made a cat's paw of for any State purpose. She represented, and with reason, that if Liu Pai was killed, her daughter's prospects would be blasted for life, as having been betrothed to him, she would be to all intents and purposes a widow.

The Empress insisted on the espousals actually taking place, and arranged that a banquet should be given to Liu Pai in the Kan-lu-ssü, 甘露寺, "Sweet Dew Temple," at which she would be present, and if she liked his appearance, the wedding should take place; if not, they might do as they liked concerning him. Sun Chüan had no help for it but to follow the wishes of his

mother, and retired for the purpose of seeing them carried out.

On the next day the banquet took place, and the empress was so pleased with Liu Pai's appearance and manner that she resolved he should be her son-in-law. While they were at the table Chao Tzū-lung entered; the empress enquired who he was, and when told he was the hero of Chang Pan-po, she directed a cup of wine to be given him. Chao Tzū-lung now whispered Liu Pai that he had passed some executioners lurking about in the corridor, which looked very suspicious; and told him he had better inform the empress of the circumstance.

Liu Pai at once threw himself at the feet of the empress, and entreated her, if she wanted his life, to take it. The empress enquired why he spoke in that manner? Liu Pai then told her of the men lurking in the corridor and of the suspicions their appearance naturally engendered. The empress was much enraged at this intelligence and taxed Sun Chüan with being privy to this treachery. He denied all knowledge of it and palmed it off to Lu Fan, 呂範 (the negociator), who in turn foisted it on to another, one Ku 'Hua, 賈華, whom the empress ordered to be instantly beheaded, but subsequently released at the intercession of Liu Pai.

The wedding took place with great pomp, but Liu Pai, on entering the bride's apartments, was much alarmed at finding that all her waiting-women were armed with swords and spears. His bride laughed at him, and bade him not be afraid, as they only carried and practised with weapons for amusement; but she was surprised that he, who had passed half his life in warfare should now be afraid of a sword; she, however, ordered her women to take off their weapons, as she saw that he did not appear altogether comfortable, in spite of her explanation. Liu Pai gave great largess to the waiting-women, to curry favour with them.

The time slipped away pleasantly with Liu Pai; not so, however, with Chao Tzū-

lung, who began to get uneasy at the other's dalliance, and, thinking circumstances now required it, opened K'ung-ming's second packet. This contained instructions for him to tell Liu Pai that Ts'ao Ts'ao was advancing towards Ching-chou with 500,000 men, and beg him to return without delay.

Liu Pai acquainted his wife of the pressing emergency there was for his presence at Ching-chou; she also saw the necessity for his departure and insisted on accompanying him. She at once informed the empress, and with her connivance and assistance, Liu Pai with his wife and party privately departed.

They had not proceeded far on their way when they were overtaken by two generals with their forces, who had been sent in pursuit by Chou Yü. Chao Tzū-lung seeing them approach bade Liu Pai not to be alarmed, as he had yet, he trusted, a means of escape. Here he told Liu Pai of the three packets given to him by K'ung-ming, and of the undoubted verification of the two he had already opened, and that now was the proper time to open the third. He accordingly did so, and Liu Pai, acting on the instructions contained in it, hastily rushed to his wife's chariot, and after briefly relating the plots of Chou Yü, and his narrow escape from them (which she knew nothing of before, and which startled her by their treachery) now told her of the party being in front for the purpose of intercepting his progress; that she, only, could save him, and explained to her, according to the instructions contained in the packet, how it might be done.

His wife was very angry when she heard of her brother's treachery to Liu Pai and herself; and at once agreed to carry the instructions out. She therefore ordered her chariot to the front, and when she came to the waylaying party, called the two leaders to her, and enquired if they wished to rebel? The two, hastily dismounting, replied that they would not dare do so; they were but

carrying out the orders of Chou Yü to wait for Liu Pai.

Sun Fu-jên angrily exclaimed, "Chou Yü is a rebel! I will bear you blameless. Liu Pai is my husband, and, with the knowledge and consent of my mother and brother, I go with him to Ching-chou; yet I find you here with a force waylaying us, to stop our progress." The two officers entreated her not to be angry; that it was no fault of theirs, as they were only carrying out the orders of Chou Yü. Sun Fu-jên exclaimed, "You fear Chou Yü, but you are not afraid of me! If Chou Yü can slay you, can I not slay him?" She hereupon gave the order for the chariots to proceed. Seeing her determination, and the resolute mien of Chao Tzū-lung and his small party, the two officers allowed them to pass in safety.

They now made forced marches till they came near Liu-lang-pu, 劉郎浦, on their own frontiers, when they felt free from the apprehension of pursuit. They waited here with anxiety for vessels to convey them the remaining part of their journey; but their anxiety was of short duration, for fifty vessels appeared, brought by K'ung-ming to meet them and conduct them safely homewards. The fugitives embarked at once, but had scarcely done so, when Chou Yü with a large body of troops appeared in pursuit. A battle ensued, in which the troops of K'ung-ming were victorious.

K'ung-ming ridiculed Chou Yü for having over-reached himself, and lost, not only the bride but his troops. Chou Yü was so enraged at his defeat and the failure of his plot that his arrow-wound broke open again, and he fell from his horse with a groan. His followers picked him up and conveyed him back to his camp. K'ung-ming ordered his generals not to pursue him, and satisfied with the victory he and Liu Pai, together with his wife and the troops, returned to Ching-chou.

THE TANG KOU CHI.

A MODERN CHINESE NOVEL.

(Continued from page 46.)

CHAPTER IV.

HSI-CHEN'S WISDOM IS OPPOSED TO THAT
OF THE SUBPREFECT. SAN LI-CH'ING
SEVERELY INJURES KAO YA-NEI.

On next day early, San Kao asked San Ching, "My brother, how did you know last night that Ch'en was deceiving us?" Ching answered, "This was not difficult to know; you know Ch'en is usually a very careful, accurate man, always willing to yield himself, but withal treading very firmly step by step. He is full of wiles, but outwardly you could not find it out, for he is very quiet and sparing of speech, nor does he wantonly trouble others. When H. E. Kao wanted to promote him, he made excuses and declined, and when people said of him, he was on friendly terms with H. E., he blushed with shame; how is it then now, that he is willing to allow his daughter to be engaged to Kao San; moreover, she will be the third wife; but I have heard the woman is very beautiful, and knows, too, something about fighting. When you saw him about the marriage, he loved his daughter like pearls, and how many men of good family wanted to marry her, but he would never consent. That Ya-wei, as every one knows, is a roving wave, and in cases of intrigue is like a star returning (i.e. is incorrigible). If such as he on first demand can obtain an engagement, one would surmise Ch'en was in

love with Kao Chin's rank, power, and wealth; but then why has he not made an engagement before? Why does he wait till after that row, and then become more friendly than ever; is it not as plain as light, that he is afraid Kao Chin will ruin him? By thus quietly consenting to everything, he secretly meditates flight, and then humours Kao Chin in this way and that; and in order to keep him off his suspicions, has not told him one thing. Since affairs are so, he must be going, and indeed I don't see why he remains here."

San Kao on hearing this, was like one awakened from a dream, and said, "Brother, and how will you stop him?" San Ching said, "Never mind, I have my plan, only don't you be too satisfied till that creature is unable to escape." Having dressed, the two brothers had breakfast, and then proceeded to Kao's mansion, where they saw Kao Chin, and first the public business was cleared off, and Kao Chin having condoled with him on his trouble, Ya-wei after a bit entered. San Ching said, "I humbly congratulate you on having settled about this lady." Kao Chin said, "This is owing to your brother's trouble, I have not yet thanked him. On the tenth of next month, I must trouble you, Sir, to look to the matter." San Ching said, "Your later-born does not want to make trouble,

but I should like to tell Your Excellency that Ch'en in this marriage business is not straight." Kao Chin and Ya-nei both said, "How not straight?" San Ching said, "My brother told me yesterday, and I should guess from what he said that Ch'en can't be agreeable." Kao Chin said, "I have made a betrothal with him, and I have never injured or insulted him, why should he be unwilling?" San Ching said, "It is so, Your Excellency never insulted nor injured him, but he would not be promoted by you, and his daughter, why did he bring her up so, and refuse her to all right and left? But now when Your Excellency mentions it, he consents at once; it is not because he covets your wealth, but because he fears your power, and dare not refuse to consent. As soon as he has time, he will bolt, and as he can't be overtaken, he ought to be watched; I may be wrong, but I guess rightly nine times out of ten." Ya-nei said, "Kao San, you are making too much of this affair. If he wants to go, he can go, what does he stop for? and if nobody can catch him, he still will go." San Ching said, "Ya-nei, don't talk in this careless way. Ch'en is a very artful man, how is he likely to agree unless it were owing to that row, though he can't fix the date of his departure, this is because he is detained by something, or it is difficult to settle late or early. I don't want to boast, but if you will listen to me, he shan't get off." Kao Chin looked at Ya-nei and said, "I told you before that she had struck you, but you deceived me and said that you yourself had hurt your ear, to-day the truth has come out." Ya-nei blushed all over, and said, "No striking about it, only a row got up and the girl pushed me over." Kao Chin said, "You are such an old woman then as to be willing to endure such an insult, but it is no business of mine. As this affair is thus, the advice of the sub-prefect must be attended to. You, Mr. San, must tell us some plan for securing future quiet." San Kao said, "My brother has an excellent plan, so that if

Ch'en had wings which could carry him to the clouds, he could not fly off." San Ching said, "The humble plan of your younger-born, which appears to me to be a good one, is this, to take advantage of his demand for the pavilion and to give it over to him, but to advise him to move over his household to it, and then to provide him with attendants, who can watch his goings out and comings in; after the completion of the engagement, there need be no more anxiety." Kao Chin said, "I fear this plan is impracticable, for if he decline, and refuses to come, we cannot get hold of him." San Ching said, "If he were not to come that would be a pity; if this turn out so, I have another idea, but the bystanders must be sent out."

Kao Chin send them off and only four remained. San Ching then said in a low voice, "No plan is so good as to have a secret plaint laid against him, for being in connivance with Liang Shan Po and for an illegal plot. This should be kept quiet, and if he really intends marriage, wait till it is over, and then gradually get rid of him; let no one know, and for these few days be most friendly with him; but be near his house, be secretly on your guard against him, if you see him wearing travelling clothes with a design of escaping, avert him and examine him, the plaint will be sufficient proof, and what can he then say? Then we can see whether he is willing to consent to the marriage or to acknowledge his crime."

Kao Ya-nei was delighted at hearing this and loudly praised the idea. Kao Chin said, "We must get some men to put their names to the plaint." San Kao said, "I will head it with mine." Ya-nei said, "Hsueh Pao, Niu Hsin, and Fu Chih can also subscribe theirs." San Kao then made up a draft to which were attached the names of San Kao, Hsueh Pao, the headless blue bottle Niu Hsin, and the short-legged devil Fu Chih; now Fu Chih was the younger brother of Fu An. On the plaint was written the name of Ch'en Hsi-

chen, who had secretly leagued himself with the brigands of Liang Shan, and who had dared to act as their spy and concoct illegal plots. San Ching said, "Four names are not enough, some more must be got." Four more were then thought of, so there were eight plaintiffs in all. A fair copy was then made and Kao Chin carefully put it away. Those in the room were then called together by him, and he said, "Summon Wei Ching and Wang To, the two sergeants, to my presence." Now these two were Kao Chin's most trustworthy and faithful men, and on that year when he insulted Lin Chung by making him enter the white tiger's hall,* these were the two employed. Kao Chin then ordered them, saying, "You two must be careful, you must go to the Chu-hsieh Lane off the Great Eastern Street to the house of Ch'en Hsi-chen and keep a strict, but careful watch there; you should too have a few coolies to assist you; if you see Ch'en and his daughter dressed up to go off, don't ask any questions, but immediately arrest them, and I will decide their case. When I want officers for the army I am to lead, I will assist you; but you must be yourselves very secret and not frighten away the snake by striking the grass. If he only goes out in the ordinary way and not dressed up don't do anything, but wait till the tenth of next month and then the business can slide, when you shall be well rewarded."

The two men agreed and went out. San Ching then said to Ya-nei, "You should go there soon, and see his conduct." Ya-nei said, "I want to go," and as soon as all had departed, he changed his clothes and taking a son-in-law's card and a servant he went off to Hsi-chen's house. On entering he saw nothing, but a quantity of vases made of tin and wood being prepared for the marriage presents, and Hsi-chen standing with his hands behind his back superintending the work. On seeing

Ya-nei come, he quietly went to meet him, whereupon Ya-nei handed up his card and bowing he knelt down, saying, "Great Sir, your humble son-in-law reverently congratulates." Hsi-chen laughed loudly, and hastened to raise him up, and asked him to come in. Behind were a number of tailors hurrying on with the bridal dresses, whilst Li-ch'ing was standing at the side of the table watching them. On seeing Ya-nei she laughed once and then flew away upstairs. Ya-nei called out, "Sister," but Li-ch'ing would not answer him and went off upstairs. Hsi-chen smiled and said, "She is already your wife, but being a fresh young girl, she is sure to be modest and will avoid you." Ya-nei laughed loudly and said, "I don't know why her modesty should have been aroused now; soon, on the tenth of next month, how will she be able to exist." Both laughed outright again; the very tailors there could not forbear a smile. Hsi-chen called out for tea, and the two then sat down and chatted. Hsi-chen said, "My worthy son-in-law, you said yesterday you wished to go and see our archery ground to-day, I shall be glad to accompany you," and accordingly they both went off there.

On reaching the place a peach tree in bloom met their eyes with blossoms rivalling each other in beauty. In the centre was a shooting alley and to the left a horse road. A tent too was there containing two horses. Archery rooms there were too, three in number; before one was a summer house in which were tables and chairs, on it in the middle was a board with Kuan Te T'ang written on it, and on both sides it was hung with pictures by men of repute, leaning against it were four lacquered bow boxes; on the walls hung cases full of arrows, there were also racks for arms on which were placed swords, spears &c. In the centre was a screen of peacock feathers, and in front a long rattan couch. On the couch was a small table, on the sides of which each sat looking towards the peach tree. Ya-nei said, "This place though not very broad, yet seems to be very long!"

* A secret room where military affairs and criminal or treasonable matters were discussed and settled.

Hsi-chen said, "My great grand-father bought it for camp exercises. I have often been asked to sell it, but having received it from my ancestors I do not like to leave it, and I now instruct my daughter in the use of it."

By side of the couch could be seen a red lacquered stand on which was stuck an old pear tree wood spear, it was 14 or 15 feet long. Ya-wei tried to lift it, but could not move it; he then tried with both hands to put a knife under it when the spear and stand tumbled down. Hsi-chen hastened to pick it up and said, "You are a nice person to try and kill me here or at any rate to strike me." Ya-wei said, "How heavy is it?" Hsi-chen said, "Heavy, it is not very heavy, from point to point it weighs about 36 catties," and he put up the spear and stand again. Ya-wei said, "It is not so very thick, how is it so heavy!" Hsi-chen said, "This is refined iron, not the common iron, out of 300 catties of the best iron only this good iron (36c.) was chosen, hence it is rather heavy. There is silver inside also of the best quality, but the hard (iron) has a softness of its own; when you just now took hold of it at the lower end it was too heavy so your strength was insufficient." Ya-wei said, "How can so heavy a thing as this be used?" Hsi-chen laughed and said, "You think it too heavy, why your to-be wife there can brandish it about like a stick or straw."

Ya-wei on hearing this, although pleased yet felt rather nervous, particularly when he called to mind that day at the temple of the beautiful fairy, when he was unfortunate enough to enrage her; where upon he examined the spear again and found it had a cucumber-shaped point; the point was five fingers broad, the throat of the spear was eight-sided shaped, like the points of bamboo, more than one foot long; in the middle of the bamboo points was a flat piece of metal also gilt, on one side pear flowers were engraved and from amongst them peeped out the two characters 如意, on other side too were flowers and below was a shining

cloud cover, below were hung silk tassels of fine red colour; the handle of the spear was like refined and if turned towards you you could discover waving lines of the engraver, at the end of the handle was a three-sided knob 草獸脚.

Hsi-chen said, "This spear is mine, it was forty chin in weight and had a blade eighteen feet long with a zigzag edge, but from being altered and through constant use now it weighs 36 catties and is 14 feet and a-half long; my daughter easily uses it." Ya-wei was loud in his praises, and Hsi-chen said, "My daughter can brandish swords and spears, ride, and shoot flying; all this she knows well; but female work such as needle work &c, she cannot do in the least. Her shoes are all bought for her ready made, and if a button is off she has to ask her nurse to put it on. When she goes to your mansion I hope my son-in-law will treat her kindly in this matter." Ya-wei said, "Great Sir, don't talk so; she shall have plenty of attendants." They both then talked a bit and Hsi-chen wanted Ya-wei to take some wine, but as he could not see Li-ch'ing he did not care to stop and went off.

On reaching the entrance of the lane he met Wei-ching and Wang-Yao. Ya-wei on horseback called to them to come over and quietly told them, "Whenever I am at that house, you wait close by." The two agreed and Ya-wei went home. On the road he began to muse saying, "Hsi-chen's conduct does not show any unwillingness; I think that old San is over-suspicious." On seeing his father he told him, and Kao Chin said, "I also said so, if he were unwilling why did he require of me the Pavilion, and why demand the two other things; but it will be as well to keep San's plan ready, and if we have not to use it, it will be all right." Ya-wei went again twice, but could not get to see Li-ch'ing and so was disgusted and got lazy and did not at last go there at all, only he hated the sun for moving round so slowly and longed for the tenth of the fourth moon.

Hsi-chen after consenting to the marriage, was constantly meeting at the end of the lane Wang and Wei, and once they asked him to have some tea and another time avoided him. Hsi-chen then grew rather suspicious. One day Hsi-chen went out early to look and found Wang-Yao standing watching outside the door. On seeing Hsi-chen he said, "You are very early, Lieutenant." Hsi said, "What is your honourable business?" Wang Yao said, "I have been waiting to talk with a friend, but he has not come," and he slowly stepped off out of the lane. Hsi-chen thought to himself this lane goes nowhere who can he be seeking. Later on in the day he saw Wei-ching standing there, who, on seeing Hsi-chen, avoided him. Hsi went into the tea house to have some tea. The teaman said, "You must have been in trouble, you have not been here for some time." Hsi-chen laughed and said, "You are too near, but those two sergeants are always teasing here; what do they want?" The teaman said, "I do not know them, they come in turns, and for the last two or three days have been everlastingly here, and a great nuisance they are; I think they must belong to I know not what Yamen, and are searching out some case." Hsi asked, if they had said anything. The teaman had not heard anything. Hsi-chen asked, if they had enquired about him. The teaman replied, "The purple-shirted one has enquired if you were going away, and where; I told him I did not know, and he asked nothing more." Hsi-chen nodded his head and understood the matter, and went off home. He then spoke to Li-ch'ing, and said, "Behold the artfulness of that brute; I have never said a word, and he is on his guard against me like this." Li-ch'ing said, "It would have been better to have finished off that beast, and gone off, than for you to have adopted him." Hsi-chen said, "Don't you get excited, I have an idea," and he stood in the verandah stroking his beard; he thought "Kao Chin himself could never have guessed anything, who

then could have put him up to it, that fellow San Ching must have returned; from of old, it has been said, 'When a man assists the wicked to determine to deceive the weak, that man in the end will come to nought.' I can't do better than use this plan to upset him."

He then called his servant, and told him to take his card to Ya-nei's house, and ask him to come over. Hsi-chen then told his daughter, and said, "To-morrow is the twenty-ninth and my ceremonies are completed at twelve. This month is a short one (twenty-nine days), the day after to-morrow is the first; therefore, before day-light, we will start, whether the day be a felicitous one far starting or not, and if I am ever so stupid, and he tries to spoil our attempt, I will still go." The servant returned now, and said, "Ya-nei is coming." In a short time, in he came highly delighted and said, "Sir, you have called your poor son-in-law, what are your commands?" Hsi-chen with a downcast face, said, "Who is your Sir, and whose son-in-law are you? had not this bad thing come out, I should have pressed you to take her." Ya-nei in a great fright, said, "My adopted father, why are you so angry, what have I done?" Hsi-chen said, "With the best intentions, I gave my daughter over to you; I have done no wrong, why then have you summoned men to watch me?" That poor Ya-nei, on hearing this, was like a wild duck hearing a clap of thunder, and said, "What, what, what is this!" Hsi-chen said, "If you don't want people to know a thing, don't do it yourself; those two sergeants have repeatedly asked me, whether I was going out; I said my daughter was going to be married, and I was going nowhere in particular; but they would not believe me, and were going and coming by my door, and told my workmen to enquire. I must please ask what is the meaning of this? Why am I guarded? Do you fear I intend bolting? if so I should not have promised to have given you my daughter.

I have done no wrong to make a clandestine departure needful; I, Ch'en Hsi-chen, stretch up to the very top of heaven from the earth (one known to all), and regard my life no more than a child does its plaything; I only think how hard it is to attain the good favour of your father; I also like much your benevolence, virtue, and intelligence, and should regret to lose it, and if I did, where should I again find such kindness. There is nothing to be angry about with me, in this matter; I and you are as old man and son-in-law, and you should not really treat me like this. You also said you would care for me till I was past old age; don't you believe it, then bring those two men who were witnesses to it." Ya-nei hurriedly assented, and said, "Father don't be angry, the servants are at the bottom of it; I will go and find out, and let you know."

He went out, mounted his horse, and on leaving the lane saw nothing of the two sergeants. He flew home and saw his father to whom he told everything; Kao Chin was startled, and said, "How has the thing got wind?" Ya-nei said, "Wei and Wang have been questioning him, and he knows it from them." Kao Chin in great anger ordered those two slaves to be arrested, and brought before him. Kao Chin abused them, "You do-nothing dogs, I told you to quietly watch Ch'en; who told you to go talking about it?" Wei said, "I only asked once at the tea-house." Wang said, "I only made a few enquiries among his neighbours." Kao Chin in a great rage said, "You husk-munching blockheads, who told you to enquire at all or in a secret affair like this to go talking about it at a tea-house." He told all those about him to bind these men, and said, "Let each of these men have fifty strokes of a leathern whip to wake them up." All asked pardon for them, and the two implored grace, but Kao Chin roared out to them to go. Ya-nei said, "This is bad, the idea must have leaked out, it will be better to make use of San's plan, and make an instant arrest." Kao Chin said, "Don't talk non-

sense; all you want is the daughter; he is willing, but to go and wrong him further, whether he live or die, will only be ruining yourself. You had now better go with San Poo and make up some fine statement. This affair all comes from San Ching's excessive suspicions; we should never have listened to him at all. We must not let him know this now, or he will be coming again glaring and chattering."

Ya-nei then called San, and went off with him to Ch'en's house, and said, "My father knows nothing really of this. Those two Wei and Wang misunderstood what was said, and thought you were going away far off, and came to ask you in order to announce it to us, that was all." San Kao said, "H. E. has severely punished those two in order to cleanse them of their fault, and H. E. wishes to come himself to apologise." Ch'en said, "This sort of talk shows me I am very wrong, but His Excellency deigning thus to honor the humble will cause people to start and say, I am attaching the great. I was much moved by those questions, and could hardly be otherwise than angry, but to-morrow, I will come and apologize, and I hope you, son-in-law, will say a good word for me." Hsi-chen then accompanied them to the door and said, "Son-in-law, my disposition is so facile that fortunately I am not offended at you." Ya-nei quickly replied, "Not so," and took his leave home.

San Kao soon knew all about the above and did not care to conceal it, so when he saw San Ching he said, "Those two sergeants were careless, and let the cat out of the bag; H. E. is now very angry and has not only ordered those two not to keep guard any more, but is angry with you too." San Ching looked up and gave a cold laugh. San Kao said, "What are you laughing at?" San Ching said, "Wait till Ch'en has gone off, and then you will know."

After Ch'en had sent the two off, Li-ch'ing came to meet him and said, "How go matters?" Ch'en laughed and said,

"Never mind, to-morrow all will be settled." He then called the servant in and said "I have a valuable letter which you can take for me to Mr Wang at Ch'en-lin Hsien. I give you twenty taels for expenses and want you to start early to-morrow." The servant said, "Why give me so much?" Hsi-chen said, "You can bring back the balance." The servant took it and in that night Ch'en completed all his preparations; at early dawn he got up and sent the servant off. He then called the nurse and said, "You haven't paid a visit home for a long time, you can go to-day and see your father and stop some time if you like." The woman on hearing this was as delighted as if a pardon had dropped from heaven and could hardly restrain herself, and so she went off and changed her clothes and made up her bundle. Hsi-chen gave her a package for her father which she found rather heavy; Li-ch'ing too gave her ten taels to get something. The woman took it with thanks but wondered in her own mind why so much was given her. Ch'en called a horse-boy to lend a mule and paid him beforehand. The nurse then took leave of her master and said to Li-ching, "Will you please to look after that flower from Fukien; it wants repeated waterings to keep it from dying." Li-ch'ing smiled inwardly but assented, but looking at her she became very sorrowful. The nurse mounted her mule and went, and Li-ch'ing followed her to the door, but on seeing her go out of the lane she felt very bitter about the nose (wanted to cry) and quietly turned back.

She and Ch'en were now the only two left, and Ch'en went to prepare breakfast. Afterward he wrote a letter of leave to Kao-chin and told Li-ch'ing to take the things given her by Ya-nei and put them together. When all this was finished it was noon. Ch'en then went inside, took down the sacrificial things and walking round the magic circle repeated incantations, the celestial horse was also sent on high, and then Li-ch'ing was called in. Li-ch'ing then

entered the secluded spot and saw inside reverence being done to an old brass mirror three inches round. A candle also was lighted. Hsi-chen called her to get together the incense burner, the lamps, the hoard and the seal, whilst he himself took the mirror and hid it; also he burnt the pictures and books and scrolls, and all his correspondence. He only retained the Tao-tê-ching; Ts'an-toong-ch'î; Yin-fu-ching; Wu-ching-p'ien; Ch'ing-hua-mi-su; Nei-wai-tan-ching; and Fu-loo-mi-fa and gave them to Li-ching to wrap up. He himself then was going to pay respects to Kao-chin, but he had sent a man to ask Ch'en to speak with him. He then told Li-ch'ing to shut the door and went to Kao-chin, where he made many apologies but did not see Ya-nei. On asking, Kao said, "he was away amusing himself," so Ch'en took his leave and returned home; it was now about four.

Li-ch'ing went to the arrow-stand and picked out fifteen arrows feathered with sable, and tipped with wolf-teeth points, and put them in her quiver. From the bow-box she took out a gilt-embroidered bow and put a new string to it, which she put in the bow-bag, she also gave the horses a good feed. The chestnut horse had quite recovered by now and was glossy red. Father and daughter each rode him; he went excellently. Hsi-chen then brought out two soldiers' suits and told his daughter to dress up like a man, to see how she would look. Li-ch'ing combed her hair, took off her ear-rings, her petticoat &c., put on a band, a little top-hust cap, a long white fighting coat, to which was bound an old military shirt, above she had a gilt embroidered hood, and on her feet a pair of sharp pointed shoes. When all was done she indeed looked a handsome gallant young fellow, and Hsi-chen on looking at her laughed and said, "Well, what a fine son I have got, only unfortunately it is a false one." Li-ch'ing looked at herself in the glass and could not help laughing, and quickly changed her clothes again.

The day was getting late now, and Ch'en told her to get together some dried provisions whilst he went to get dinner. "As that fellow has not come we can rest earlier and be off to-morrow at the fifth watch, when you must take care to be awake." Li-ch'ing assented and whilst they were eating they suddenly heard a knocking at the door; Hsi-ch'en went out but saw only one man carrying a large box. He asked if this was the house of Ch'en. Hsi-ch'en said, Yes, so the man carried the thing in. "Where do you come from?" said Hsi-ch'en. The man replied, "Ya-nei and some other young officials told me to bring this here." On looking the box had fish, fowl, goose, meat, fruit, and wine inside. Ch'en further asked, but only one follower of Ya-nei was there, who came in and said, "Take the box in." Hsi-ch'en said, "What, why does Ya-nei make further presents?" The follower answered, "Ya-nei is coming from Li mansion, and will soon be here." The coolie went off. Soon Ya-nei, accompanied by the Fire-raising Poker, and the Peace-hater and another follower, came in staggering and rolling and half-drunk. Hsi-ch'en said, "Why does my illustrious son-in-law waste so much money." Ya-nei said, "Really, I have to-day brought you, sir, some food to break your fast; do not please be offended at my small offerings; I wanted to come before, but that Li kept me talking all day." Hsi-ch'en said, "Why should we not go into the archery ground." Ya-nei said, "These two gentlemen came to see it."

Hsi-ch'en went and shut the great door, and they all went off to the ground and sat down in the T'ing. The T'ing was very well built and was varnished all over. On seeing the archery ground, the two fools cried out their admiration. The two followers, one took the provisions to the cook-house, the other waited at table. Hsueh Kao much liked making pastry, and seeing no one came to cook anything, he went to the cook-house to look after it. Hsi-ch'en said, "This is unendurable, and quickly arranged the cups and

chopsticks." Ya-nei said, "Where is your servant gone?" Hsi-ch'en said, "His wife is very ill and yesterday he was called home, and I have no substitute yet for him. It is very inconvenient." San Kao said, "Let a man be sent for from Ya-nei's place." Ya-nei then told his follower "You wait on Ch'en for the next few days." Hsi-ch'en said, "I won't stand this." He then went in and consulted with his daughter, and then returned, lighted the candles, and drank wine with his friends.

When nearly drunk at about the first watch Ya-nei said, "Your son-in-law is drunk; my horse need not be prepared, for I will stop at your house, Great Sir." Ch'en agreed. They talked and talked, and chatted and chatted till the second watch, when Hsi-ch'en said, "I have one jar of rare good wine, which may be used at this first day of the feast; please taste it, Sirs." He then went and fetched it, warmed it at the fire, changed the glasses for large ones, and poured out the wine. "Drink, please drink," said he; the three drank the whole off, and then burst out into praises of the excellence of the wine, and of its strength; if they were to drink much, they would be quite drunk. Hsi-ch'en said, "You two must be also tired, please drink wine;" he therefore brought some to them. Ya-nei said, "Ah, ah, thank you." The two thanked him and drank it all off. Hsi-ch'en then returned to the table, and after a bit he struck the table with his hand and shouted, "They fall, they fall;" on looking at the men, the spittle could be seen running from their mouths, they reeled about from right to left and then lay right down. Hsi-ch'en burst into a loud laugh. They have fallen into my trap; I must bring my child to look at them.

Li-ch'ing then came running up the ground with her sword in her hand to kill Ya-nei. Hsi-ch'en clasped her round the body and stopped her, saying, "Quietly, my child, listen to me." Li-ch'ing said, "What have you to say?" Hsi-ch'en

answered, "Although he is a wretch and fit to die, yet his father has always treated me well. Though he tried to get you, yet you must not make use of an evil plan to destroy him; killing him would not much matter, but Kao Chin's hate and desire for revenge would be deep, and he would do his very utmost to take us, let us then go off, and end the matter. Li-ch'ing, on hearing, this waxed furious and stamping said, "Father, you should not be so even-minded; in this matter I won't follow you; you wanted me to become his wife under false pretences, but if he was really your son-in-law, he was not in fault at all; you let him dally with me till I nearly burst with rage." Hsi-chen laughed and said, "Don't get so angry, this creature's punishment must be more than mere killing, when his cup of wickedness is full, the wrong will come out which will punish him. If he is killed now by a plot like this it will be to his credit, and if you finish him off now this will be so. On that day at the temple you said you wished to mark him; do so now, but do not seriously injure him." Li-ch'ing said, "This will be an outlet for my rage," and so she took the lamp down, and by its light cut off both Ya-nei's ears and also his nose; on seeing the others she also cut off the ears of San Kao and Hsueh Pao. She wanted to do the same by the followers. But Hsi-chen shouted out, "What are you going to do, go and fetch some ointment directly to stop the bleeding lest they bleed to death." Li-ch'ing held her hand, put away her sword, took up the lamp, and went to fetch the salve which she applied. Hsi-chen said, "My drugs are old; I fear they will soon wake; get some rope then, and we will bind them." The father and daughter then took off the upper clothing of the three men and tied them all quite close together. Hsi-chen also gagged them with walnuts in their mouths, tying a rope round to the back of their necks to prevent them spitting them out. He also tied his letter to Ya-nei's body

and placed all Ya-nei's presents by his side.

The five men lay like so many corpses; soon it struck the third watch, and Li-ch'ing said, "There is a sound of some one at the door, papa." Ch'en said, "Yes, don't you go out, I will go and see." Hsi-chen then took the lamp and went outside to see. He saw the light of a lamp gleaming outside and the door was struck and a voice called out, "Lieutenant, open the door." Hsi-chen asked, "Who is it?" It was replied, "His Excellency has sent us to meet Ya-nei." Hsi-chen was obliged to open the door and the men entered with their lamp. It was Kao Chin's house steward: on seeing Hsi-chen he bowed low and said, "His Excellency has sent me to look for Ya-nei; I have looked everywhere without success, but being brought to Li's house they said he was gone here. I asked the watchman of the lane and he said he had not left. Important business now requires his return." Hsi-chen said, "He is very drunk indeed now, and fast asleep; how can I go and call him!" The other said, "Drunk or not, he had better be called up, his second wife is near her time and very ill. I must see him. Where is he now sleeping? I will go and ask him." Hsi-chen said, "Sit still, and I will go and look."

Ch'en quickly went off with the lamp. Li-ch'ing was looking to the five men and taking her lamp wanted to go out; she met Ch'en, who told her all, and said "If this thing gets out, our lives are gone, now that the affair has got thus far. You stand behind the door and wait till he goes away, when all will be well. But if he won't go, keep him in and do for him." Li-ch'ing listened and putting down her lamp took out her sword and stood in the shadow to be ready to kill. Hsi-chen then went in front again and seeing the other man said, "Ya-nei is still languid and won't come home; but he says 'tell the Dr. Ch'en of Han-chou bridge to come and see me,' to-morrow he will return home." Chang said, "Can none of his fol-

lowers come out?" Hsi-chen said, "Only one is in there and he is constantly in attendance. If you don't believe, come in with me and look." Chang said, "I dare not disbelieve your word, but as this is a matter of life and death I must take what you say and tell it." Hsi-chen accompanied him to the door and said, "To-morrow early I will come to meet you, and I will exhort him to home early." He then shut the door and went in. Li-ch'ing said to her father, "He has gone, but he will soon be back and we must be prepared." "Yes," said Hsi-chen, "Do you go and light lamps all about the place." Father and daughter then sat in the lamp-light, when they heard the fourth watch being struck, but their quiet was not disturbed. Hsi-chen said, "Nothing has come for a long time, I expect no one is coming; the fifth watch will soon arrive and we must be ready to start as early as possible."

Li-ch'ing took her two bundles and put them before her, ate a little food, and then the two went to the summer house. There they found the five men had all come to life again, but could not cry out nor stand up do what they would; Li-ch'ing took her light to look at them and saw Ya-nei staring at her wildly. Li-ch'ing thinking he had his usual wicked thoughts went to her bow-box and took out two old bow-strings. These she twisted together and made a handle. Then holding it in her hand, she whipped Ya-nei with it on his back and loins, abusing him all the time. "You brute you, you won't be able to say any of your usual lewd talk to-day," and she then beat him black and blue till the blood oozed out through his clothes. He was like a drunk man who has swallowed a nasty medicine, and could not roar out the pain he was enduring. A sound of Ah, ah, ah, might be heard in his throat; he writhed and twisted about, and never before had he suffered so dreadfully.

Li-ch'ing having thrashed him sufficiently, Hsi-chen with a laugh reproved

her. "My dear Ch'ing, you have given him enough, let him go. We have more important things to look to." Li-ch'ing threw away her bowstrings with an oath. Hsi-chen said, "Go and get ready to start." Hsi-chen then looked at Ya-nei, laughed, and said, "Ya-nei, but for me you would now be entering the devil's place and be shut up there. You have had enough I think. You are like a lousy frog trying to devour the birds that sail on high. In this business I never sought you, and henceforth I trust you and your father will attempt fewer atrocities. You are sure to be punished for your evil doings and your lives will be then in danger. To-day I cannot release you, but to-morrow some one will come and relieve you."

Li-ch'ing ready dressed came in and said, "Let us saddle the horses." This was done and the horses led out and tied to a pillar of the verandah. Li-ch'ing too took her sword, and her pear-flower spear. Hsi-chen gave her the bow and she tied it round her waist. He took a sword and two short knives. Hsi-chen then told her to bring a cup of clean water, she got some, and he muttering an incantation over it, took some in his mouth, and then spat it all out. "What is that for?" said Li-ch'ing. "This is a spell to bring down a great mist," said Ch'en. "When it comes we will go off." It was now nearly the fifth watch, the stars were paling in the rising light, the cocks were crowing and the great bell sounded in the distance, and beams of light gleamed along the window frames. "We must be off," said Ch'en, "as the gates will be open."

The two then led their horses out and went. Li-ch'ing turning her head regarded the garden and the pavilion and the room; she could not repress a sorrowful feeling and dropped many tears. Hsi-chen cheered her up and said, "Don't be so mournful. Heaven yet will send us peace, and I will be sure to get this house back and give it you." Li-ch'ing, sobbing, said,

"Had I known before, I would never have left home and turned my back on my well to burn incense at that temple." Hsi-chen said, "Well, it is no use repenting now, go on quickly." Li-ch'ing stopped crying and followed her father out of the garden.

A mist now was rising up all round, and lamps shone brightly. They had scarcely

gone a few steps when a noise like thunder was heard ordering the door to be opened. The two were much startled. Indeed it was the time when the meshes of the net had been broken through only to fall in with the metallised hook, and from the brightened mist flew down a bloody rain.

(To be Continued).

GEOGRAPHICAL NOTES ON THE PROVINCE OF KIANGSI.

(Continued from page 120.)

THE BOUNDARIES &C. OF THE PROVINCE.

"The Province of Kiangsi," wrote Bishop Laribe in the "*Annales de la Foi*" in 1843, "taken as a whole represents quite naturally the leaf of a tree; its stem directed towards the north, while high mountains on the east, south and west, describe its outline. All the streams with which the country is watered, flow, like a net-work of regular veins, from these mountains. The direction of their slope guides them towards a single large river, which, like a main artery, passes through the province from one extremity to the other, and into which they all, sooner or later, flow. Next, a little below the Capital they pour their waters into the vast basin of the lake; and this lake in its turn discharges into the famous Kiang, one of the finest rivers of China."

Accompanying this paper is a map* enlarged from Du Halde, to twice the size of the original, and changed to the meridian of Greenwich from the meridian of Peking. It will be found, I think, to show the positions of a larger number of cities and towns than any previously published, and to give the

names of the rivers, and of some of the principal mountains.

To Baron von Richthofen, whose knowledge of mountain structure the world over, derived from personal study, is unsurpassed, we are indebted for a most important description of the mountainous belt of the south-eastern provinces of China, called by him the Nan Shan, Southern Mountains. This comprises the S. and E. parts of Hunan and Kiang-si, the whole of Kiang-si, Kwang-tung and Fu-kien, and a part of Chê-kiang, An-hui, and Kiang-su. No one of the features which elsewhere on the globe mark hilly regions of such length and width appears to exist in this one. In no portion of it is there any table land, nor does any one conspicuous mountain chain run through it, predominant among the rest, nor do large plains interrupt the hills. "The whole region is made up of ranges of hills of moderate altitude, most of which are of little length, and cut up by a complicated net of water courses, which when minutely laid down on a map, exhibit angular lines. Many among these are a succession of narrow defiles that leave scarcely room for the river itself, and gentle valleys which

* Not yet published.

have mostly little bottom land, but in some instances attain a width of from five to twelve miles."* Two more features common to the whole of this mountainous belt remain to be pointed out: "if the ridges and hills of any separate region within the belt are considered collectively, they will be found to attain nearly equal elevations; and, if such a region is overlooked from one of its highest summits, it appears like a high land with undulating surface cut up by water courses in a manner which renders it difficult at first sight to discover any system or order. The highest summits of the belt probably do not exceed 6,000 feet, while hills from 1,500 to 3,000 feet largely prevail.

The axial chain of the mountainous belt of the Nan Shan, passes, from a point in Kuang-tung between Shao-chou Fu and the borders of Hu-nan, in a direction N. E. by E., leaving to the south the passes and the watershed between Kiang-si and Kuang-tung, giving rise N. of Kan-chou Fu and just S. of Wan-an hsien to the Shih-pa-tan (eighteen rapids) or narrow defiles, where the Kan River, on its way to the Yang-tzŭ breaks through it, and then rising to the high summit of the Tsing-yuen Shan S. E. of Ki-an Fu, it crosses the E. portion of Kiang-si and becomes the watershed between the northernmost affluents of the Min in Fu Kien, and the Shang-jao Kiang or Kin River in Kiang-si. In this latter portion the range for a short distance is known as the Wu-i or "Bohea" hills.

This axial range does not probably contain the highest peaks of the Nan Shan, but exceeds in average altitude all the other parallel belts of elevation; it is not a "continuous, conspicuous, and elevated summit range," nor does it coincide with any important watershed, excepting, as above mentioned, between the Shang-jao Kiang and the northern affluents of the Min. In Kiang-si and Kuang-tung it is frequently

broken up by rivers flowing transversely to its course.

The peculiarity of rivers in the Nan Shan, so far as I can state it from Richthofen, is this:—The main rivers do not run parallel to the general trend N. E. and S. W. of the Nan Shan, but transversely to it, breaking through the ridges from one longitudinal depression into the next depression parallel to the first; after running for some distance in this new depression, the river leaves it, and winds its way through a steep out in another ridge. "But the longitudinal depression, although left by the river, continues, an affluent . . . descends, within the depression, from a low pass." In each of these depressions "two rivers flow towards each other in opposite directions, either to feed another river in its short passage through a portion of the same depression, or to form jointly a river which from the place of confluence breaks immediately through one of the enclosing chains." This language may be applied to Kiang-si in the following manner. The Kan is the main river which from Kan-chow Fu makes its way northwards, bursting through ridges from one depression into the next. The highest portions of these depressions to the W. are on the borders of Hu-nan. From the upper (western) extremity of the depressions, rivers do flow down in them and join the Kan. This is easy to realize of the western affluents of that river, but with its eastern affluents the same simplicity does not exist. The Kung and its branches flow partly from the north, i.e. the Wu-kung Shan; partly from the east, i.e. the border of Fu-kien; and partly from the south, i.e. the border of Kuang-tung; so that it is only possible for me to say that the highest portions of the depressions in which they belong are *within* the boundaries of Kiang-si; but as to the *trend* of the different depressions in the southeasterly quarter of the province, whether it is S. W. by W. and N. E. by E., parallel to the trend of the axial chain of the Nan Shan, I

* I borrow unsparingly from Richthofen's description, both in quoted and unquoted portions.

cannot undertake to decide. In accordance with Richthofen's theory (it applies strictly to the region of which I am writing) the rivers which flow from N. to S., like the Ning-tu Shui,* and the Liew Kiang,† and also those which flow from S. to W., e.g. the Tao Kiang,‡ and the Kien-chang Kiang, ought, I suppose, to be regarded as main rivers which burst through ridges from one depression into the next, the depressions, accordingly, trending towards E. and W., a direction more or less perpendicular to the general direction of the rivers.

I cannot refrain from quoting further from Richthofen. "Many a water course was formerly a chain of lakes that filled different sections of several adjoining longitudinal depressions and were connected with each other by narrow outlets through crevices in the dividing chains. All these lake basins, without exception, have been filled up long ago, by the detritus carried down by the rivers, and are converted into fertile valleys, and the connecting passages between them are levelled down to navigable streams; many of these are full of rapids, but I do not know of any instance where cataracts impede navigation below the headwaters." If these streams which contain rapids are the ones which formerly were connecting passages between lakes occupying adjacent depressions, then my conjecture in the preceding paragraph would appear to be just; for there are many rapids in the Ning-tu River and the T'ao Kiang below Sin-feng Hien.

Kiang-si is bounded on the N. by Hu-pei and An-hui. The Yang-tze would seem to furnish a natural dividing line, but a small strip of its north bank also belongs to this province. On the E. it is contiguous with An-hui, Chê-kiang for a short distance, and principally, with Fu-kien. On the S. it is separated from Kuang-tung by high, rough mountains. On the W. Hu-nan and Hu-

pei are its limits. The boundaries are in fact little different from those of the basin of the Kan and its tributaries. The W. boundary line is the watershed between these and the Hêng River of Hu-nan. Similarly also the province is separated from Fu-kien by the watershed of the Min.

THE CHIEF POLITICAL DIVISIONS OF KIANG-SI ARE BEST SHOWN BY THE FOLLOWING TABLE:—

1ST CIRCUIT.

NAMED.—KWANG JAO KIU NAN

廣 饒 九 南

<i>Departments.</i>	<i>Districts.</i>
廣 信 府 Kwang-sin Fu	Shang-jao Yü-shan Yi-yang Kuei-ki Yüan-shan Kwang-fêng Hing-an
饒 州 府 Jao-chow Fu	P'ö-yang Yü-kan Lo-p'ing Fow-liang An-jên Tê-hing Wan-nien
九 江 府 Kiu-kiang Fu	Tê-hwa Tê-an Jui-ch'ang Hu-k'ou P'êng-tsé
南 康 府 Nan-k'ang Fu	Sing-tzû Tu-ch'ang Kien-ch'ang An-i

饒 山 陽 溪 山 豐 安
上 玉 弋 貴 鉛 廣 興
鄱 陽 千 平 梁 仁 興 年
餘 樂 浮 安 德 萬
德 化 安 昌 口 澤
瑞 昌 湖 彭
星 子 昌 昌 義
都 建 安

* An affluent of the Kung-kiang.

† The same.

‡ The same.

2ND CIRCUIT.

NAMED.—NAN FU KIEN 南撫建

<i>Departments.</i>	<i>Districts.</i>
南昌府 Nan-ch'ang Fu	Nan-ch'ang Sin-kien Fêng-ch'êng Tsin-hien Fêng-sin Tsing-an Wu-ning I-ning
撫州府 Fu-chow Fu	Lin-ch'üan T'sung-jên Kin-ki I-hwang Lo-an Tung-siang
建昌府 Kien-ch'ang Fu	Nan-ch'êng Nan-fêng Sin-ch'êng Kwang-ch'ang Lu-k'i

3RD CIRCUIT.

NAMED.—JUI YUAN LIN 瑞袁臨

<i>Departments.</i>	<i>Districts.</i>
瑞州府 Jui-chow Fu	Kao-an Shang-kao Sin-ch'ang
袁州府 Yüan-chow Fu	I-ch'un Fên-i P'ing-siang Wan-tsai
臨江府 Lin-kiang Fu	Tsing-kiang Sin-kau Sin-yü Hsia-kiang

4TH CIRCUIT.

NAMED.—KAN NAN KI NING

贛南吉甯

<i>Departments.</i>	<i>Districts.</i>
贛州府 Kan-chow Fu	Kan-Hien Yü-tu Sin-fêng Hing-kuo Hwei-ch'ang An-yüan Lung-nan Ting-nan Ch'ang-ning
南安府 Nan-an Fu	Ta-yü Nan-k'ang Shang-yu Ts'ung-i
吉安府 Ki-an Fu	Lu-ling Ki-shui Yung-fêng T'ai-tho An-fu Wan-an Lung-ch'üan Yung-sin Yung-ning Lien-hwa
甯都州 Ning-tu-chow	Ning-tu Jui-kin Shih-ch'êng

縣都豐國昌遠南甯
贛零信興會安龍定長
大南上崇
廬吉永泰安萬龍永承蓮
甯都金城
石

It thus appears that there are four Tao or Circuits, fourteen Prefectures or Departments, and seventy-nine Districts. The Departments are all called Fu, excepting that the last one in the table is a Chow or Inferior Department. The Districts are all

known as Hien, except four: I-ming in Nan-ch'ang Fu and Ning-tu in Ning-tu Chow are Chow, and Lien-hua in Ki-an Fu, and Ting-nan in Kan-chow are T'ing.* The Tao t'ai or Intendant of the 1st Circuit resides at Kiu-kiang, and that of the 4th at Kan-chow. The Grain Collector of the Province and the Collector of the Salt Gabel, both resident at Nan-ch'ang, the Capital, are Intendants of the 2nd and 3rd Circuits respectively.

—
CHIEF TOWNS, PORTS, HARBOURS, RIVERS
AND MOUNTAINS.

The capital town of each Department and that of each District is designated by the same name as the Department or District to which it belongs. The list given above, therefore, is a list of the names of towns, as well as of Departments and Districts; the towns for the most part are very small, and, save that they are walled, and are the posts of magistrates and a few soldiers, dilapidated

and insignificant. One must guard against the error of imagining them to be what capitals of counties are in Western countries. Their number is seventy-eight; for each Department the capital is always the seat of government, also of the chief District of that Department, while the city of Nan-ch'ang Fu comprises two District governments within its walls.

Besides these towns, there are one hundred and two others, which are considered by the government, either from their size and trade, or from some peculiarity of situation or the like, as, for instance, lying on an important road leading into another Province and near the border, or being in a turbulent region—to require one or more resident officials, civil, military or both of varying rank. They are shown in the following table,* together with the title of the governing magistrates, the Districts in which they are situated, and a few other descriptive particulars.

E. B. D.

* Williams' Middle Kingdom, Vol. I. p. 51.

* See Appendix to follow.

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

I. CHILDREN'S PRIMER.

(Continued from page 124).

II. THE WORLD.

When the Emperor Hwang mapped out the wilderness, townships and cities were marked off.—He of Hien-yüan† first marked off the wilderness into divisions of one hundred li: ‡ he went over each portion and allotted domains to his people.*

When Yü§ of the Hia Dynasty regulated the waters, mountains and streams were

first placed in position.—To place means to fix. Yü was ordered [by the Emperor Shun, B.C. 2225-2205] to control the waters. He was away thirteen years, and thrice passed his own door without entering. He marked out the nine provinces, traversed the nine labyrinths, and went through the nine roads, making the four shores inhabitable.

The world's mountains and rivers do not change; their ancient and modern appellations differ. Peking was once Yu-yen; Kin-t'ai being another name still. Nanking was

* 2698-2597 B.C.

† The hill near which he lived.

‡ 33 miles circa.

§ 2205-2197 B.C.

originally *Kien-yeh*; another name being *Kin-ling*.—Prince Wei of Ch'u,* thinking *Kin-ling* had a royal air, buried some gold and set a guard over it. The ancient name of the Hills around was *Chung-fow*, changed afterwards to *Kin-ling*. Afterwards, in the "First" Emperor's† time, it again wore a royal air, and going eastward the Emperor subdued it, cut up its mountain ridges, and changed its name to *Chih-ling*, which name it retained until the Western‡ *Chin* Dynasty changed the name to *Kien-k'ang*. Sun-k'üen of the Wu§ Dynasty changed the name to *Kien-yeh*. Under the|| *Sui* and ¶ *T'ang* Dynasties, it was called *Lin-ngan*. The Ming** Dynasty altered it to *Nanking*, and its present name is *Kiang-ning*.

Cheh-kiang is the same as the division of *Wu-ling*; it was originally called the Country of *Yüeh*. *Kiang-si* is the division of *Yü-chang*, and is also called *Western Wu*.—*Kiang-si* was the ancient province of *Yang*. In the time of *Confucius* and the Intertribal Wars, it bordered on the Kingdoms of *Wu* and * *Ch'u*. Under the *Ch'in* Dynasty it was the Land of *Kiu-kiang*, and under the *Han* Dynasty was called *Yü-chang*.

The Province of *Fu-kien* is *Min-chung*. The *Hu-kiang* territory is called the *Three Ch'us*. Eastern and Western *Lu* represented [the modern] *Shan-tung* and *Shan-si*. Eastern and Western *Yüeh* represented [the modern] *Kwang-tung* and *Kwang-si*. *Ho-nan* is in the Centre of *China*, hence called the *Central Province*. *Shen-si* is the *Ch'ang-an* Territory, being originally the *Ch'in* Country. *Sz-ch'uan* was *Western Shu*. *Yun-nan*, the ancient *Tien*. *Kwei-chow* Province is near the barbarian lands, and from ancient times has been called the Land of *K'ien*. The Eastern Peak is *T'ai Shan*;

the Western Peak is *Hwa Shan*; the Southern Peak is *Heng Shan*, the Northern Peak *Hwêng Shan*; the Middle Peak is *Kao Shan*. These are the Five Great Peaks of the Empire. The *Poyang* of *Jao-chow*, the *Chingts'ao* of *Yo-chow*, the *Tanyang* of *Jun-chow*, the *Tungting* of *Ngo-chow*, and the *Taihu* of *Su-chow*, these are the five Great Lakes of the Empire. A wall of gold and a moat of scald express the invulnerability of a wall and moat. A *Paving-stone-Mountain* and a *Girdle-River* express an oath of feudal homage.—Mount *J'ai* as small as a paving-stone; the *Yellow River* as small as a girdle;—both represent inconceivable phenomena. Princes used these words in an oath of fealty administered to their feudatory barons;—eminently expressive of a lasting Empire.

The Emperor's City is called the *Metropolis*.—The *Metropolis* is a term applied to the Son of Heaven's City. The ideas involved are "great" and "populous," alluding to the size and populousness of the place inhabited by the Son of Heaven.

The *Tsz-tree** Village is a term applied to one's Native Place. *P'êng-lai*'s delicate water can only be crossed by the *Flying Fairy*. *Fang-hu* and *Yüan-ch'iao* are places where the Fairies live.—*P'êng-lai* is the name of a Mountain in *Shantung*, one thousand *li*† in height, and three thousand *li* round. At the summit there is a golden stage, and a jewelled chamber in which the Fairies live. The Five Hills of *P'êng-lai* are encircled by three thousand *li* of delicate water, which will not support even a feather. No one but the *Flying Fairy* can skim across. The Five Hills are *Ying-chow*, *Fang-hu*, *Yüan-ch'iao*, *Tai-hing* and *P'êng-lai*.

The green sea and the mulberry fields,—alluding to the changeableness of Nature.—The Old Man of the sea said whenever the azure sea has changed to mulberry fields, I have taken a slip of bamboo and noted it: Whenever the mulberry fields have changed

* Modern *Hu-kiang*, with parts of *Ho-nan* and *Kiang-su*.

† The arrogant title assumed by *Chêng B.C.* 259-210, the builder of the Great Wall.

‡ 265-313 A.D.

§ 224-264 A.D.

|| A.D. 589-618.

¶ A.D. 618-905.

** A.D. 1368-1628.

* *Rottlera japonica*.

† 333 miles.

to green sea, I have also taken a slip and noted it. My house is now quite full of bamboo slips.

When the river is clear and the sea at rest, it is an omen that the Empire will be at peace.—The Yellow River becomes clear once in a thousand years, auspicious sign of [the advent of] a Sage. At rest means at peace. When the Sea is at rest and does not raise billows, the Empire will enjoy complete peace.

P'ing-i is the God of the waters, also called Yang-hou. The God of fire is Chu-yung, also called Hwei lu. The God of the sea is Hai-ye. The eye of the sea is called Wei-lü.—The place where the sea is drained off is also called Kwei hū.

To be considerate towards a man is called the sea's absorption.—To absorb is to contain.

To return thanks for a fertilizing favour is called the river's fat.—Alluding to the power a man has of communicating the enriching influences of his favours to mankind, like the river water, which moistens both banks to a distance of nine li.

He without anxieties and cares is called a river and lake Wanderer.—Lu Kwei-mêng went up for his Senior Degree Examination, but failed, and thereupon he went wandering over hill and water, being called "the river and lake wanderer," also "the man following Heaven," also the "Gentleman of corners and villages."

*The man who is arbitrary and overbearing is called a lake and sea scholar.** Hū-ki during the Han † Dynasty was talking over men and things all the world over with Liu-pei, ‡ and termed Ch'ên-yüan-lung "a lake and river scholar."

He who is curious about houses and inquiring as to lands is not a great mind.—Curious about land and houses;—bent upon tranquillity.

To disclose Heaven and unveil Earth;

* As if he was their sole owner.

† B.C. 226—A.D. 220.

‡ First Emperor of the Min or Han Dynasty.

*this is the great genius. To create a fuss about nothing is called wind and waves on the level ground. To stand apart immovably, is called the * pillar-stone in the middle of the stream.*—Yü cut out the Ti-chu Peak, in order to afford passage for the River. The River divides into two streams enclosing the Hill, which stands in mid-stream like a pillar;—hence called the Pillar-Stone.

A Black Spot or a Pill, graphically expressing a very small District.—A black spot here means a mole. Chao P'u remarked to the † Founder of the Sung Dynasty, "Whither shall we flee in "a black spot of a pill" [like this place]?"

Gullet and right hand are both terms applied to places of vital importance. Difficult to support it by one's sole effort, is expressed by, How can a single pole prop up a large dwelling?—Dwelling, or house. If a large dwelling is falling, it is not one single pole that can prevent it.

Alluding to a self-reliant hero, we say, A pellet of mud even can close the Han Barrier.—Wang-yüan addressing Wei-hiao ‡ said: "I have only to take a pellet of mud to represent you, go eastward, and close the Han-ku Barrier." This is an event which happens once in a thousand years.

When a matter has first failed and afterwards succeeded, we say, Lost at Tung-yü, and found at Sang-yü.—Tung-yü, the place whence the sun issues: Sang-yü, the place where he sets. The words are those of Lao-fêng-i in the time of Kwang-wu § of the Han Dynasty.

When a thing is stopped just on point of completion, we say, Building a hill of nine rods, but short of one hodful of earth.—Seven feet are a rod. A hod means an earth-basket.

To measure the sea with a li, a metaphor

* The Ti-chu Rock in the Hwang-ho.

† 960-976 A.D.

‡ An insurgent leader, A.D. 1-50 circ.

§ A.D. 25-58.

for a man's shallow knowledge.—A *li* is a clam-shell; to use this for measuring the sea. The idea is "a narrow experience."

The Ching-wei carries a stone [in its beak], a metaphor for a man's gratuitous trouble.—Anciently the Emperor † Yen's daughter made a trip to Tung-hai. † She was drowned and never returned, but was changed into a Ching-wei, or small bird, which perpetually carried in its beak stone and wood from the Western Hills in order to fill up Tung-hai.

Trudging and wading,—speaking of the vicissitudes of travel. Stable and stern,—speaking of the level highway.—Trudging applies to land, and wading to water-travel. "The stable and stern highway."

Arid land is called bald land. Good land is called fat and rich land. To obtain a thing which is of no use is compared to acquiring stony land.—Stony land cannot be cultivated.

When a man's learning has become very considerable, he is said to have mounted a high bank.—To mount means to go up.

The taste of Tsz and Shing can be distinguished. The clearness and muddiness of King and Wei should be noted.—Shing, pronounced Shing; Tsz, Shing, King, Wei, the names of four rivers.

Pi water cheers hunger:—living a secluded unofficial life.—Pi means spring water. "Secluded" infers that though spring-water does not fill your stomach, yet you can enjoy it so much as to forget your hunger.

Persistently reposing on the Eastern Hills, he declined office and sought for repose.—Sie-an § during the Tsin Dynasty, built a house on the Eastern Hills, and persisted in reposing and not coming forth. Sie positively would not emerge, his idea being to enjoy tranquillity.

When a Sage appears, the Yellow River becomes clear.—The Book of Forgotten Facts

* N.B.—In this sense the Dictionaries translate *li* as calabash.

† 2737-2697 B.C.

‡ The Eastern Sea; modern Shan-tung, then submerged.

§ A.D. 320-385.

says the Yellow River becomes clear once in a thousand years,—auspicious sign of a Sage. When the Yellow River is clear, a Sage appears.

When a Prefect is incorrupt, the Yüeh stone appears.—On the sea-coast there is a precious stone called Yüeh, nearly always in the clouds and mists. When a Prefect is covetous, he may look, but will not see it. Wei-yüan, in the Sung Dynasty, was the only one who ever saw it.

Good morals are called the Benevolent Village, bad Morals the Reciprocal Hamlet. The Philosopher Tsên, would not enter a village which was called "Better than your mother."—It is undutiful to be superior to your mother: hence he would not enter.

Heh-ti turned his chariot away from a town which was called "Morning Song."—He thought that the morning was not the time for singing, and turned away his cart.

Thumping the land and singing,—the contentment of the People under the Emperor Yao.—In the time of Yao, when visiting K'ang-k'ü, the Emperor saw an old man with his mouth full of food, stroking his belly [with one hand] and thumping the clods [with the other], singing the while as follows: I work when the sun rises, and rest when he sets; I dig wells for my drink, and till the ground for my food. None of the Emperor's labour is foisted on my shoulders.

Declining to include land under one's plough,—the mutually yielding character of the people in Prince Wên's time.—To yield; to make way, one for the other. Land; the land bordering two fields. The people in Prince* Wên's time all declined to take such land in, having no selfish feeling.

Fei Chang-fang possessed the secret of contracting the earth. The "First" Emperor of the Ch'in Dynasty had a plan of whipping stones.—Fei Chang-fang followed the magician Hu-kung on his travels. Hu-kung gave him an earth-contracting

* B.C. 1231-1135.

whip. Whenever he wanted to inspect celebrated mountains, he contracted the earth and the object was before his eyes. The "First" Emperor of Ch'in was building a stone bridge upon the sea, having a desire to cross the sea to see where the sun came from. A spirit urged the stones on: they moved, but did not speak, and bled on being whipped.

In Yao's time there were nine years of flood; In T'ang's† time there were seven years of drought.*—In Yao's time from the year Chia-ch'ên‡ the 61st of his reign, onwards, for ten years, there were great waters, during nine of which there were floods. In T'ang's time there were seven years drought. His Minister said: We must sacrifice a man. T'ang said, I beg rain for the sake of the people. If a man must be sacrificed I beg to offer myself as the victim. He then fasted, cut his hair, clipped his nails, used a plain cart and a white horse, and clothed himself in white reeds like a sacrificial victim, and went and prayed in the wilds of a mulberry grove, saying: Do not, on account of the sloth of one individual, injure the lives of thousands of the people! I charge myself with six faults! Before he had finished speaking, it rained heavily.

Yang, of Shang, being lacking in benevolence, opened up the furrows.—Yang was

* B.C. 2356-2255.

† B.C. 1766-1753, founder of the Shang Dynasty.

‡ B.C. 2297.

originally a man from Wei,* but took office in the Ts'ai† state, and received the title of Prince of Shang. Lacking in benevolence; cruel. Furrows; road between fields. Some run North and South, others East and West. Yang wasted the allotted lands by making cross roads which he counted as cultivated land and exacted taxes upon, to the people's injury. Hence he is called cruel.

Kieh‡ of the Hia Dynasty had no principle, so I and Lo dried up.—The I and Lo are two rivers. Kieh of the Hia Dynasty had no principle. Heaven manifested a prodigy, and both the rivers dried up.

Lost articles left undisturbed on the road, owing to the good government of the rulers.—Confucius was Superintendent of punishments in the Lu Country, and acted for some time as Premier. During three months nothing lost on the roads was picked up. Males and females walked separately. Merchandise had not two prices. After that Lu became great.

When the sea throws up no waves, we may know that China possesses a Sage.—In the time of Prince Ch'êng§ of the Chou Dynasty one Yüeh-shang said: Heaven has sent us no fierce winds nor untimely rains, nor has the sea risen for three years. The idea is that when there is a Sage in China, what objection has anyone to pay him Court &c.?

* Part of modern Chih-li and Ho-nan.

† A small state afterwards absorbed in Ch'u.

‡ B.C. 1813-1776.

§ B.C. 1115-1078.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Eine Staatslehre auf ethischer Grundlage oder Lehrbegriff des chinesischen Philosophen Mencius. Aus dem Urtexte übersetzt, in systematische Ordnung gebracht und mit Anmerkungen und

Einleitungen versehen. Von Ernst Faber, Missionar der Rheinischen Missions-Gesellschaft. Elberfeld, 1877. London, Trübner & Co.

This new work of Mr Faber is, as the title

indicates, "a political creed on ethical basis, or a digest of the doctrines of the Chinese philosopher Mencius, reduced to systematic order and furnished with notes and introduction." The book is therefore by its general scope and plan parallel to the author's last publication "*Lehrbegriff des Confucius*" (see *China Review*, Vol. I, p. 260) which was subsequently translated into English (by P. G. von Moellendorff) and published in 1875 under the title "A systematical digest of the doctrines of Confucius." There is, however, this difference between the two works on Confucius and Mencius, that the former was furnished with quotations from the Chinese texts and was altogether written for Sinologists. The present work, on Mencius, is but an abstract of an unpublished larger work, and the abstract here given, in German, is interspersed with practical observations, specially adapted to the peculiar wants of German readers unacquainted with the Chinese language.

But although the book before us is but the forerunner of a larger one for students of Chinese literature, it is nevertheless so full of interest for all who desire an insight into the inner workings of such a typical Chinese intellect as that of Mencius and so fascinating by its originality of thought and treatment, that we earnestly hope it will soon be made accessible to English readers in its present form. The best-read Sinologists will find much in this book to deepen their understanding of Mencius, much also to admire and much even to learn.

Mr. Faber's book, like everything that proceeded from his pen, is based on a patient and independent study of the text. As regards commentators he wisely rejected the authority of Chu Hi and took for his guidance the latest and best commentary (孟子正義) which is based on the views of the most ancient commentator of Mencius viz. Ch'ao K'ü. Referring to this work, Dr. Legge himself, in his Prolegomena to his edition of Mencius (p. 9), says "I must re-

gret that I was not earlier acquainted with it." All the quotations which Mr. Faber adduces from Mencius are translated with manifest independence of Dr. Legge's version. There is indeed a considerable difference between the two versions running through the whole, and this is not only the result of the preference given to different native commentators, but has its root much deeper. Dr. Legge and Mr. Faber follow each a different principle of translating, and assume each a different mental attitude towards Mencius. Legge translates freely, popularizing and thereby unconsciously flattening down the sense of the original. Faber translates literally, philosophically colouring and thereby unconsciously deepening the sense of the original. Legge takes practical, prosy common sense for his guide. Faber follows the intuitive instinct of a philosopher. Legge assumes towards Mencius the attitude of an impartial, cool and thereby somewhat unsympathetic judge. Faber comes forward as a favourably-inclined interpreter and lenient critic and occasionally even as a warm advocate of Mencius. These remarks explain the harsh opinion which Faber (Preface, p. VI.) pronounces on Dr. Legge's treatment of Mencius, when he accuses Dr. Legge of having "kein philosophisches Verständniss für den Autor."

The most valuable feature of Mr. Faber's work is no doubt the minute and lucid classification comprehending the whole of Mencius' ethico-political and religious doctrines in a complete system, where without force or constraint all tenets of Mencius fall into natural groups, subdivided according to their peculiar characteristics, and bringing into a focus all the scattered rays of Mencius' rich and varied intellect. Those who have personally felt the difficulties caused by that universal defect of Chinese philosophers, the want of systematic arrangement, will understand what we mean by saying that the first seventeen pages of Mr. Faber's work, containing the skeleton index to his systematic classification of the doctrines of

Mencius, are in themselves a most valuable and useful manual.

The body of the book consists in a methodical exposition of the whole system of Mencius' philosophy, elucidated by quotations directly and literally translated from the original, which are followed by brief, sententious notes. The object of these notes is partly to explain, or justify, or criticize as occasion requires the views of Mencius, partly to compare the tenets of Mencius and Confucianism in general with the doctrines of Christianity. There are also scattered through these notes many critical observations regarding the peculiar character of the philosophy of Mencius and its relation to the teachings of Confucius and of subsequent Chinese philosophers. We regret that Mr Faber omitted to summarize, in a separate chapter, these criticisms of the value, defects and errors of Mencius' philosophy, of the differences and similarities subsisting between Mencius and Confucius, and of the comparative coincidences and divergences to be noticed in the respective tenets of Mencius and Christ. We presume, however, he reserved this for the larger edition of his exposition of Mencius' philosophy.

Chinese Sensualism, Communism and Idealism are frequently referred to in these notes. The national characteristics of the Chinese mind are also well illustrated from different points of view. But the most striking feature of the notes is Faber's own philosophy. In fact we may say, without any exaggeration, that throughout the notes, subjoined to the text of Mencius, we get more of Faber's own views concerning the subjects which engrossed the mind of the Chinese philosopher than of the views entertained by Mencius himself. Considering that Faber wrote not for Sinologists, but for the general reader and especially for a German public, we think he could not have chosen a better way to bring the peculiarly Chinese views of Mencius within the range of the interest, sympathy

and understanding of his readers. Faber appears here indeed as a Christian Chinese philosopher, nurtured in the school of the German mystics, a disciple of Boehme, Oetinger, and Baader, but at the same time plainly exhibiting the kindred influences which the study of Lao-tsze, Lieh-tsze and Chwang-tsze have had upon his essentially Christian and thoroughly German intellect. Thus he is peculiarly qualified to act as mediator between the German and Chinese mind to interpret the views of a Chinese philosopher like Mencius, who likewise is somewhat influenced by Tauistic mysticism, although he never confesses nor plainly exhibits it, and to bring home to his German readers the peculiar tenets of a philosophy not only almost unknown, like everything Chinese, in Germany but encountering much stolid apathy if not positive aversion. We have no hesitation in saying that few readers, if any, will fail to be fascinated by the originality and truth of Faber's remarks concerning marriage and women (p. 151-154), modern stimulants (p. 133, 223 etc.), German politics (p. 253), Chinese civilisation (p. 222), modern Christianity (271), ideals (p. 272), organic growth (p. 266), and many other kindred subjects. His remarks regarding Church and State (p. 191, 272 etc.), and the clear separation of the two spheres which he demands, are very sound, but many no doubt will think he goes too near the Plymouth Brethren view in his condemnation of theological examinations when he suggests (p. 273) that "simple peasants and artisans" may be more suited to be "teachers of religion" than the regular clergy. We are glad to learn that the Rev. A. B. Hutchinson, C. M. S., has undertaken to translate this book into English.

The Diseases of China, their causes, conditions and prevalence contrasted with those of Europe. By John Dudgeon, M.D., Pekin. Glasgow, 1877.

Under the foregoing title Dr. Dudgeon has published the lecture which he delivered

on Feb. 2, 1877 before the Medico-Chirurgical Society of Glasgow. When it was first published in the Glasgow Medical Journal (April and July, 1877) it deservedly elicited the hearty commendation of the public press in England. But although the lecture was specially written for people unacquainted with China, it is of even greater interest for residents in China, as it is to them frequently a matter of life and death to understand correctly the difference in the conditions of disease in China and Europe. Dr. Dudgeon deals first with the climate of China which he considers favourable to longevity and remarks that the average temperature of the whole empire is lower than that of any other country in the same latitude. He next gives some extraordinary illustrations of the total absence of all those deleterious effects (typhoid fever included) which are supposed to be inseparably connected with that general disregard of sanitary, sewage and drainage laws which is characteristic of China. This apparent contradiction of the first rules of sanitary science Dr. Dudgeon explains by referring to the monsoons, the sandy absorbent nature of the soil, the assiduity with which manure is collected, and,—as regards the foreign settlements in China,—to the absence of water-closets in the dwelling houses. Dr. Dudgeon next treats the subject of houses, the warming of houses and the water supply. In recommending the introduction in England of the Chinese *kang*, the union of kitchen, fireplace and bed, Dr. Dudgeon appears to be unaware, though he refers to the Roman hypocaust, that the Chinese *kang* is an old German institution, still to be seen in South-German farm-houses, of a size large enough to admit of several persons sleeping comfortably through a cold night "on the oven." Dr. Dudgeon's remarks regarding baths, beverages, food and clothing, based as they are on so many years' personal and professional experience in the East, contain the most valuable hints for foreign residents in China, which every one desirous of longevity

should study. "The one word *sobriety* might sum up the most obvious of the causes of the favourable conditions as to health and duration of life which obtain in China." The remainder of Dr. Dudgeon's brochure is devoted to a detailed description of the topographical distribution of the various diseases to which the Chinese and foreigners residing in China are subject. Whilst the former half of the book is principally based on the author's individual experiences, this latter half is an excellent synopsis of all that has hitherto been published on the pathology of China. The whole book is written in an extremely pleasant, popular and almost chatty style, entirely free from professional pedantry.

上帝 *Part I. Is the Shang-Ti of the Chinese Classics the same Being as Jehovah of the Sacred Scriptures? Part II. What Being is designated Shang-Ti in the Chinese Classics, and in the Ritual of the State Religion of China.* By Inquirer. Shanghai, 1877.

The term question continues to drag its weary length along *usque ad nauseam*. Here is an advocate of the Shin party, who has written a long-winded pamphlet before against Shang-Ti, and now at last makes, what he thinks a discovery which fills him with wonder and self-satisfaction, viz. that a great many Chinese have identified Shang-Ti with Heaven. But the advocates of Shang-Ti have already produced abundant evidence that *some* at least of the Chinese have not identified, but distinguished Heaven and Shang-Ti. Has "Inquirer" ever heard that the Chinese discovered any absurdity in our first verse of Genesis "Shang-Ti created heaven and earth?" The testimony of Chinese literature is by no means uniform that Shang-Ti is identical with the material or visible heavens, and there is no absurdity but the correction of a common speculative error in the first verse of Genesis rendered by the use of the term Shang-Ti. Shang-Ti is not heaven, for

Shang-Ti created heaven and earth. And if "Inquirer" would look into the matter historically he would find that the most ancient portions of the Shoo and Shi contain the clearest traces of primitive Monotheism. It is only in the later portions of the same classics that we meet with passages shewing that Shang-Ti became identified with heaven by some, whilst others continued the older practice of distinguishing heaven and Shang-Ti.

But the height of absurdity has been reached by an admiring reviewer of "Inquirer's" pamphlet, the Rev. Mr. Roberts, who, in consequence of Inquirer's new discovery that Shang-Ti is by some Chinese considered identical with Heaven, brings forward a new argument (*Celestial Empire*, Vol. 9, No. 25, p. 597), "We say Shang-Ti cannot be God from the fact that this name is not one of the revealed ones." We trust Mr. Roberts will keep silent henceforth and wait in patience for this new revelation which is to enlighten him as to the Chinese term for God. As to ourselves we are content, as far as this term question is concerned, with the revelation which patient investigation of both the Bible and the Chinese Classics supply, and which is proclaimed by men like Legge, Chalmers, Edkins, Faber and others who are as much at home in the Chinese Classics as in the Bible. Here is what Faber says in his latest publication, his *Lehrbegriff des chinesischen Philosophen Mencius* (p. 67). "According to the foregoing passages there cannot be any doubt as to what is the most correct term for God, viz. *Shang-Ti*; it certainly cannot be *Shin* (spirits). *Shang-Ti* is according to these few passages 1, supreme ruler, who enthrones and dethrones kings; 2, He desires the physical and ethical salvation and well-being of humanity; 3, He is holy, so that nothing unclean shall come nigh Him; 4, He is however merciful toward the penitent. Against such a doctrine of God no objection can be raised, except that it is not exhaustive; yet it contains the essential elements

of the Old-Testament doctrine of God. It is to be regretted indeed that nowhere any hint is given as to his being the creator; but neither does he appear as created."

We can only advise "Inquirer," who is evidently yet a beginner in Chinese and in Mencius' theology more especially, who moreover, judging from his writing 朝 *chiu* and 洪 *Hong*, appears to be a fellow-resident of Mr Faber's at Canton, to "inquire" further and under Mr. Faber's direction, unless he prefers to wait for Mr. Roberts' new revelation which is yet to come.

The Chinese Recorder and Missionary Journal. Vol. VIII., No. 5. September-October, 1877.

In the present number of this periodical J. R. continues his contributions on "the rise and progress of the Manjows," and Mr. Mateer furnishes a well-written article on "Schoolbooks for China." The most interesting and valuable feature of this number is however an obituary notice of the late Dr. Douglas of Amoy, whilst the remainder is made up by contributions on the term question by Canon MacClatchie and Inquirer and on other missionary subjects. The whole number is more than ordinarily dry and somewhat below the standard attained by previous numbers.

Woman's Work in China. Vol. I., No. 1. November, 1877.

The Shanghai Conference of Protestant Missionaries has at least had one good result. It brought co-workers from distant parts of China together, enabled them to compare their modes of work and to exchange ideas. One of the fruits, the best perhaps, of such personal interchange of thoughts and plans has been the formation of a "Woman's Missionary Association in China," with a periodical of their own intended to be the exponent of Woman's work for woman in this great empire, and the medium of communication for all engaged in this work. The first number of this new periodical now

before us, is one of great promise. There is a rich variety of Missionary subjects, treated in plain and unaffected but tasteful style. The pamphlet indeed compares very favourably with the *Missionary Recorder* and is a powerful record of the high standard of education possessed by the Ladies engaged in Missionary work in China. But even those who care nothing for Missionary work will find some interesting contributions to our knowledge of social life among the Chinese, and even illustrations of peculiar forms of religious superstition little known before will be found among these papers. We especially note the graphic and detailed account of a performance by a Taoist Spirit Medium (p. 16 and 17) which was witnessed by a contributor signing herself E. Jane Judd, and the brief description of a form of Buddhistic exorcism by seven old women (called 七人佛) from the pen of Mrs. Agnes Moule. Is the *Missionary Recorder* running dry because the Ladies have withdrawn from it and started their own periodical?

Transactions of the Asiatic Society of Japan.

Vol. V., Parts I. and II. October, 1876 to June, 1877.

As usual the two volumes published by the Asiatic Society of Japan do not only materially enlarge our knowledge of Japan but almost every article throws instructive side-lights on kindred Chinese questions. Among the articles forming Part I. the following have the most direct bearing on China:—Notes on the Crania of the Bootans of Formosa, by Dr. Stuart Eldridge; On Primitive Music especially that of Japan, by Rev. Dr. Syle; Useful minerals and metallurgy of the Japanese (Arsenic), by Dr. Geertz; On the use of "pillow-words" and plays upon words in Japanese poetry, by Mr. Basil Hall Chamberlain; and Japanese New Year celebrations, by Mrs. Chaplin-Ayrton. There is further a very scholarly article exhibiting great erudition in Japanese lore on the subject of Japanese Heraldry, by

Mr Thomas MacClatchie. We must take exception however to his opening sentence "in almost every land where feudalism has existed, heraldry has enjoyed distinguished honour and careful attention." Both in China and in India feudalism has for centuries reigned supreme, but has heraldry ever been cultivated in these countries? It is a question deserving investigation. The second part of the Transactions is entirely occupied by a Summary of the Japanese Penal Codes by Mr. J. H. Longford, which shows that the Japanese, who originally borrowed all the leading features of their code from the penal codes of the Tang, Ming and Ts'ing dynasties, have since the establishment of the Mikado's government made very considerable progress in criminal legislation, although many of the principles of Chinese law are still retained.

聖會禱文 The Book of Common Prayer. St. Stephen's Church. Hong-kong, 1877.

This is a translation, in Cantonese Colloquial and in the Chinese character, of the Morning and Evening Prayers, the Athanasian Creed, the Litany, the Prayers and Thanksgivings, by the Rev. A. B. Hutchinson. The whole reads remarkably well and a comparatively low class of Colloquial having been aimed at by the translator, we really believe there are very few passages or sentences in it which would not be perfectly intelligible to every man or woman on being read aloud. As a translation also the book is better than any other Cantonese version of the Book of Common Prayer that has been attempted yet. A few expressions however require emendation. For instance 聖明嘅衆先知 is an awkward way of rendering "the goodly fellowship of the Prophets;" 閨女 used throughout for "the Virgin" does not necessarily imply the idea of virginity; 君宰 for "the Queen" and 君王臣宰 for "our most gracious Sovereign Lady, Queen Victoria" are manifestly not translations, especially the

latter term which we would suppose meant rather "our Sovereign and his Ministers." The latter phrase may indeed be intended to designate "the Emperor of China and his Ministers" or "all princes and rulers." We see no objection to including the Emperor of China in the prayers of the church; but is it possible that the native members of St. Stephen's Church in Hongkong, being British subjects and enjoying the protection of H. M. Government, *exclude all mention of the Queen* from their version of the Common Book of Prayer? The titles applied to the Queen in the Treaties of Nanking and Tientsin (君主) or in the Convention of Peking in 1860 (大君主) would have been far preferable. Again 我國皇家 for "all the Royal Family" is probably based on a mistake, unless there is a printer's error here. As to the term question, the following example will show Mr. Hutchinson's way of dealing with it. He gives 上帝係至大嘅神, 係極大嘅王, 高出諸神之上 as a translation for "the Lord is a great God: and a great King above all gods." On this showing both the Shangti-ites and the Shin-ites might consider Mr Hutchinson as on their side. We wonder he did not include the term 天主 likewise in his ingenious compromise.

Mayers' Treaties between the Empire of China and Foreign Powers.—The following is an extract from an article which appeared in the *China Mail*:—The notice of this work which appeared in the last number of the *China Review* does not do justice to its real merits. Instead of giving only an "abstract," as the writer of that notice avers, of all Treaties save those with the four great Powers, a simple glance through the book is sufficient to show any one that Mr. Mayers reprinted in full the Swedish, Dutch and Portuguese Treaties, to say nothing of the Japanese, which had never been in print before, and the Peruvian which is also given in full. Beside this, in

addition to sufficient abstracts of the contents of the old and obsolete Russian Treaties, Mr. Mayers' collection contains the Treaties of Kuldja and Aighun in full (never before published in China) and the French text of the Convention of Peking, General Ignatieff's celebrated Treaty, which also had never before been accessible in China.

Works on China in course of preparation.—The Rev. Mr. Faber, who has just published, in German, an exposition of the doctrines of Mencius and Mih-tsze and a translation of the works of Lieh-tsze, is preparing a systematic analysis of all the ancient literature of China down to 250 B.C. His colleague, Rev. W. Dilthey, is working at a translation of the text (and commentary) of Sze Ma-ts'in's history.

Dr. Geerts, in Japan, is engaged in the preparation of a work (in French) intended to be an encyclopædia of Japanese and Chinese Natural History.

Students of the mandarin dialect, who have learnt only the orthography of Sir Thomas Wade, and consequently find Dr Williams' dictionary so difficult to use syllabically, will be gratified to hear that a *key* to the above-mentioned dictionary is now in course of preparation, by which it will be easy to find any character according to Wade's spelling. Thus, a beginner who wants to look up 眞, which he knows only as *Ch'ang* will see at once on what page in Williams that character occurs; whereas, he would otherwise have been wasting his time in looking through Williams' *Ch'ang*, and be ultimately forced to hunt up the word in the radical index at the end.

We have been permitted to glance at a new work by Mr. Giles of H. M.'s Consular Service, now passing through the press in Hongkong. It is entitled "A Glossary of Reference, on subjects connected with the Far East," and is an alphabetically-arranged list of all kinds of terms, titles, phrases etc. etc, in common use among residents in China, Japan, and the Straits Settlements,

each accompanied by a brief explanation, historical or etymological as the case may be. To take a few consecutive examples, we have

Gialbo	Golden Lilies
Gingall	Gongs
Gioro	Gon-tenji
Ginseng	Grand Canal
Girdles	Do. Examiner
Go-bang	Do. Secretary
Godown	Grass Character
Gol	Grass Cloth

forming, in fact, a short cut to knowledge on Far-Eastern subjects generally, and likely to be welcomed by many who have neither the opportunity nor the books at their command for acquiring more extended information.

Professor Beal in London is preparing for the press a translation from the Chinese which will be published under the title "Scriptural Texts from the Buddhist Canon, commonly known as Dhammapada, with accompanying narratives." Messrs MacMillan & Co. have announced, as in the press, a new work by the Venerable Archdeacon Gray entitled "History of the Laws, Manners and Customs of the People in China."

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NOTES AND QUERIES.

NOTES.

ON SILK-WORM OAKS.—In M. Fauvel's long and interesting article on the Wild Silk-worms of Shan-tung, printed in the last number of the *Review*, there are one or two inaccuracies or questionable statements on matters of botany; and as these are so presented as to lead to the inference that the writer of the present note holds similar views, he trusts he will not incur the suspicion of being actuated by a carping or hypercritical spirit, if he ventures to point them out.

M. Fauvel writes (Vol. VI. p. 92) thus of the Shan-tung oak. "It has been often designated by the names of *Quercus serrata* or *Q. sinensis*. The *Quercus serrata* of Japan and Manchuria, studied by Thunberg, has been recognized by Miguel to be the very same as *Q. castaneifolia*, and specimens of our Chefoo oak-leaves sent to Dr. Hance have been identified by him and recognized as being those of *Q. serrata*, so that there is not the least doubt that these names apply to the same tree. And, in conclusion, *Q. serrata*, Thunb. or '*sinensis*,' Bge., is the real *Q. castaneifolia*, C. A. M."

It is entirely erroneous to represent *Q. serrata*, Thunb. and *Q. chinensis*, Bunge, as synonyms: these two species, though closely allied, have never yet been confounded, or their junction proposed by any botanist. The deceased Prof. Miguel was a man of unwearied industry; but he was too hasty and too voluminous a writer to entitle his views to be quoted as authoritatively settling a disputed point of this kind: for the true position of *Q. castaneifolia* has been a good deal contested; it having been confounded by one author or other with *Q. callonea*, Kty., *Q. pseudosuber*, Santi; *Q. Libani*, Oliv., and *Q. macedonica*, A. D. C. So far as the present writer is concerned, after more than fifteen years' close study of oaks and their allies, during which period he has written a good deal on them, he holds very decidedly to the opinion that *Q. serrata*, Thunb., is perfectly distinct as a species from *Q. castaneifolia*, C. A. M.; and in this view he is supported both by Sir Joseph Hooker and the late Prof. Oersted, of Copenhagen, the author who above all others has thrown most light on the affinities of oaks, and who places the two trees in

different sections of the same sub-genus. In using the words "perfectly distinct species," the writer means distinct at the present epoch; for, having long since felt compelled to accept the doctrine of Evolution as the master-key to the varied affinities of existing organisms, he fully believes in their common descent.* Supposing, however, that the three trees named by M. Fauvel were generally regarded as identical, the universally recognized canon of priority in scientific nomenclature would inexorably forbid the employment of the name of *Q. castaneifolia* to designate the species. For, whilst Thunberg published his *Q. serrata* in 1784, C. A. Meyer's plant was not described until 1831.†

M. Fauvel appears, unfortunately, to have inextricably confused *Q. mongolica*, Fisch. with *Q. dentata*, Thunb.; for his statement (l.c. p. 93.) that the acorns are entirely concealed by the *squamme* of the cupule," and his quotation from Mr. T. T. Meadows' Report, that "these feathery filaments give the cups the appearance of a small fur cap," though accurate as regards the latter species, are utterly inappropriate in reference to *Q. mongolica*, to which he applies them. The latter tree has the scales in no case overlapping the edge of the cups, and the fruit is in fact so precisely like that of some forms of our common *Q. sessiliflora*, Sm., that the writer has elsewhere expressed his

belief* that the North Asiatic tree must be referred thereto, as was originally done by the celebrated traveller Pallas.

It may not be out of place to notice here that the Italian *muta* and French *mue* for which M. Fauvel proposes the newly-coined term *mule* as a translation, have already their precise equivalent in the English word *moult*, apparently derived from the Latin *mutare*.†

The writer regrets that the foregoing note is so extremely technical, but this was unavoidable, when dealing with questions of scientific nomenclature. In apologizing for the length to which he has been led, in a journal devoted to general rather than to special literature, he would only say that the subject of M. Fauvel's very valuable paper has long been one of the highest interest to him; and he believes that he was the first person to call the attention of European economists,—now nearly ten years ago,—to the very promising prospect of acclimatizing the Shan-tung silk-worm on several of the oaks indigenous to the more temperate parts of the continent,—a result which M. Fauvel's statements seem to represent as already partially achieved.

H. F. HANCE.

NATIVE LITERATURE ON CHINESE PORCELAIN. (Vol. VI. No. 2, p. 144).—C. P. will find much information on the manufacture of porcelain in the annals of Fow-liang-hien 浮梁縣, (Vol. 5, chap. 8.) in which district the King-têh-chin potteries are situated. This book gives a long list of designs ordered by different Emperors, but

* On this subject, as it affects *Corylaceæ*, A. De Caudolle's very important memoir *L'espèce dans les Capulifères* (Ann. sc. nat. 4e. sér. xviii. 59 seqq.) and a discussion in Prof. A. Gray's recently published volume *Darwiniana* may be consulted with the greatest profit.

† That is, at least, the date, according to Pritzel's *Thesaurus litt. bot.*, of Meyer's 'Verzeichniss,' which is given, both in Ledebour's *Flora rossica* and De Caudolle's monograph in the *Prodromus*, as the original work in which the species was characterized. The writer is unable to refer to this catalogue, but the *Plant. nov. itin. caucasicæ-caspici* of Eichwald, published the same year, at Wilna, contains both the diagnosis, drawn up (without any reference to a prior work) by Meyer himself, and a fair lithographic plate of the species; and, from a note to the preface, it seems clear that this is really the first occasion of publication.

* *Analecta dryographica*; in Trimen. Journ. Bot. xiii. 362.

† There are a variety of cognate forms in both the Italic and Teutonic European dialects; but Wedgwood, who is often fanciful, says (Dict. Engl. Etymol., *sub voce*) "there is no reason to suppose the word [*moult*] is formed from the Latin, as it is found also in the Finnish languages, which indeed afford also an adequate explanation of its ultimate origin." The Romans had apparently no special verb to denote the action of moulting, which they were obliged to express periphrastically.

I fear they would be quite unintelligible to a person unfamiliar with the Chinese nomenclature, without a specimen before him. The designs named in this work are, however, not unfrequently to be seen on common porcelain, so that by inspecting a good collection, the names might be identified. If I am not mistaken Père d'Entrecalles gathered all his information on porcelain, which he published in the *Lettres Edifiantes*, and which are quoted, in Duhalde, from the annals of Fow-liang. Some years ago the writer asked the Superintendent of the Imperial Potteries for any works on the subject of porcelain, and the only one he received was the *King-t'ch chen Tao-lu*, which Julien has translated.

H. KORSCH.

Kiukiang.

A CHINESE ADVERTISEMENT.—Recuperative Pills in double doses of Ginseng and Hartshorn. What men chiefly want is vital force; what women chiefly want is blood. When blood and vitality are abundant, the body is strong and robust, and diseases are driven off. There are, however, only two things calculated in the highest degree to increase the blood and vitality; these are ginseng and hartshorn. But there are various degrees in which the blood and vital force may be deficient, and these are met by corresponding prescriptions for mild or drastic remedies. The excessively weak can only get better by using the "Double Recuperative Pills;" and, having this in view, we have increased the quantity of ginseng and hartshorn and commenced the manufacture of our "Double Drug," to which we call our customers' attention. After taking a dose or two let them closely watch if there is not an immediate change in their health. The rules for use are given below.

A. For Men. Symptoms: 1. want of force, poverty of blood; sadness and melancholy; restlessness in sleep, frequent desire to pass urine; lassitude of body and limbs, nervousness, perspirations, hard breathing

and nausea; genital weakness, frequent dreams, and loss of appetite. Treatment: Add to our pill *Acorus gramineus* and *Smilax chinensis* each 1 dwt.; *yüan-chih* 遠志 12 gr.; *Citrus nobilis*, 10 gr. Boil in water.

2. Weakness and chill about the loins and kidneys. Exhaustion from indulgence in the bottle and the bed: deafness and dimness; want of flesh; headache. Treatment: add orange peel, 12 gr.; walnut, 2 dwt.; four red dates. Boil in a broth and drink hot.

3. In competing at the examinations when out of spirits and fatigued, take the pill with the following addition, when the imagination becomes quickened, and the spirit enlivened. One *lung ngan* boiled in water.

B. Women. Symptoms: Pain over the heart. Two drachms of citron peel; one drachm of pepper, stewed with the pill in hot water.

2. Weakness and chilliness in the lower part of the body, or want of energy from old age, generally liability to disease. Take the pill with some sweet wine and ginger syrup.

3. Indigestion and stuffiness, rumblings in the bowels when walking; take the pill with a drachm of "cuttle-fish bone," and a drachm of pepper stewed together in hot water.

4. Swellings of the head, face and limbs, and general cachexy. Take *Pachyma cocos*, ginger-skin, orange-peel, and mulberry epiphyte, each one drachm, and stew with the pill in water.

5. Night-sweats, day-sweats, difficulty in breathing, dreams and palpitations. *Pachyma cocos*, *Acorus gramineus*, *Atractylodes lancea* *yüan-yen*, each one drachm, stewed with the pill in water.

6. Goitre and phlegmatic ganglia. Wash externally with spirit. Add *Lophanthus*; ginger syrup, decoct with *Utrularia*, one drachm of each, in hot water, and take the dose.

7. Irregular menstruation, pains in the

loins and bowels, dimness and dizziness, lassitude of spirit, premature child-birth or fitful cessation of menstruation with appearance of having conceived or of a permanent cessation having taken place. One drachm of *Scutellaria viscidula* fried in wine, two drachms of *Salvia* or red ginseng, boil with the pill in water and swallow.

8. Menstruation not begun at twenty years of age, and pains in the bowels. Three drachms of *Aralia edulis*; two drachms each of *Hibiscus rosa sinensis* and (?) mash orchid; take stewed in water.

9. Menstruation still going on at fifty. Take one drachm and a half of burnt ginger. Half a drachm of hemp-seed, and, perhaps, add half a drachm of ginseng.

10. Persistent *leucorrhœa*, *fluor albus*; Two drachms of cuttle-fish bone, and decoct with $\frac{1}{2}$ drachm of ginseng.

11. Uterine discharge. $\frac{4}{5}$ drachm of *Scutellaria viscidula*, seven wasted bitter almonds, swallow stewed in water.

12. Excessive menstruation, and persistent *dysmenorrhœa* with incapacity to conceive. Scorched *Asiaticum*, baked ginger, hemp-seed, each half a drachm, take stewed in water. If of long-standing add $\frac{1}{2}$ drachm of ginseng.

13. Vomiting upon conception. One drachm of *Aconitum variegatum*, half a drachm of orange peel, and take the decoction.

14. To guard the *fetus* and hasten parturition. Take two or three of the pills in hot ginger water or sweet spirit.

15. Weakness after confinement. Take the pill in ginger syrup and sweet wine. When the pills are taken, avoid eating raw or cold fruits and cucurbitaceous plants, also things which produce chills or indigestion or phlegm, also fried or broiled food and fish; if this be done a great benefit will be derived from the pills. For *petechiæ* and eruptions, fulness and feverishness, sun-stroke, chill, dysentery, &c., the pills should not be used; though they may be taken for everything else. Avoid iron utensils in preparing them.

L. M. N.

STUDIES OF WORDS.—Long 長 *ch'ang* 5 *dong*.

The word 永 *yung* 2 *ong*, *dong*, "long," "eternal." In the Odes, Legge, p. 9, *yung* is used for "long." In later times *yung* has come to be used like our "eternal." But its real sense is "long," as in the lengthening of days in winter for which *yung* is employed.

Nourish, 養 *yang* 2 *dong*, is "make to grow," and is radically equivalent to *ch'ang* 長 *ch'ang* 5, 2 *dong*, *tong*. In the Odes, Legge, 248, 將 *tsiang*, 1, *tong* is used for 養. This is the same word sibilized in the Cheu country when the *Siau-ya* poems were written. It was not till long after the time of the Odes that *ch* as an initial entered the language. At that time 長 had the sounds *tong*, *dong*. Sibilization first changed *t* and *d* to *ts* and *dz*. The change from *t* to *y*, which we meet with in 養 must have taken place before the invention of writing, for we fail to notice any graphic connection. The connection is exclusively etymological.

Legge merely writes 將=養 when explaining 將父 *tsiang-fu*, 將母 *tsiang-mu*. What the student needs is to have the philological law also pointed out. A student cannot be expected to recollect that *tsiang* means *yang*, unless he has a very good memory. The knowledge of the philological law will be a great help to him.

Leisure for 遑 *hwang*. It is used as in the phrase 不遑將父 *pu hwang tsiang fu*, "I have not leisure to nourish my father." The *w* is a dialectic insertion. The word is simply *k'ung* "empty." The colloquial has long abandoned *hwang* and returned to the original *k'ung*. *Hwang* 遑 was already set apart to the meaning "leisure" and distinguished by a slight difference in sound when the characters were invented. It was found convenient to use 皇 as its phonetic from identity in sound, the sound was probably *gong*.

Ball, 球 *k'ieu* 5 *guk*. The radical 毛 "hair" indicates the material of which the ball is made. In 球 "ball of jade" the

material varies, the word is the same. Why should we make them two words? We want our lexicons so arranged that we may get at the word, the real root, independently of the radical. Another root is *t'o 5 dap* as in 駝 *t'o*, "camel," so called from its hump, *t'o* meaning "hump." That *t'o* means "hump" is clear from 疙 *t'o* "hunch-back." A hanging weight at the end of a steel yard is 鈞 *t'o 5 dap*. The origin of the root *t'o* or *dap* for "ball" I suppose to be in the root *chui 7 dop* 垂.

If we learn to distinguish roots by their meaning and their ancient sound, we may hope to explain difficulties in the Classics where other helps fail.

In Legge's Book of Poetry, pp. 28, 29, occurs 素紕五紕. He renders "five braidings of white silk." I would say on etymological grounds "five balls of white silk." Chu Hi says he cannot understand what *t'o* means. Mau says 數 *shu* "numbers," which is explained as being the number of whatever *t'o* means (cf. Chu Su cited in Kanghi). So in 素紕五總 below, I should from etymology take *tsung* to signify bunches or tassels of silk. It should mean bunch or bundle of threads or strings, and has the sense of gathering into one which we find in all the related words 統, 龍, 茸, 蓰, etc. where *t*, *t'*, *ts*, *ts'* are all variants in the pronunciation of a single root. To express the new words thus formed various characters were invented as they were wanted. Our lexicology and etymology must remain extremely imperfect till we recognize the identity of all such words.

When Legge translates 總 *tsung* by "joinings" etymology seems to shew that there must be some error. He derives it from Hu Yi-kwei of the 14th century.

On the ancient dress of the Chinese there were not only seams 紕 *yu*, but certain ornaments five in number called (*t'o*) *dap* and (*tsung*) *tong* used as buttons or as mere decorations.

In a notice of the last *China Review* which appeared in the *North China Herald*

I am attacked in a somewhat reckless manner for a fault of which I have not been guilty. I was charged by the writer, of course through inadvertence, with saying that 應 and 當 are the same word only on the ground of identity in meaning. But I did so on the ground of identity in sound through change of *t* to *y*, referring to proofs of this letter change in p. 200 of my *Introduction to the Study*, etc. If this writer wishes for Grimm's Law in Chinese, may I ask him to look at the statement I have given on Grimm's Law in Chinese at p. 186 of the same work. Is this not the real Grimm's Law of the Chinese language? Why then ask for it, as if it were a law still to be discovered? The writer has not been careful enough in reading what I said, and hence I derive little advantage from his criticisms.

酒 Tsieu 2 tok (?) Wine, Spirits, Beer. The ancient Chinese intoxicating liquid was made by fermenting and pressing certain kinds of grain. Distilling was used later.

The word Tsieu is too often translated by "Spirits." Dr. Legge in his translation of the Classics translates it almost uniformly by this word. Yet distillation was a later invention.

J. EDKINS.

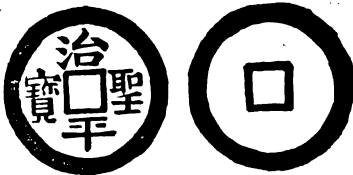
DISTILLATION IN CHINA.—Distillation is entirely unknown in Chinese antiquity. The ceremonial wine of sacrifices is that which is made by means of the press.

Li-shi-chen says in the *Pen-ts'au*, ch. 25, that distillation was introduced in the Yuen dynasty. I see nothing indicating the knowledge of it in the 酒經 *Tsieu-king*, a work of the early Sung dynasty in the 11th century. The learned author of the *Pen-ts'au* is doubtless quite right. Yet he speaks of spirit made from grape wine as known in countries west of China as early as the T'ang dynasty. Distillation being of foreign origin and becoming known in China only in the 13th century there is no single term for spirits. The compound term *Shau-tsieu* 燒酒 is the equivalent of our word spirits.

Li-shi-chen explains this as "Fire wine" 火酒 and gives the Mongol term 阿刺吉 *Araki-tsieu* as a synonym. The Mongols have stills, and make Arah from them now as formerly. It is the Indian *Arrack* doubtless introduced to that country in the Mongol conquest. But the Turkish *Er wah* from which the Mongols seem to have borrowed their name is of Arabic origin (Red-house's Dict.), the Arabic terms *Arrach* and *Ruh* are of course simply the old Semitic root "Ruach," "spirit," *wind*, "breath." Thus philology brings the praise or blame of first making, and naming distilled liquids back to the Arabs from whom the art spread both into China and into Europe in the 13th century. The European "spirit" is probably a translation of the Arabic name.

J. EDKINS.

QUERIES.



A CHINESE COIN.—Can any of your readers tell me whether the above coin is one of the Tong-Kingese Emperor Chiu-

thong, A.D. 1786 (Chinese Repository, Vol. 8, page 211), or whether it is to be considered as one issued by the Emperor Che Ping of the Sung Dynasty (No. 138 in Art. 1 of Trans. Royal Asiatic Society, p. 1, 2, 1848-50)? None of those of the latter monarch's figured in the above translation of the 錢志新編, however, have any other inscription than 治平通寶 or 治平元寶. The only other cash that I have seen with 聖寶 on it, is one coined by the T'ae Ping rebels.

The composition and general appearance of the cash would not lead one to suppose that it belonged to any recent Cochinchinese issue.

J. DYER BALL.

THE DESERT OF GOBI.—In one of the latest Hand-books of Geography (that of Klöden, Vol. IV., p. 24) a distinction is made between the names Shamo and Gobi, the former name being, on Chinese testimony, given to the whole of the great desert, the latter name only to a part of the desert. Can any of the readers of the *China Review* inform me whether this statement is correct, as I find that Porter Smith identifies the two terms Shamoh and Gobi (see Vocabulary of Chinese Proper Names, p. 44).

L. C. B.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

Wade's Yü-yen Tz'ü-erh Chi and Key. 8 parts, second-hand or new.

Address, J. K. L.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China*

Review would assist him in procuring these works.

W. P. G.

Li-ki or *Mémorial des Rites*, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

FOR SALE.

A set of Dr. Legge's *Classics*.

Address, D. E. R.

THE CHINA REVIEW.

BIBLIOGRAPHY OF THE CHINESE IMPERIAL COLLECTIONS OF LITERATURE.

I.

The recent acquisition by the British Museum of a perfect copy of the great Compendium of Chinese Literature, compiled a century and a half ago by order of the Emperor K'ang Hi, has directed attention to this and other undertakings of a kindred nature, respecting which, at the same time, information is not readily accessible to European enquirers. The absence of public libraries in China, notwithstanding the frequent and official recognition of the necessity for such institutions, debars all but a few privileged native scholars, indeed, from the advantage of consulting the vast compilations which owe their origin to the "reverence for literature" proclaimed by the most celebrated among the rulers of their country; and the costliness or rarity of such works have equally prevented the majority of European students of Chinese from obtaining a personal insight into their contents. It is proposed, in the following paper, to give some account at once of the recent addition to the Chinese library of the British Museum, and also of the most noteworthy among the principal compilations of an analogous nature which have preceded or followed it. This is a task which appears the more requisite inasmuch as it has re-

mained beyond the scope of detailed notice in Mr. Wylie's universally known and invaluable *Notes on Chinese Literature*.

The habit of compilation and classification, with regard to the antecedent stores of literature, which so remarkably distinguishes the record of Chinese authorship, is no mere result of the accumulation, in later ages, of unwieldy masses of transmitted material. It has been since the dawn of acknowledged history a characteristic of the Chinese literary bent. Abundant traces of this methodical spirit may be observed in the writings arranged by Confucius, and classes or categories of literature evidently existed already at the time of the Burning of the Books which, unhappily, on the whole, for China, was executed but incompletely in obedience to the order of Ts'IN She Hwang. No sooner had a great and powerful empire been founded by the house of Han on the ruins of the ancient feudal system, than the work of collecting and methodizing the literary remains of what was regarded, even at that period, as antiquity was proceeded with by a succession of earnest scholars. The opinions and judgment of these intellectual giants of the past have influenced Chinese thought, without interruption, to the present moment, and the phrasology

sanctioned by their usage is still encountered at every turn in the most recent literature.

Sze-ma Ts'ien, the renowned author of the first systematic national history, in the century preceding the birth of Christ, is stated in the *Annals* of the Han dynasty to have assembled his materials from the records stored up in the Granite Halls—*shih-shih* 石室—and the Golden Caskets—*kin-kwei* 金匱—depositories, it is explained by commentators, of the imperial archives.

In the age immediately ensuing upon this period, the library assembled by successive sovereigns of the Han dynasty in the *Tung-kwan-koh* 東觀閣, a pavilion of their palace at Loh-yang, afforded materials for the study of philosophers such as Liu Hiang and his son Liu Hin. Of these, the latter is recorded to have instituted, by a classification of the then existing stores of manuscripts, the *Ts'ih Lioh* 七略 or Seven Epitomes, which constituted during many ages the accepted canon of Chinese literature.

In the reign of Wu Ti, the founder of the Tsin dynasty, (A. D. 265-289) the celebrated scholar Sün Hü 荀勗 propounded a new scheme of classification, according to which the contents of the imperial library over which he presided were arranged in four grand divisions or *Pu* 部, distinguished by the first four of the cyclical characters, viz. *kia*, *yih*, *ping*, *ting*. In the first class were placed works relating to education and polite accomplishments; in the second, treatises of philosophy and the military art; in the third, historical records; and in the fourth, the poets.*

A few centuries later, when, after many alternating periods of universal dis-

* For this statement see the *Pih Ts'ung* 筆叢, a work of the latter part of the seventeenth century, quoted in the *K'eh Che King Yüan* 格致鏡源 *Cyclopædia*, *K'uan* 39, pp. 3, 4. See also Wylie's *Notes on Chinese Literature*, Introduction, pp. v, vi.

order and of munificent imperial patronage of the arts of peace, literature became elevated under the splendid rule of the sovereigns of the T'ang dynasty to a higher degree of importance than had been conceded to it at any previous period, it was the ambition of successive rulers to gather up in the *Pih Shu Koh* 秘書閣 or Palace Library an ever-increasing store of manuscript treasures. In the early part of the reign of Hsüan Tsung (Ming Hwang), A.D. 713-755, the fourfold classification of literature devised by Sün Hü was modified into a shape more consonant with the scholastic views which had grown up during the intervening period, and it hereupon took a form which has remained unaltered to the present day. The four Categories were now respectively designated *King Pu* 經部 or Canonical Works; *She Pu* 史部 or History; *Tsze Pu* 子部 or Philosophy; and *Ts'ih Pu* 集部 or Poetry. The imperial library was divided into four departments, corresponding to each of the above-named categories, and these were generically designated the *Sze K'u* 四庫 or Four Treasuries—a title destined to become more than ever illustrious after the lapse of many centuries.

Under a descendant of the founder of this great library, the laborious scholar Tu Yeo compiled, in the ninth century of our era, from the records preserved in the imperial collection, the first great cyclopædic work of reference. This production, to which its author gave the name of *T'ung Tien* 通典, was arranged in 200 books, grouped in eight sections, which were designated (to follow the nomenclature adopted by Mr. Wylie,—see *Notes on Chinese Literature*, p. 55) Political Economy, Literary Graduation, Government Offices, Rites, Music, Military Discipline, Geography, and National Defences. This vast store-house of well-digested erudition became the permanent model, as well as the established source of

information, to which the compilers of subsequent ages have reverently applied themselves.)

(In the twelfth century of our era the same categorical treatment was specially applied to history by Chêng Tsiao, the "universal scholar," in his compilation entitled the *T'ung-chih* 通志, treating of the annals of China from the mythical ages down to the period of the T'ang dynasty; and a century later the well-known Ma Twan-lin recast and extended the work of Tu Yeo, producing as the result of his labours the great encyclopædia known as the *Wên Hien T'ung K'ao* 文獻通考, which is justly regarded, even at the present day, as a marvel of comprehensive industry.) The *San T'ung* 三通, or Three Encyclopædiæ Collections, as the works above noticed are commonly described, comprise a bulk of systematised material which has proved invaluable throughout all the ages subsequent to their compilation; but a period ensued at which an attempt upon a scale still more truly imperial was to be made for the perpetuation of the literary treasures of antiquity.

It is evident, although Chinese authors have said little on the subject, that notwithstanding all the devotion that has been shewn to literature, the abundance of manual labour, and the precautions taken for the preservation of records of every kind, manuscripts and books have suffered destruction, both before and after the introduction of the art of block-printing in the tenth century of our era, with lamentable rapidity. So long as the reproduction of a work depended wholly upon the slow and untrustworthy labours of the scribe, it was inevitable that copies should remain few, as well as that the texts, even when preserved, should be imperfect or corrupt; but long after the printed book, more or less in the form in which it is seen at present, had supplanted the *K'uan* or roll of the earlier periods, it is only too certain that a majority of the writings of which the titles have

been handed down to us in catalogues were produced in insufficient numbers to resist the wear and tear of time. Impressed with a desire of rescuing from loss and oblivion the whole immense body of literature which existed in his day, the Emperor Yung Loh, the great and vigorous sovereign who made Peking the capital of China, after his usurpation of the heritage bequeathed by his father, the founder of the Ming dynasty, conceived the idea of assembling in one immense Encyclopædia the entire text of every work forthcoming at that period. As no detailed description of this extraordinary work has heretofore appeared in a European publication, although a copy of the original manuscript, after the lapse of upwards of three centuries, is still in existence within a stone's-throw from the spot where these lines are being penned, the particulars of its history will be recorded here, as a fitting and indeed a necessary introduction to that of its successors in the same field.

THE YUNG LOH TA TIEN 永樂大典.

The most detailed and authentic information to be found on this subject is that which is contained in the great Catalogue of K'ien Lung (itself to be described below), in the following words:

"The *Yung Loh Ta Tien*, in 22,877 books, with 60 books of Index. Preserved in the Han-lin College.

"In the seventh moon of the first year of his reign (A.D. 1403), the Emperor Yung Loh issued a decree commanding this compilation to be undertaken. In the eleventh moon of the second year, the work was laid before his Majesty, who bestowed upon it the title of *Wên Hien Ta Ch'êng* 文獻大成. One hundred and forty-seven officials in all were employed in the task, headed by Hiei Tsin 解縉, Chancellor of the Han-lin College. The collection of material being subsequently recognized as far from complete, the Junior Guardian of the Heir Apparent, Yao Kwang-hiao, and Liu Ki-ti, a Vice-President of the Board of

Punishments, were associated with Hiei Tsin as Presidents of a commission employed to revise and enlarge the work. The total number of persons employed was 2,169; and the result of their labours was laid before the Emperor in the eleventh moon of the fifth year of his reign (A.D. 1407), whereupon its title was changed to that of *Yung Loh Tu Tien* (Grand Compendium of Yung Loh.)*

"It was ordered, furthermore, that a second copy of the work should be written out, to be engraved on blocks for printing, and this task was completed in the tenth moon of the seventh year (A.D. 1409); but the idea of printing the collection was abandoned eventually in view of the enormous expense it would have entailed. When the seat of government was established at Peking,† the collection was removed to the *Wên Loo* 文樓‡ In the forty-first year of the reign Kia Tsing (A.D. 1562), a commission of one hundred officials was appointed to transcribe the work afresh, in two copies, original and duplicate; and this undertaking was completed in the beginning of the reign Lung K'ing (A.D. 1567). The earlier manuscript was thereupon sent back to Nanking. Of the two transcripts made from it, the *chêng-pên* 正本 or original copy was deposited in the *Wên Yüan Koh*—one of the Halls of the imperial palace—and the *fu-pên* or duplicate in the *Hwang She Ch'eng* 皇史宬 or Library of the Imperial Historiographers. At the downfall of the Ming dynasty (i.e. about the year 1644), both the manuscripts at Nanking and the duplicate copy in the Historiographers' Library perished by fire. The copy now preserved in the archives of the Han-lin

* A note in the original observes here that the foregoing particulars are all derived from the Annals of the reign in question.

† This event took place in A.D. 1421, the capital having been up to that time at Nanking.

‡ A note in the original here states: "This is the building at present known as the *Hung I Koh* 宏義閣—a pavilion annexed to the Throne Hall of the imperial palace known as the Tai Ho Tien.

College is the original transcript which was deposited in the *Wên Yüan Koh* (in about A.D. 1567). It is deficient only to the extent of 2422 books. The statement made by Ku Yen-wu,* in his *Sih-che Luh*, that the whole work had disappeared, is due to erroneous information. The work, with its Table of Contents, extends in all to 22,937 books,† including the original preface and dedication. In the imperial Annals‡ of the Ming dynasty, the figures given are 22,211, whilst the section on Literature in the History of the Ming dynasty assigns the number of 22,900 books to the work. Both these statements are errors of the pen.

"The instructions given by the Emperor Ch'êng Tsu (Yung Loh) to his commissioners, as recorded in the Annals of his reign, directed them to assemble in a single Book all that existed in antecedent literature relating to the science of the Heavens, the Earth, Astrology and Astronomy, Medicine, Divination, Buddhism, Taoism, and the Arts, without being deterred by the magnitude of the undertaking. The basis of arrangement was the Rhyming Syllabary of Hung Wu, following throughout the system of the *Yün Fu*.§ The substance of the works analysed was set forth under corresponding initial characters—*mu tsze* 母字,—and the rules laid down in the work

* A celebrated scholar under the present dynasty, A.D. 1613-1682.

† Here, as elsewhere, the Chinese word *Küan* 卷 is translated as "book." One, two, or more *Küan* may make a *Pên* 本 or volume.

‡ The *Shih Luh* 實錄 or Veritable Records, —as the annals of each reign, mainly consisting in a collection of the text of all the more important decrees issued on each successive day, have for many centuries been designated. These records, compiled by a special commission after the close of each reign, are never allowed to become public property during the continuance on the Throne of the dynasty to which they relate.

§ The work referred to is apparently the *Yün Fu K'ün Yü* 韻府羣玉, a dictionary of the sounds of the language compiled toward the close of the 13th century, of which Yung Loh is stated to have expressed a high opinion.

entitled *Yün Hai King Kün* 韻海鏡源 of Yen Chên-k'ing (A.D. 709-785) were also taken as a guide: but the matter was so much broken up and scattered about in so chaotic a fashion as to be devoid of all approach to orderly arrangement. In some cases a word or a sentence was classed under the chosen sound; in others, a chapter being extracted entire, it was placed under a sound corresponding to the title of the chapter; and in other cases again, separate works were incorporated whole, their titles being placed under the index-character. . . . Notwithstanding this lack of proper system in the arrangement of the work, to its compilation is due the preservation in their entirety of texts anterior to the period of the Yuan dynasty, copies of which had otherwise perished, and thus it has been possible to compile them afresh and reëdit their texts, which by this means have once more made their appearance in the world. It may be said, indeed, that Heaven, in the honour it shews to literature, employed Hiei Tsin, Yao Kwang-hiao, and their associates, as its unconscious instruments for the collection and preservation of the records of antiquity, until they should be made patent to the world through the agency of our Sacred Rulers.

"The number of works which, under the instructions of his Majesty, have now been collected from this source, in each of the four great categories, is as follows, viz: Canonical writings, 66; History, 41; Philosophy, 103; Poetry, 175,—extending in all to 496 books.* The cream of the collection having thus been taken, the worthless remainder might have been left without further notice; but the labour originally bestowed upon the formation of the collection merits a rescue from oblivion, and for this reason the title of the work is included

* i.e. copies of the works above enumerated had been embodied in the library formed by the Emperor K'ien Lung—the *Sze K'u Ts'üan Shu*, to be described below.

here,* and a record is given of its history for the information of those that shall come hereafter."

Little remains to be added to the particulars handed down, with such considerate goodwill toward posterity, by the compilers of K'ien Lung's catalogue a century ago. It is worth while to note, however, that the manuscript dating from A.D. 1567, as above mentioned—the sole remaining copy of the *Yung Lok Ta Tien*, of the three at one time in existence—is still preserved in the Library of the Han-lin College, a separate building known as the *Ts'ing Pih T'ang* 清秘堂, in which this and a large assemblage of other imperial collections moulder undisturbed. According to regulations prescribed by the Emperor K'ien Lung, the contents of this library were to be made accessible to all respectable scholars and students, on proper application being presented, and a tradition lingers in Peking of a time when this rule was still observed. At present, the empty courts of the Han-lin College are entered only on the days appointed by regulation for a formal visit on the part of the Chancellors or their deputies, and the gates of the Library building have not been opened since the entire establishment was repaired, in 1875, after remaining for many years in a state of almost utter ruin. A Chinese literate known to the present writer has informed him that a quarter of a century or more ago he had an opportunity of catching a hurried glimpse of the interior of this library, and that he then examined a volume of the *Yung Lok Ta Tien*. The collection is written in characters of unusual size, and with little regard to calligraphy, in huge folio volumes about

* *Fu-ts'un-k'ü-muh* 附存其目—i.e. an abstract of the contents of the work is included in the *Ts'un-muh* 存目 division of the great Catalogue of K'ien Lung, embracing, as this does, notices of such works as were not admitted to form part of the Imperial Library itself. See *四庫全書總目*, *K'uan* 137, pp. 24-27.

two feet in height, and very thick. The paper is stouter than any that is known in China at the present day. When seen by the informant above-mentioned, the collection lay in a state of entire neglect, and had evidently suffered much injury through exposure to the weather. The library building is now, to all appearance, perfectly restored. It only remains to be added that a request made a few months ago by a foreign official at Peking, for permission to enter this Library and view the *Yung Loh Ta T'ien*, was refused by the Chinese Government.

THE T'U SHU TSIH CH'ENG 圖書集成

The full title of this collection is *K'in T'ing Ku Kin T'u Shu Tsih Ch'eng*, or Compendium of Literature and Illustrations, Ancient and Modern, drawn up under Imperial authority.* The undertaking which is thus designated owed its origin to the deep and enduring interest in all things pertaining to the literature of China which distinguished the Emperor K'ang Hi, the conclusion of whose long and splendid reign it appropriately graced. Not satisfied with the completion of such vast and instructive compilations as the encyclopædia entitled the *Yüan Kien Lui Han*, and the enormous Dictionary of Quotations, arranged on the tonic principle, named the *P'ei Wen Yün Fu*, notices of which will be given below, the venerable sovereign conceived the design of superseding the work compiled four centuries earlier, under the instructions of the Emperor Yung Loh, by a collection which should not only excel in comprehensiveness this typical compendium, but which should be multiplied, moreover, with the aid of the system of moveable types. The early history of the undertaking is very obscurely known,—perhaps for the reason that the individual who is reputed as having borne a leading share in the execution of the task, Ch'ên Mêng-lui 陳夢雷 by

name, had incurred the special enmity of the son and successor of K'ang Hi, the Emperor Yung Ch'eng, under whose auspices the work was ultimately brought out. The tradition connecting Ch'ên Mêng-lui's name with the undertaking is referred to in a small collection of jottings published about thirty years ago at Foochow under the title *Kwei T'ien So Ki*,* by the retired provincial Governor Liang Chang-kü; and following the indication given in this work, the earliest known allusion to the collection has been found in the Decrees of the Emperor Yung Ch'eng, under date the 12th day of the 12th moon of the 61st year of the reign K'ang Hi, i.e. about the middle of January, 1723, N.S.,—barely a month after the decease of the late sovereign. The Ministers of State are called upon to take notice, in the decree in question, that Ch'ên Mêng-lui is a person who had heretofore been implicated in the revolt of K'ang Tsing-chung (in 1674). Although pardoned by his late Majesty, it is added, and eventually readmitted to Peking in consideration of his repute for some modicum of learning, and placed on the establishment of the Prince of Ch'eng, he had nevertheless failed to amend his ways, indulging, on the contrary, in manifold acts of lawless behaviour. Unless the Ministers of State should be able, from their personal knowledge, to urge facts in extenuation of this individual's offences, they were to see to it that both he and his son be banished to a distance on the extreme frontier. Furthermore, the book called *Ku Kin T'u Shu Tsih Ch'eng*, which was at this time in the hands of Ch'ên Mêng-lui, was a work drawn up and arranged under the imperial sanction of his late Majesty, whose devotion to study during many successive decades had given him the mastery of all erudition, whether of modern or ancient times. The contents of the canon-

* 欽定古今圖書集成

* 歸田瑣記, by 梁章鉅. See *K'uan* 4, p. 9, under the heading 陳省齋.

cal writings and the historians had been assembled, together with the matter relating to the knowledge of the heavens and the earth, of all of which illustrations and divers notices were forthcoming, down even to the details relating to topography, botany, handicraft, manufactures, and the recondite methods of the West. On all these subjects, a most comprehensive collection had been made, and the work most truly deserved the title of a marvel of literature. As, however, the handiwork of the book was not yet completed, the Ministers of State were enjoined to elect one or two persons of adequate learning to conduct it to its termination, and to introduce such emendations and improvements as might be found desirable.

Thus far the decree of January, 1723, from which it is evident that the collection had at this period been already long in hand. The commission appointed to carry into fulfilment the design of K'ang Hi appears to have been presided over by a scholar of high repute, Tsiang T'ing-sih,* at this time hold-

* 蔣廷錫 (born A.D. 1680, died A.D. 1745). His scholarship attracted in his early years the notice of the Emperor K'ang Hi, who advanced him to high office. It is somewhat remarkable that although his official biography, made public within the last few years, makes mention of his appointment as vice-president of the commission named to compile the Imperial Institutes (*Ia Ts'ing Hwei Tien*), nothing is said of his labours as the responsible editor of the *T'u Shu Tsih Ch'eng*. Cf. 國朝先正事略, *Kuan* 13. The blight of Yung Ch'eng's displeasure with Ch'ên M'eng-lui seems to have hung heavily upon the work and those subsequently concerned with it. This perhaps accounts for the unusually laconic manner in which its preface and introduction are drawn up.

ing office as President of the Board of Revenue, who reported its conclusion to the throne in an address dated the 27th day of the 12th moon of the third year of Yung Ch'eng (about the end of January, 1816). According to the plan devised by the Emperor K'ang Hi himself, the contents of all existing literature, as assembled, in a collection unparalleled in previous history, were scrutinized and arranged in definite categories by the members of the commission, and classified under such a series of headings and sub-headings as would suffice, it was hoped, to obviate the difficulty of reference complained of in the case of the *Yung Loh Tu Tien*. The matter, thus analysed and rearranged to form one universal Compendium, extended to 10,000 *küan* or books, forming 5,000 volumes, besides 40 *küan* (20 volumes) which are occupied by the General Table of Contents. The contents in general were classed under six great categories, or *Hwei Pien* 彙編, the several titles of which may be rendered as relating to (1) The Heavens—including Mathematical science and the records of Natural Phenomena, (2) The Earth—including all that relates to Geology and Topography, (3) Mankind, (4) Inanimate Nature, (5) Philosophy, and (6) Political Economy. These categories are further divided into thirty-two Sections or classes, *Tien* 典, the matter arranged in which is again subdivided into six thousand one hundred and nine *Pu* 部 or Sub-heads. The following is a rendering of the titles of each of the main divisions of the collection, which will serve to convey a general idea of its contents:—

CATEGORY I. 歷象彙編. ASTRONOMY AND MATHEMATICS.

<i>Tien</i> 典 or Section.		Number of <i>Pu</i> or Sub-heads.	部 Number of <i>Küan</i> .
1. 乾象典	The Heavenly Bodies,	21	100
2. 歲功 |	The Seasons,	43	116
3. 曆法 |	Astronomy and Mathematical Sciences,	6	140
4. 庶徵 |	Natural Phenomena,	50	188

CATEGORY II. 方輿彙編 PHYSICAL AND POLITICAL GEOGRAPHY.

<i>Tien</i> 典 or Section.		<i>Number of Fu</i> 部 or Sub-heads.	<i>Number of</i> Küan.
5. 坤輿典	The Earth,	21	140
6. 職方 |	The Dominions of China,	223	1514
7. 山川 |	Topography of the Empire,	401	220
8. 邊裔 |	The Frontier Nations and Foreign Countries,	542	140

CATEGORY III. 明倫彙編 THE RELATIONS OF HUMANKIND.

9. 皇極典	The Imperial Court,	31	300
10. 宮闈 |	The Imperial Buildings,	15	140
11. 官常 |	Official Institutes and Biographies,	65	800
12. 家範 |	Domestic Laws,	31	116
13. 交誼 |	Private Relationships,	37	120
14. 氏族 |	Genealogy and Biography,	2634	640
15. 人事 |	Mankind,	97	112
16. 閨媛 |	Womankind,	17	376

CATEGORY IV. 博物彙編 SCIENCE AND INANIMATE NATURE.

17. 藝術典	Arts and Divination,	43	824
18. 神異 |	Religion and Phenomena,	70	320
19. 禽蟲 |	The Animal Kingdom,	317	192
20. 草木 |	The Vegetable Kingdom,	700	320

CATEGORY V. 理學彙編 METAPHYSICS AND DOCTRINAL PHILOSOPHY.

21. 經籍典	Canonical and General Literature,	66	500
22. 學行 |	Education and Conduct,	96	300
23. 文學 |	The Cultivation of Learning,	49	260
24. 字學 |	Language and Writing,	24	160

CATEGORY VI. 經濟彙編 POLITICAL ECONOMY.

25. 選舉典	The Official Examination System,	29	136
26. 銓衡 |	The System of Official Appointments,	12	120
27. 食貨 |	Articles of Food and Commerce,	83	360
28. 禮儀 |	Ceremonies,	70	348
29. 樂律 |	Music,	46	136
30. 戎政 |	Military Organization,	30	300
31. 刑祥 |	Administration of Justice,	26	180
32. 考工 |	Handicraft,	154	252

Totals, 6,109 10,000

Each of the *Pu* or sub-heads was drawn up according to a definite plan, and the matter attributed to each was further classified, according to circumstances, in the following order of arrangement, viz:

1. *Hwei K'ao* 彙考, General chronological survey.
2. *Tsung Lun* 總論, Principal series of extracts.
3. *T'u* 圖, Maps or illustrations.
4. *P'iao* 表, Tables (chronological etc.)
5. *Lieh Ch'wan* 列傳, Biographies.
6. *I Wên* 藝文, Literary compositions.
7. *Süan Kü* 選句, Elegant extracts.
8. *Ki She* 紀事, Minor historical notices.
9. *Tsah Luh* 雜錄, Miscellaneous notes.
10. *Wai Pien* 外編, Appendices.

An idea had already been borrowed, it would seem, in the lifetime of K'ang Hi, from the Jesuit missionaries employed about his court, with a view to the printing of this leviathan collection. A fount of types was cast* in copper, to the number, it is said, of 250,000; but in the absence of known records relating to this portion of the undertaking, nothing can be stated positively with regard to its details.†

* In a reference made at a later period, in the reign of K'ien Lung, to the type in question, the expression used is 刻銅字—i.e. "copper type was engraved," which might be taken as signifying that the characters were individually cut by hand; but in the Topography of Peking by Wu Ch'ang-yüan, 吳長元, published in 1788, it is stated that the "*Hwoh-tsze-pen* 活字版, or moveable type, employed in printing the *T'u Shu Tsih Ch'eng*, were cast in copper, *tung-chuh* 銅鑄. The printing office (it is added) was on the east side of the Long North Street outside the Si Hwa Mén, or West Gate of the imperial city." (Cf. 宸坦識略, *Küan* 3, p. 24.)

† In his Notes on Chinese typography embodied in *M. Paul Champion's Industries de l'Empire Chinois*, etc. (Paris, 1869, p. 159), the late M. Stanislas Julien makes the following reference to the undertaking:—"Sous le règne de l'empereur Khang-hi, des missionnaires européens, qui jouissaient d'un grand crédit auprès de ce monarque, le décidèrent à faire graver

From inspection of the work itself, it appears that two sizes of type were employed, the larger, used for the bulk of the work, measuring 3/10ths of an inch perpendicularly by about 4/10ths transversely, and the smaller, employed for notes, about half these dimensions.* The volumes measure as nearly as possible 11 inches by 7 inches, inclusive of top and bottom margin, and each volume contains two *küan*. The entire collection is arranged in 520 *han* 函, cases, or wrappers, containing from 8 to 10 volumes each.

The *Muh Luh* 目錄, or General Table of Contents, comprised in 20 volumes, is introduced with a preface from the hand of the Emperor Yung Ch'eng, bearing date the 27th day of the 9th moon of the 4th year of his reign (A.D. 1726), in which the patronage of literature rejoiced in by his majesty's progenitor and predecessor on the throne is eulogized, and the conception of assembling this compendium of Literature somewhat coldly recorded. This is followed by a Report from Tsiang T'ing-sih, the President of the commission of compilation, dated six months previously, in which a general outline of the undertaking is pre-

deux cent cinquante mille types mobiles en cuivre, qui servirent à imprimer une collection d'ouvrages anciens, qui forme six mille volumes in-4°, et dont la Bibliothèque royale de Paris possède plusieurs parties considérables (*l'Histoire de la musique*, en 60 livres, *l'Histoire de la langue chinoise et des écritures des différents siècles*, en 80 livres, et *l'Histoire des peuples étrangers connus des Chinois*, en 75 livres). Cette édition peut rivaliser, pour l'élégance des formes et la beauté de l'impression, avec les plus beaux ouvrages publiés en Europe."—Further search among the correspondence of the Jesuit Missionaries at Peking may doubtless enable due honour to be done, hereafter, to the individuals who planned and carried out this remarkable feat of typography.

* It is perhaps worth while to note that in the copy under examination, corrections of press-errors have been made by neatly cutting out the erroneous character or characters, and pasting in a slip of paper from the back of the page thus dealt with, upon which the characters substituted are impressed. In some cases, as for instance in correcting the character 于 *yü* to read 干 *kan*, only a minute portion of the character is cut away and the error rectified by hand.

sented, and the system pursued is next more minutely described, in the categorical manner customary by way of introduction to Chinese works. This description has been summarized above. The Table of Contents, which ensues hereupon, gives an indication of the number of the *K'ian* in each Section or *Tien* to which each subdivision of the *Pu* or sub-heads, arranged seriatim, belongs. In the body of the work, besides, an index of subjects and of the authorities cited is prefixed to each sub-head and sub-division.

Information is wanting as to the number of sets of this work that were actually printed. Current tradition at Peking states it at 100 sets, and this may very probably be correct or nearly so. A limited number of sets, printed on fine white paper, were distributed as gifts among the Imperial princes and the highest functionaries of government, in accordance with the munificent system followed in all similar cases; and a further number were struck off on a more ordinary quality of paper. From time to time, during the ensuing half century, sets of the work were bestowed by imperial command upon the possessors of extensive libraries, as will be noted below; but the vast literary undertakings of the Emperor K'ien Lung deprived the collection, in some degree, of its exceptional value and celebrity. This fact probably explains the limited degree of acquaintance with the work prevailing among European Sinologists in general. Its existence did not, however, escape the notice of the versatile genius, Klaproth, in the list of whose writings enumeration occurs of a "*Notice de la grande encyclopédie chinoise, intitulée Kou-kin Thouchou,*" published in the *Journal Asiatique*. The present writer has unfortunately not had access to this article, to which there is reason to believe, Julien was indebted for the particulars he has given on the subject (see above). The only other mention of the work which can be cited occurs in an article entitled "Chinese Bibliography," by D. J. Macgowan, M.D. printed in the *Journal of*

the North China Branch of the Royal Asiatic Society, (Vol. II. Art. III), Shanghai 1860. In this paper, after giving some account of the scope of the collection, Dr Macgowan adds: "The *Bibliothèque Impériale* at Paris is so fortunate as to possess some important portions of this magnificent work, respecting which Julien has said that 'for elegance of form and beauty of impression, it rivals the finest works published in Europe.'* It is also a rare work, as the entire font, consisting of two hundred and thirty thousand types, was melted after only about thirty impressions† were struck off. A portion, consisting of eight-tenths of the whole, was lately brought to this city (Ningpo) from Hwui-chau by an impoverished family and sold for about four thousand dollars to an officer from Kwei-chau.‡ It is impossible perhaps to obtain a complete set, at any price."

The foregoing words were written before access had been obtained to Peking, and the literary treasures stored up there had met the eye of Europeans in general. Some eight or ten years ago, the principal bookseller at the capital was entrusted with a set of the collection for sale, the price asked for which was Taels 14,000, or about £4,000 sterling. Intelligence respecting this marvellous compilation having reached the ears of European bibliophiles, more than one attempt has been made to secure possession of it. Mr. Nicholas Trübner, the eminent

* As the above was written in 1860, it is evident that M. Julien's note on the subject, embodied in M. Champion's work, as already quoted, must have appeared already in some other form prior to 1860.

† The authority for this statement is not assigned. It coincides, curiously enough, with the number of impressions alleged, within the last few months, by a book-seller at Peking, to have been produced in all. The destruction of the type will be farther adverted to below.

‡ This may perhaps have been the copy which, as the writer has been informed on excellent authority, was purchased about the year 1866 by H. E. Tseng Kwoh-ts'ian, when Governor of Hupeh, and which perished in the burning of the Governor's Yamen at Wu-ch'ang Fu, the provincial capital.

London publisher, a few years ago, endeavoured to bring about its purchase by a wealthy private individual; but this scheme having been abandoned, the idea of acquiring the collection on behalf of the Chinese library of the British Museum was subsequently adopted by the Trustees of that institution. The owners of the copy originally offered for sale continued to attach an extravagant value to their property; and a second copy was eventually purchased, at a much lower price, toward the close of the

year 1877. This copy of the collection, which, although not printed upon the best white paper, as in the case of the set still left in the market, nor, like that, disposed in elegantly carved boxes of camphor-wood serving as a substitute for binding is in perfect order and condition, and will, it may be hoped, be arranged on the shelves of the Chinese library in London in the course of the summer of 1878.

W. F. MAYERS.

(*To be continued.*)

IMPERIAL CONFUCIANISM.

FOUR LECTURES,

Delivered during the Trinity and Michaelmas Terms of 1877, in the Taylor Institution, Oxford, on "Imperial Confucianism, or the Sixteen Maxims of the K'ang-hsi period."

(*Continued from page 158.*)

LECTURE II.

I was able to bring before you, in my last Lecture, only the first three Maxims of the K'ang-hsi Sacred Edict, and I now proceed, following the same method of treatment, to deal with as many of the others as the time will permit.

The first Maxim inculcated the fundamental virtues of filial piety and fraternal submission, which find their development in the family, and may be denominated "the first and greatest commandment" in the Confucian system. The second Maxim carried us out of the family into the wider circle of the kindred, embracing all in the branches of nine generations descended from the same ancestor, and enjoined on the members of that circle a generous behaviour to one another in order to illustrate harmony and benignity. The third Maxim took a still wider sweep, and treated of the cultivation of peace and concord in neighbour-

hoods, in order to secure universal goodwill, and prevent quarrels and litigations.

Obedience to those Maxims would make the sovereigns of China the rulers of a filial, docile, generous, and friendly people, and their empire a confederation of happy families, loving kindred, and harmonious communities. The fourth Maxim is of a different character. The Benevolent Emperor addresses himself in it to his people at large, and requires from them "Attention to the labours of the field and of the loom."

Chung néng sang i tou i shih,

"Recognize the importance of husbandry and of the culture of the mulberry tree, in order to ensure a sufficiency of clothing and food."

Expanding the Yung-ch'êng Amplification of this Maxim, the Paraphrast, Wang Yu-po, commences by saying:—"The essential articles for the support of the people

may be reduced to two, food and clothing. Men bustle and drive about all their days, merely for the sake of rice to eat and raiment to put on; but they do not think of the root and origin of these. If you do not plant the fields, whence will you obtain food? If you do not rear the silkworm, whence will you obtain clothing? The four classes into which society is divided—scholars or officers, husbandmen, mechanics, and tradesmen, have, it is true, each their proper work; yet after all, the sources of our food and clothing depend on those who plant the fields and nourish the silkworm. Should not these things then be viewed as of the very first importance?"

It could not but be that on this subject the example set from the earliest times by the sovereigns of China and their queens or empresses should be referred to. In the Record of the Rules of Propriety, purporting to be a work of the 12th century B.C., we are told that the King of Chow, after the welcoming in of spring and the ceremony of prayer by him to God for a good year, made choice of a lucky day, proceeded in state to the royal fields, carrying in his carriage the plough he was to use. He was attended by the three highest dignitaries of the kingdom, the nine high ministers, the feudal princes who were at court, and a crowd of other great officers; arrived at the spot, the King turned up three furrows, and each of his noble attendants a greater number—some five, and some nine,—till the whole field was ploughed, after which they returned to a banquet in the palace.*

The same Record tells us that in the third month of spring, the Queen, after fasting and religious vigil, proceeded to the eastern fields, and collected mulberry leaves. She was attended by the ladies of the harem and the wives of the ministers, who were all forbidden to wear their ornamented dresses, and appeared in raiment befitting their work with the silkworms. The ladies of the

harem, moreover, were discharged for a season from their usual tasks of sewing and embroidery.* By and by the Queen presented to the King the finest of the cocoons.

In this way the highest personages in the kingdom set an example to all the people of attention to husbandry and the rearing of the silk-worm; and moreover the grain obtained from the royal field was set apart for use in the great sacrifices, and the silk woven by the ladies of the palace was used in making the sacrificial dresses.

Those ancient customs are substantially retained at the present day. Four years ago I felt no little interest in looking at the imperial field of the present dynasty, within the grounds dedicated to "the Father of Husbandry," in the Southern suburb of Peking, and not very far to the West of the Altar to Heaven, where the greatest religious ceremony of the empire is celebrated at the winter solstice. I was shown the parts to be ploughed by others. A similar ceremony—in imitation of the practices in the ancient feudal states—is performed on the same day by the governors of the provinces, the prefects, and district magistrates throughout the empire. An eye-witness of it at Ningpo, some years ago, reports that the first thing was the exhibition by the local officers of the clay images of a buffalo and a cowherd, the buffalo being the animal principally used in China in ploughing. The prefect then ploughed a small piece of ground, after which he and his associates dispersed till the next day at dawn, when they performed various acts of worship in a temple, with a crowd of the common people gathered round. When the worship was over, the clay ox was brought out, and the officers marched round it in procession repeatedly, striking the body at a given signal, till at last one of them gave it a heavy blow on the head. The crowd then rushed in, and tore the image in pieces, each one striv-

* The Li Chi, IV, i. 13.

* The Li Chi, IV, ii. 30, and iii. 19.

ing to carry off a portion which he might strew over his own fields, in the hope of thereby ensuring a great crop.* No doubt the Empress of the present day, and probably also other great ladies in the various provinces,† continue something like the ancient practice of gathering mulberry leaves and presiding over the manufacture of silk, though we have not opportunities of witnessing what is done within the forbidden precincts.

"Now," says the Paraphrast, addressing the people, "if the most honourable, rich, and noble have not disdained to engage in such labours with a view of setting an example to all others, would it not be strange if you were not to exert yourselves? You must sow in the spring, weed in the summer, and gather in the harvest; and so you will obtain what is necessary for the support of life. The diligent and sagacious have their lands well manured and their silkworms well nourished; and their property increases more and more. Their grain is stored up in their barns; their cloth is laid up web upon web; they consume neither the whole of the former, nor use the whole of the latter. The idle and improvident, on the other hand, have neither sufficient to nourish their aged parents nor to feed their own wives and children."

Husbandry, of course, extends to every edible crop that is grown. With respect to the culture of the mulberry tree, it is said that the soil is not everywhere adapted for its growth. But where the mulberry does not thrive well, as in Chih-li, Shan-tung, Ho-nan, Shên-hsi, and Shan-hsi, hemp and cotton grow, and "of these cloth is made, which, though not comparable to silk, answers sufficiently for clothing." The culture of the mulberry tree in the Maxim, therefore, should be considered as embracing the cultivation of every plant from which cloth can be manufactured.

* See Williams' *Middle Kingdom*, vol. II, p. 109.

† See the *Li Chi*, XXI. ii. 7.

Thus the Maxim is extended to every employment that contributes to supply the resources of men for the support and enjoyment of life. Foreign commerce was not carried on in the K'ang-hsi and Yung-ch'êng periods on a grand scale, and therefore it is not mentioned. Work and mechanical arts are referred to in the Paraphrase; but though both are acknowledged to be legitimate methods of obtaining a livelihood, yet they are not to be compared with agriculture. That alone is the fundamental occupation. And the Benevolent Emperor did more than commend and enjoin it in this Maxim. "Our sacred father," says the Amplification, "intensely thinking of that on which the people depend, published and circulated a book of prints, representing and explaining the operations of husbandry and weaving;" an act which Wang declares to be "the perfection of imperial grace and virtue to which nothing can be added."

In the old feudal times, no public works could be commenced and no military expedition undertaken, till after the agricultural labours of the year were finished. Remembering this, the Amplification says:—"You, civil and military officers in the various districts, who have authority to counsel and approve, you are not to rob the people of their time, or impede their labours. Reprove the idlers; commend the diligent, suffer not a barren spot to remain in the country, nor a lazy person to abide in the cities. Then the farmer will not lay aside plough and hoe, nor the housewife put away her silkworms and weaving. Even the productions of the hills and waters, of the orchards and vegetable gardens, and the breeding of poultry, dogs, and swine, will all be attended to in their seasons, to supply any deficiencies of agriculture."

The primitive characters of their language, whose formation cannot be set down at a less distant period than 5,000 years ago, show that the Chinese were even then an agricultural and silk-manufacturing people. In one of the old poems of the nation, a wealthy

syceoman, of the 18th century, B.C., describe the labours of the year from month to month. Let me quote some of the lines in which he exhibits the life of that ancient time:—

“Our third month’s days, their ploughs the farmers take,
And all the fourth the fields their home they make.
I, with my wife and children, take my way,
And to the southern acres food convey
For those who toil. Appears th’ Inspector then,
Surveys the fields, and cheers the working men.

“The warmth begins when come the days of spring,
And all around we hear the orioles sing.
See the young women, with their baskets high,
About the mulberry trees their labour ply.
Along the paths, the softest leaves they seek,
To feed their silkworms, newly hatched and weak.
For such, as longer grow the days of spring,
They haste in crowds white southern-wood to bring.

“In the seventh month the shrike’s notes shrilly sound,
And in the eighth twisting the hemp they’re found.
Their woven fabrics, dark or yellow dyed,
Are valued highly o’er a circle wide.
Our brilliant red, the triumph of our art,
For young lords’ lower robes is set apart.

“In the fourth month, the snake-root bursts the ear,
The shrill cicadas in the fifth we hear.
When comes the eighth, the ripened grain they crop,
And in the tenth the leaves begin to drop.

“In the ninth month, the yards, now stript and bare,
They for the produce of the fields prepare.

The tenth month sees the carrying all complete

Of early millets and the late, the wheat,
The hemp, the pulse, whatever grain men eat.

This labour done, the husbandmen all say,
‘Our harvest here is well secured. Away
To town, and see what for our houses there
We need to do, to put them in repair.
The reeds we’ll gather while we have the light,
And firmly twist them into ropes at night.
Up on the roofs will haste with these in hand,
Soon will the fields our time again demand.’”

I restrain myself from further quotation, and hasten to the Fifth Maxim, which is, indeed, a sequel to the one we have just considered.

Shang chieh chien i hsi ts’ai yung,

“Show that you prize moderation and economy, in order to prevent the lavish use of your means.”

Attention to agriculture and the nurture of the silkworms—industry, indeed, in any legitimate employment—will give food and clothing and lead to what we call a competency; provided it be associated with economy. The character *chieh* which I translate by “moderation” means primarily the joints of the bamboo plant, the knots which divide and sustain its great length. Hence it comes to have the signification of regulation and method, and if it stood alone in the Maxim, it would simply require a fixed rule in the expenditure, to keep one’s outgoings within the amount of his income. But the income is liable to fluctuation; the farmer has his good seasons and his bad. So it is also in other professions. And the amount of expenditure often cannot be calculated before-hand. “In families,” says the paraphrase, “there are births, marriages, illnesses, deaths, and mourning, involving expenses which cannot be previously known.” To method therefore there must be added economy. The Amplification says:

"Money is like water, method and economy are the embankments within which the water is collected and confined. If the water be allowed to flow away without these restraints, it will soon have all disappeared, and the reservoir be dry. If money be spent without method and care, it will soon be exhausted."

We all know the value of method and economy, and I will not detain you long with this Maxim, but only adduce from my Chinese sources what is said upon it that seems to be peculiar and racy. The Paraphrast quotes with approbation the proverb: "In the day of abundance always think of the day of want, wait not for the time of destitution and then have to think of your previous abundance." There is another saying, which he condemns as strongly: "To-day we have liquor, to-day let us get drunk; grief may come to-morrow, to-morrow we will bear it."

In the golden days of antiquity it was only when men had reached the age of fifty that they wore silk, and only when they had reached seventy that they partook regularly of animal food!*. In their younger years people should be content with coarser raiment and simple tea and rice.

Why and how do people waste their means? It is mainly through their foolish ambition and wish to make a vain show. In the marriage of children, for instance, instead of regulating their expenditure by their ability, they must make a grand display of silk hangings, processions with ornamental canopies and sedan chairs, gems and precious curios, embroidered robes, gaudy umbrellas, drums and other instruments of music, with slaughtering of pigs and sheep, till they get over head and ears in debt. In the burial of parents, again, and the mourning rites for them, it is proper that children should go to the very verge of their ability, but not content with doing things respectably and in order, many

will call in the priests of Buddhism and Taoism to recite their litanies and pray for the dead. They also prepare feasts, invite guests, and act plays. They have juggling, jumping, dancing, and sham fighting; all with the same result, a load of debt.

There is a common saying, according to Mr. Wang, on the death of a father or mother at the age of 70 or 80, that "it is a very good thing when persons of so great an age are taken away." He cannot sufficiently express his indignation at such words; they betray a scared conscience and an utterly perverted desire for display.

Soldiers are remonstrated with as being notoriously improvident and extravagant. Their pay being fixed, they might know better than most others how to regulate their expenditure; but they do not try to do so. They get to the end of their pay, and then they go all round to borrow, and will engage to pay eighty or even nearly cent per cent. for the money, very soon the lamb, that is, the interest, becomes as large as the dam, that is, the capital, and the result is misery.

The economy recommended, however, need not be a niggardly parsimony. Even should it lead to that, an apology might be pleaded for it on the authority of Confucius himself, who said, "Extravagance leads to insubordination, and economy may become meanness; but, it is better to be mean than insubordinate."* Liang Yen-nien quotes the words of Lao-tze, the founder of Taoism, who specifies industry, economy, and humble contentment with one's position in life as the three precious attributes of character. He also quotes from the writings ascribed to Kuan Chung in the seventh century B.C., to the effect that "economy is a granary that is never empty, and a treasury that is never exhausted."

These lessons about method and economy have fallen into the Chinese mind as good seed into good soil. The people, indeed, are

* See Mencius, I. i., Ch. III., 4.

* Con. Ana., VII. xxxv.

too prone to one habit that is opposed to them, the habit of gambling. Otherwise they have become noted, all over the world, for industry and thrift. It is these qualities, more than anything else, that has provoked against the Chinese immigrants in California the hatred of certain other portions of the population, and exposed them to unmerited obloquy and violence.

The Sixth Maxim refers to the subject of academical education, or the training of the scholar.

Lung hsio hsiao, i tuan shih hsi,

"Make much of the Colleges and Seminaries, in order to make correct the practice of the scholar." That this should follow the two Maxims about insuring a sufficiency of food and clothing is entirely in accordance with the principles of Confucius. I referred in the former Lecture to his language about the duty of the Government to encourage, first, the increase of the people, then to see that they are made well off, and finally to look after their education. Mencius unfolded at length the views of the master on this point, and insisted on the necessity of men's being able to have a regular means of livelihood, arguing that, if this were not the case, it was in vain to try to win them, by any amount of education, to the constant love and practice of virtue; yet he would not have the Government wait till the people were all well off, before it provided them with the means of instruction. The arrangements to promote a material competency, and the moral and intellectual training should be contemporaneous.

The Benevolent Emperor in this Maxim has respect to the training of the scholar; the teaching of the young in the family he deals with, later on in the eleventh. I do not know how to translate the institutions which he specifies—*hsio* and *hsiao*—better than by *Colleges* and *Seminaries*, though those terms will not exactly convey to you what they are in China. You will have

some tolerable idea of them, however, before we go on to the next Maxim.

Scholars or *the literati*—as it has become the fashion to call them—are a more important class in China, than they are in our own or any other country. Vastly inferior to their fellows elsewhere in range of information, they yet constitute the governing class;—their learning is a certain passport to distinction and emolument.

The Amplification quotes here a very common saying, that "The Scholars are the Head of the four classes of the people." The fourfold division of the community into scholars, husbandmen, mechanics and merchants or traders was mentioned under the fourth Maxim. It has prevailed in China from time immemorial. How different is it from the Indian division into four castes! and how superior! The same character originally denoted both an officer and a scholar. And, no doubt, the scholars of the feudal times, prior to our Christian era, were the governing classes, the scions of the princely families and the great clans. Even then these were all educated. This is the glory of China that, from at least 2000 years B.C., it has had a literature, and some system of education. But anciently, the officers of China were scholars by virtue of their birth and hereditary position, and office was not open to them simply by the path of learning. I believe it was the necessity to have a class which should take the place of the high-born youth of the feudal states that led to the first conception of the scholar-caste in the reign of the sixth emperor of the Han dynasty, about the middle of the second century B.C. And long ages elapsed before that conception was embodied in the form of the present system of competitive examinations. It was not, indeed, till our seventh century, under the second emperor of the T'ang dynasty, (627-649) that that system was established throughout the empire.

Let me try to give you within a quarter of an hour a brief outline of it. I can at-

tempt nothing more. The Amplification and Paraphrase do not give me here any assistance, as they were written only for Chinese readers, who might be supposed to be sufficiently familiar with all the details of the system. There are, moreover, various points on which we need further information. The younger Biot, one of the truly great scholars of Paris, published an octavo volume of 600 pages in 1847, being "An essay on the History of Public Instruction in China, and of the corporation of the Literati." It is a fine monument of careful research, but by no means exhausts its subject.

Suppose that we are in the chief city of one of the nearly 1300 districts into which China is divided. A crowd of students, amounting perhaps to many hundreds, is collected round the district college. It is one of their first trials, for which the day has been fixed by the District Magistrate. The examination is conducted by him and the resident literary officer. It may be repeated several times, till the order of merit among the candidates is definitely determined. Hardly so many as two per cent of their number will be successful. Their names are posted up in the hall of the magistracy, and they are *hsien ming*, "have a name in the district." From the district these are sent to the chief city of the department to which it belongs. There are about 200 departments in the empire, the number of districts in them varying very much. The prefect of the department examines the successful candidates from its various districts several times, and makes out a new list of the best men among them, who are now *fu ming*, "have a name in the department." Finally those who have thus far been successful throughout the departments of a province all present themselves in the principal city, and undergo a final examination under the superintendence of the literary chancellor for the province, after which he confers on the best among them the degree of *Hsiu-*

ts'ai,* which, we may say, corresponds to our "Bachelor of Arts." Literally the words mean "Elegant talent."

The *Hsiu-ts'ai*s are exempted from the degradation of corporeal punishment, pass from among the common people into the ranks of the gentry, and are entitled to wear a sash of honour and a silver button on their caps. Their number in Canton province is about 12,000. Throughout the empire there may be 200,000 of them.

The examination for the second degree takes place triennially in each provincial city on the 9th, 12th, and 15th of the 8th moon, generally about the middle of our September. It is presided over by two imperial commissioners, assisted by ten provincial officers. There is a previous examination of all the *Hsiu-ts'ai*s, to determine who of them shall be permitted to enter the arena. The average number admitted in Canton may be put down at from five to six thousand. In the largest provinces it may be as high as nine or ten thousand. The examinations are held in the *Kung-yüan*, an immense building, containing in Canton 7500 small cells or rooms, measuring 4 feet by 3, and hardly more than 6 feet high, in which the competitors write their papers. There are many large halls also for the accommodation of the examiners. The excitement is intense. Men present themselves who may have previously failed repeatedly. Father, son, and grandson have been known to appear at the same examination. Careful precautions are taken to prevent fraud and imposition.

Three themes are given out the first day, taken from "the Four *Shu*," or first learned Confucian Books, on which essays have to be written, and a fourth theme is proposed for a composition in poetry. The exercises are handed in without the names of the writers, but marked so as to secure identification. The second day three or five themes are propounded from "the five

* 秀才.

King," or older classics; and on the third day five topics are given out which are better calculated to test the fitness of the candidates for official employment. They relate to doubtful matters that may arise in the administration of affairs, questions of law, the history and geography of the empire, ancient customs, obscure passages of the classics, and biographical notices of eminent statesmen.

Twenty-five days are allowed for the examiners to look over the essays, and the names of the successful candidates are proclaimed at midnight from the highest tower in the city. Lists of these names are hawked about next morning through the street, and rapidly sent to all parts of the province. Their bearers are now *Chü-jen*,* "Promoted Men," corresponding to our Masters of Arts. All delight to do them honour. The silver button on their caps gives place to one of gold. They are feasted in the palace of the deputy-governor, when the chief examiner presides, having the deputy-governor on his right and the assistant examiner on his left. The viceroy or governor general is also present. Gold and silver cups and other vessels are provided by the treasurer of the province. Inferior officers wait as servants, and two boys, fantastically dressed, and carrying branches of the *olea fragrans* chant the first of the odes in the Second Part of the Ancient Book of Poetry, a festal piece composed in the 12th century B.C. for royal entertainments.

"With sounds of happiness the deer
Brouse on the celery of the meads.
A nobler feast is furnished here,
With guests renowned for noble deeds.
The lutes are struck; the organ blows,
Till all its tongues in movement heave,
Each basket loaded stands and shows
The precious gifts the guests receive;
They love me, and my mind will teach
How duty's highest aim to reach.

* 舉人.

"With sounds of happiness the deer
The southern-wood crop in the meads;
What noble guests surround me here,
Distinguished for their worthy deeds!
From them my people learn to fly
Whate'er is mean; to chiefs they give
A model and a pattern high;—
They show the life they ought to live.
Then fill their cups with spirits rare,
Till each the banquet's joy shall share.

"With sounds of happiness the deer
The salsola crop on the fields.
What noble guests surround me here!
Each lute for them its music yields.
Sound, sound the lutes, or great or small,
The joy harmonious to prolong;
And with my spirits rich crown all
The cups to cheer the festive throng.
Let each retire with gladdened heart,
In his own sphere to play his part."*

In allusion to this ode, the banquet is called "The Deer-cry feast."

The third degree is that of *Chin-shin*,† "Advanced Scholars," and is often called by foreigners that of "Doctors." This also is conferred triennially, but in Peking; and thither all the *Chü-jen*, who have not already taken office, must proceed from the eighteen provinces. The toil of so long a journey is in many cases great and also the expense, though that is often borne by the Government. Several years ago a company of the Canton "Masters" chartered a steamer to take them to T'ien-tsin, within 80 miles of Peking. Many of them, coming to Hongkong to take ship, called on myself as "a foreign barbarian" who had been almost civilized by his study of Confucius, and for hours we debated the merits of the sage, and I tried to give them some idea of our universities in Europe. I think their procedure of going to the north by steam was condemned as an innovation, but it will come more and more into practice. The competition for the third degree presided

* 鹿鳴宴.

† 進士.

over by four presidents of Boards is much the same as that for the second in the provincial capitals. On an average there are about 200 *Chin-shih* made every three years, who are then solemnly introduced to the presence of the Emperor. Their names are all entered on the list of expectants for employment by the Board of Civil Office. Their fortune may be considered as secured. Some of them are selected to prepare works for the use of Government, or are nominated on special literary commissions.

There is still a fourth competition called "The trial in the imperial Hall,"* to which the *Chin-shih* can go up. Success in it secures admission into the Han-lin College, or "Institute of China." The examinations are conducted in the presence of many of the highest personages of the empire. The essays of the ten competitors who stand highest are presented to the emperor, who is supposed to examine them carefully, and forms a *tripos* from them, consisting of the *Chuang-yüan*, "The First of the First class;" the *Pang-yen*, "The Eye of the Lists;" and the *T'an-hua*, "The Plucker of Flowers." All the members of the Han-lin College are salaried, and stand at the head of the literati of the empire.

I have thus given you a very brief outline of the system of competitive examinations which has made the scholar class of more importance in China than it is in any other country, now for a period of nearly thirteen centuries. It has not a few deficiencies, the principal one being the limited range of the subjects which students are required to master, and that it is confined entirely to the literature of China itself, excluding all questions of science and even the scientific treatment of the topics that it does embrace. But it has also great merits, and is open to all classes of the people, excepting two or three of the very lowest, of which some will be surprised to hear that those who follow the profession of the stage form one. Hence

* 殿試.

the Paraphrast quotes an old saying, that "The general and the premier become such by no accident of birth; let every young man therefore press strongly forward;" and adds, "If you would all learn well yourselves, and teach the young members of your families, there is not a family that might not have a master or a doctor in it."

It was some time before the present dynasty came fully to approve of the system that gives such distinction to the literary class. Its rulers thought, probably, that their own Manchow would stand little chance against the Chinese students in the arena of literary competition. Perhaps it was some feeling of this kind which made even the Benevolent Emperor insist in the Maxim on the object of education as being to make correct the practice of the scholar, with his son's Amplification of which sentiment I will pass on to the seventh maxim: "The scholar is the head of the four classes of the people. The respect that others show to him should teach him to respect himself. When the scholar's practice is correct, the neighbourhood will consider him a model of manners. Let him make filial piety and fraternal submission his chief aim, and the display of his ability a subordinate matter; make enlarged knowledge his first object and literary ornaments his last. Let the books he reads be all orthodox, and his intimate companions men of approved character. Let him adhere rigorously to propriety and righteousness, and watchfully preserve his purity and sense of shame. Let him guard well his character, lest he injure the reputation of his College; let him think how, though his name become famous, the shadows of remorse may hover round his bed; he who can act thus is a true scholar."*

* In addition to my own recollections and knowledge, I have consulted, on the 6th Maxim, Williams' *Middle Kingdom*, Vol. I., Ch. ix., Morrison's *Analysis of the 科場條例*, in his *Dictionary*, Vol. I., pp. 759-719, and a Monograph on the subject, written in 1841, by a Chinese teacher, who had been in Dr. Morrison's employment.

The Seventh Maxim invites us to what should be an interesting and instructive theme.

Chu i tuan, i ch'ung ch'eng h'iao,

"Discountenance and put away strange principles, in order to exalt the correct doctrine."

The characters which I have translated by "strange principles" have been rendered by "heterodoxy," and "the correct doctrine" is of course the orthodoxy of China. With us, however, orthodoxy and heterodoxy are used with reference to varying views of the same truth, every man considering his own view of it to be the orthodoxy, and another man's different view to be the heterodoxy. But the Benevolent Emperor had in his mind systems which can in no way be considered as different developments from the same fundamental truth. And neither his son nor the Paraphrast was prepared to dig deeply in order to discover points in which they agreed.

The Maxim has been translated, "Degrade strange religions, in order to exalt the orthodox doctrine;" but even the orthodox doctrine as it is set forth in connexion with this Sacred Edict seems to fall short of being a religion; and some of the "strange principles" that are denounced have no pretensions to be considered as such. Others of them, however, have. There are Buddhism, Taoism, and Christianity among them; but no effort is made to get to the heart of these systems and to discuss their real merits. It must be foreign to my object in these Lectures, if I were to attempt to do so. I will content myself, as in the case of the former Maxims, with giving to you the substance of what is found in the Amplification and Paraphrase.

Mr. Wang thus commences: "What is greatly to be dreaded in the manners and customs of the Empire, is that they become corrupt, violent or mean. But if men's hearts are not good, how can manners and customs be generous and right? To be sure,

the heart of man is naturally perfectly upright and correct; but through the existence of corrupt doctrines, men all get to learn and practise what is not good. That their hearts may be kept good, therefore, we must investigate what they learn and practise, and have it correct. Here is man, with his head towards heaven, and his feet planted on the Earth, in the midst of all other existing beings; he is endowed with the principle of rectitude all-complete, and outside the requirements of duty in his lot; what is there wonderful and rare that he has to attend to? There are the relations of ruler and subject, father and son, husband and wife, elder brother and younger, friend and friend, and the duties severally belonging to them; no one, intelligent or stupid, can dispense with these for a single day. If besides these, beyond your proper lot, you go about to seek after some refined and mysterious dogmas, and to engage in strange and marvellous performances, you will show yourselves to be very bad men."

This then is the correct doctrine, the orthodoxy of China, Confucianism pure and simple, man's discharge of his duties in the various relations of society. He has not to go beyond himself to discover it, nor to seek any higher sanction for it than his own nature, nor to look for any future sentence of retribution to enforce it. If he must go beyond himself, there are the four *Shu* and the five *King*, all the Confucian books, handed down by the sage or about him, containing the record of the example and lessons of himself and the more ancient Sages.

And what are the corrupt and depraved principles? "Those," says Mr Wang, "in any books that profess to be *King* or Canons, and besides treating of the five social relations and the duties belonging to them, contain a lot of nonsense, and advise their readers to revere, believe, and practise what they teach, relating thousands of marvels and hundreds of miracles. These are the steel dagger that stabs men, and the poison-

ous draught that stupifies them. These contain the corrupt doctrines that ought to be rejected and extirpated." But what really are the "strange principles" of the Benevolent Emperor's Maxim? They are, first of all, Buddhism and Taoism, though neither the Amplification nor the Paraphrase says so expressly in so many words. For both of those systems have long existed in China, and their Ho-shang and Tao-sze have stood side by side with the Confucian scholars. The course taken, therefore, is to represent them as innocent in themselves, and to warn the people against their abuses and excesses. Ho-shang is the popular name in China for all Buddhist priests, though properly belonging only to the teaching order of them. It is the Chinese way of giving the sound of an Indian word. The Tao-sze are the Doctors or Professors of Taoism. "Now," we are told, "the whole talk of the Ho-shang is about attaining to the state of Buddha, and they say, 'when a son leaves his family,'—enters, that is, the priesthood,—'all the members of his kindred are sure of ascending to heaven.' But where is Buddha? What is Buddha? Buddha is just the heart. If the heart is good, the condition of Buddha has been attained to." In support of this, the authority of Chu Hsi, the great critic and philosopher of the 12th century, is adduced. His words are, "Buddhism cares nothing about heaven or earth, or anything within the four points of the compass, but only attends to the heart," and this brief sentence, according to the Amplification, gives a correct and impartial account of the real character of the system.

Buddhism, you are aware, first obtained official recognition in China in the year 62 A.D., though its missionaries had then been in the country for about two centuries. Taoism, the next system of "strange principles," which is often translated Rationalism, is indigenous to China, and is commonly assigned to Lao-tsze as its founder. He was a contemporary of Confucius but

older than the Sage, though we have accounts of interviews between the two men. His work, "The *King* or Classic of Reason and Virtue," is profoundly metaphysical, and, I had almost said, unintelligible; and it is difficult to connect it with the actual system of Taoism, which is a conglomeration of alchemy, astrology, and I know not what. Mr. Wang says, "What the school of Tao talks about is the law of fining and refining, some method of drying quicksilver and laying hold of lead, some growling of the dragon and whistling of the tiger, external pills and internal pills; but the object of all this is simply to nourish the animal spirits and prolong life a few years." And then Chu Hsi comes in again with his decision that "the Taoist teaching is nothing but about how to preserve and prolong the breath of life."

There does not seem thus far to be any great harm in Buddhism, seeking to purify and perfect the heart, nor in Taoism, with its methods to prolong the life. But, asks Wang, "What is the good of it all? Your great Ho-shang, in their fine monasteries on the famous hills, the ablest lecturers of their school, have nothing to say but about that one word—the heart; and your good Doctors of Tao, in the deep recesses and caves of their mountains, while they talk about becoming immortals, end all with this refining of the vital spirit. But their stealing away from the abodes of men, and sitting cross-legged in silent meditation, is to root up and destroy the social relations and their duties. I will not say they cannot become Buddhas, or Immortals; but if they really can, who ever saw the priests ascend to the Western Heaven—the proper home of Buddhas—or the Doctors fly up into the air, in broad daylight? Plainly their pretensions are a farce! They are of no benefit to society."

And the evil does not end there. Those men, though useless, are harmless. But in connection with them there are others, who having no proper means of earning their

livelihood, throw themselves into the temples and monasteries, and under the guise of priests or doctors, invent stories about heaven and hell, about transmigrations and retributions. The most important thing, according to them, is to be always giving, especially to the priests;—that is sowing the field of happiness. "Always give," they say, "and you will always have." And on the other hand they say, "Defame the priests, revile Buddhas, disbelieve the books, refuse to worship the images, get money and part with none of it; for these things you shall be cast down to hell, the thunderbolt will strike you, the fire will burn you."

These people go on to still greater excesses. They hold assemblies under high-sounding names, where they beat bells, thunder with drums, lecture on their *King*, and promulgate laws. The meetings are attended, both day and night, by promiscuous gatherings of men and women. "The simple people," says Mr. Wang, "are deluded, and not only go themselves to worship and burn incense in the temples, but also allow their wives and daughters to go. There they are, their hair oiled and their faces painted, dressed in scarlet, with green sashes, associating with the priests and doctors and a worthless rabble, touching shoulders, rubbing arms, squeezed in the crowd. I see not where the good they talk of doing is; on the contrary they do many shameful things, that create vexation, and give people occasion for laughter and ridicule."

The Paraphrast proceeds to deal with other features of the prevalent Buddhism and Taoism, but I cannot in our lecture try to condense all his diatribes. He exposes the folly of giving up sons and daughters to be priests and nuns, and of painful pilgrimages that have a show of goodness, but are really the growth of erroneous notions.* He ex-

hibits the absurdity of thinking that religious ceremonies and gifts can be of any value apart from good living, or obtain the forgiveness of sins without repentance and reformation. This makes, he says, Buddha and the gods of Taoism no better than scoundrels, and immeasurably inferior to any upright magistrate. He also deals with the fact that the Buddhist litanies and charms are in a foreign language, Sanscrit or Pali, and therefore unintelligible to the worshippers; and with pretended miracles, that are wrought by jugglery or some other method of deception.

From Buddhism and Taoism our Expositors proceed to speak of Secret Societies of which they specify two, that of the white Lotus, and the incense burning association. "Lascivious and villainous persons," says the Amplification, "form brotherhoods; bind themselves to one another by oath; meet in the night and disperse at the dawn; violate the laws, corrupt the age, and impose on the people; and behold! one morning the whole thing comes to light. They are seized, and dealt with according to law. What they vainly thought would prove the source of their felicity becomes the occasion of their misery. So it was with the white Lotus and incense burning Societies, whose fate may serve as a beacon to all others."

Notwithstanding what is thus said of the Society of the white Lotus, it subsists, and is a cause of solicitude to the Chinese Government. There are, indeed, many Secret Societies in the empire, which have their several strange principles, and also for the most part political objects. The greatest of them is the *San-ho*, or Triad Society, called also *T'ien Ti Hui*, "the Society of Heaven and earth." It is of ancient origin, and is perhaps a branch of the Free Masonry of the West. I have often been told that it became political at the time of the Manchow

* About 4 years ago, when I was toiling up to the top of Mount T'ai in Shan-tung, among the crowd of pilgrims there was one young man, who was painfully ascending, with a heavy cangue on his shoulders, and knelt down at the

top of every flight of steps, muttering a prayer. On entering into conversation with him, I found his pilgrimage was undertaken for the benefit of his parents who were in sore affliction.

conquest, and is a dangerous foe to the dynasty. The branches of it in Singapore, Penang, and the other settlements in the Straits there, have often been troublesome to British rule.

Lastly, the son of the Benevolent Emperor refers to Christianity as one of the systems of strange principles which are to be discountenanced and put away. He calls it *Hsi yang chiao tsung T'ien chu*,* "The Doctrines of the Western Ocean that honour the Lord of Heaven." The earlier Missionaries of the Church of Rome could not agree on the Chinese term that they should use for God, and the characters *T'ien chu*, meaning the Lord of Heaven, were imposed on them all by a Papal Bull. The name *T'ien-chu-chiao* is now used by many distinctively of Popery in China, and does not cover Protestantism. But it was nearly a century after the Yung-ch'êng period when the first Protestant Missionary went to China. The *T'ien-chu-chiao* of the Amplification must be understood simply of Christianity.

The Benevolent Emperor had been friendly to the missionaries. He appreciated their attainments in science, gave several of them high appointments in his service, and often conversed with them on the Christian doctrines. Some of them hoped to be able in course of time to send word to Europe of his conversion; but no such grand event took place, and his son was otherwise disposed. Ere his reign closed, banishment and confiscation took the place of the imperial favour. What he says on this Maxim about Christianity is brief and strong. Here is the paraphrase of Mr Wang:—"The missionaries prate about Heaven and talk about earth, and of things that have neither

substance nor shadow; but Christianity also is an unsound and corrupt religion. Only because the European teachers of it understand astronomy and are versed in mathematical calculations, therefore the Government employs them in making out the calendar. It does not, however, thereby say that their religion is good, and you should on no account believe it."

Drawing to a conclusion, he reminds his readers of the benevolent intention of the emperor in encouraging the great doctrines of virtue and rectitude, and tells them they should look on all those corrupt systems as more to be feared than torrents, flames, thieves and robbers. They only injure the body, while the unauthorized principles and false religions injure the mind. All men have two living Buddhas,—their father and mother, that is—in their families; what need is there for them to go and worship on the hills, or pray to the idols of wood and earth for happiness? Let them bear in mind that excellent proverb, "If you venerate your parents at home, you need not travel far to burn incense?"

The position of Christianity in China is now happily very different from that which it occupied in the Yung-ch'êng period; but the way in which this Maxim is expanded and illustrated may afford, I think, important hints to missionaries as to the methods in which they should approach the educated Chinese mind with their Christian truth. Most of you will perhaps also have got from it the same impression about Confucianism as myself, that with very much that is good in it it still is rather humdrum, and inadequate to the requirements of our humanity, "a bed shorter than that a man can stretch himself on it, and a covering narrower than that he can wrap himself in it."

(To be continued.)

* 西羊教從天主.

BRIEF SKETCHES FROM THE LIFE OF K'UNG-MING.

(Continued from page 180).

THE YELLOW STORK TOWER.

Shortly after his wedding Liu Pai received a letter, purporting to come from his wife's mother, the Dowager Empress of Wu; entreating him to visit her as she wished to consult with him on important business, and that she was likewise very ill. The letter added that everything would be prepared for his comfort, and a banquet would be given him in the Yellow Stork Tower.

Liu Pai was doubtful of accepting this invitation, fearing some treachery; but on consulting K'ung-ming, the latter advised him to do so, informing him he had already sent the messenger back with a message that the invitation was accepted, and that Liu Pai would follow as speedily as possible.

Liu Pai strongly objected to going, but K'ung-ming so strenuously urged the necessity of doing so, that he at length, though much against his will, assented. Liu Pai then insisted that he should be accompanied by a large force, but was thunderstruck when told by K'ung-ming that he need not do so, but that Chao Tzū-lung, alone, should go with him.

Chao Tzū-lung was sent for, and demurred somewhat on being told what was required of him; he also thinking a strong escort was necessary. K'ung-ming insinuated that he was afraid of going alone, whereupon Chao Tzū-lung affirmed his willingness to follow his master to death, if

needed; but Liu Pai still objecting, K'ung-ming told him that though he knew this invitation was only a deep-laid scheme, yet he had one which would render nugatory any act of treachery on the part of Chou Yü of whom Liu Pai was naturally very doubtful. At the same time K'ung-ming reminded him that he would lay himself open to ridicule if he did not go.

Liu Pai declared that K'ung-ming advised him to go on this mission with the evident desire to compass his death. This remark K'ung-ming bore in silence, as he well knew that after events would shew its injustice and absurdity.

K'ung-ming well knew the letter was a scheme to decoy Liu Pai into Chou Yü's power, so that he could either coerce him into giving back Ching-chou, or slaying him; this, however, he kept to himself. Giving Chao Tzū-lung a bamboo tube, he told him within that tube was something that would overcome any treachery or force which might be used against them. When he found they were in danger, he had but to break the tube, and they would be protected from the danger by its contents.

Liu Pai wished to break the tube open on the spot to verify K'ung-ming's statement, but the latter asserting that all its efficacy would be lost by doing so, he had to forego his desire. He was finally persuaded to depart on this mission, taking only Chao Tzū-

lung, and fully expecting that he would never return alive, but yet with such confidence in K'ung-ming, that he implicitly obeyed his injunctions, even though they went against his own notions on the subject.

They had no sooner departed, than K'ung-ming despatched two generals, with a force of 3,000 men, to lie in ambush on the river's bank; telling them that Liu Pai would return on the 16th of the same moon. He also sent Wei Yen, another general, with a force to Tu Kang, and told him that on the 6th he would have to fight the army under Chou Yü; bidding him not to fail in his expedition.

These instructions had scarcely been given when Chang Fei entered, in a towering rage, taxing K'ung-ming with knowingly sending Liu Pai to his death. K'ung-ming had much difficulty to pacify this hot-headed general and to convince him of Liu Pai's perfect safety. He only succeeded by proffering to forfeit his head to Chang Fei if Liu Pai did not return safely by the 16th.

Liu Pai and Chao Tzū-lung arrived at the Wu country without any adventure worth recording, and on their arrival a messenger speedily carried the news to Chou Yü, who was agreeably surprised when told that only one man was with him as escort, and conceived that Liu Pai was securely in his meshes.

Chou Yü immediately went to meet Liu Pai, and with well-simulated friendship conducted him to the Yellow Stork Tower, informing him that the Empress being ill had deputed him to do the honours to Liu Pai.

While at the banquet which afterwards took place at the Tower, Chou Yü abruptly demanded from Liu Pai the restitution of Ching-chou, and disclosed a portion of his plot. Liu Pai stammered out his excuses for having kept the place so long, and promised to restore it when he had gained Hsi-chüan. Chou Yü was not to be put off by promises, and demanded instant restitution; and working himself into a rage, threatened to have Liu Pai's life if he did

not at once write out a deed relinquishing all claim to the place.

A long scene ensued between them; Chou Yü threatening and demanding, Liu Pai full of fear for the safety of his life, yet loth to give up Ching-chou, endeavouring to pacify him and making all sorts of frivolous excuses; while Chao Tzū-lung stood looking on, alternately checking the glib promises of Liu Pai, or the arrogance of Chou Yü, being on several occasions on the point of attacking the latter, and restrained with difficulty by Liu Pai, out of sheer fear for the after consequences.

Chou Yü now left, to give Liu Pai an opportunity of making out the deed during his absence, and gave directions to his guards below not to allow them to pass without his special warrant.

When Chou Yü had departed, Liu Pai bemoaned his fate bitterly, and looked upon his death by violence as certain. Chao Tzū-lung endeavoured to cheer him, and reminded him of the bamboo tube, which, sooth to say, did not inspire him with much confidence; but Chao Tzū-lung, having more faith in K'ung-ming's talisman, broke the tube, which, to the unbounded joy of both of them, contained the only thing that could give them a free passage from the Tower: Chou Yü's special warrant. They at once made use of it; the guard on perceiving it allowing them to pass, when they immediately proceeded to their vessel in which they made their escape.

The rage of Chou Yü knew no bounds when he found, on returning, that the two prisoners had been allowed to pass. On inspecting the warrant it proved to be the one which he had formerly given to K'ung-ming, on the occasion of "borrowing the east wind," but which he had neglected to recover, having, in fact, in the stirring events which took place at the time forgotten all about it.

Chou Yü immediately started in pursuit, and came up with Liu Pai on the 16th, when he had already been joined by the

forces sent by K'ung-ming to meet him, and by K'ung-ming himself, with a large force. K'ung-ming despatched Chang Fei with a body of troops to engage Chou Yü; giving him strict injunctions not to kill Chou Yü, but to take him prisoner, to treat him as a wayward child and then release him.

A sharp engagement took place, in which Chou Yü's troops were routed and he himself made prisoner; when Chang Fei following K'ung-ming's instructions after ridiculing Chou Yü as being but a mere baby, released him in a most contemptuous manner, as if it made no difference whatever whether he were free or not, for all the harm he could do.

This contemptuous treatment galled Chou Yü so much, and coupled with the wound he had formerly received, threw him into such a fever of rage and pain, that he subsequently died of it—or, as tradition has it, "he died of rage."

DEATH OF CHOU YÜ.

When Sun Chüan heard of Chou Yü's defeat he was very much enraged. His advisers now suggested setting Ts'ao Ts'ao and Liu Pai by the ears, and while the belligerents were fighting and weakened by their struggles, to step in and conquer both.

A messenger was selected to convey the despatch intended to cause the rupture between these two great rivals for power. He started on his mission and arrived at Yeh-chün, 鄴郡, where Ts'ao Ts'ao was just then in the midst of archery revels. The letter was handed to Ts'ao Ts'ao, who, conceiving it to be of importance, at once read it; its purport being a statement that Liu Pai had assumed the governorship of Ching-chou, and that having espoused the sister of Sun Chüan, the greater part of the Han territory might be considered as under his sway. This had the effect intended; for Ts'ao Ts'ao on reading it dashed his pen to the ground in a fury.

He at once took counsel of his officers; some of whom gave it as their opinion that

the letter was simply a ruse of Chou Yü's to plunge Ts'ao Ts'ao into a war with Liu Pai for his own ulterior benefit. After much consultation, presuming such to be the case, a plan was arranged to set Liu Pai and Sun Chüan at variance, by appointing Chou Yü as governor of Nan-chun, 南郡; which being in the neighbourhood of Ching-chou, and actually belonging to it, must result in serious complications between them and fighting for supremacy, when Ts'ao Ts'ao was to step in in a similar manner to what the advisers of Sun Chüan had suggested to him.

Shortly after, at the instigation of Chou Yü, Sun Chüan again despatched Lu Su to demand Ching-chou of Liu Pai. On his arrival being announced, K'ung-ming explained to Liu Pai that this was a scheme of Ts'ao Ts'ao to set him and Sun Chüan by the ears, so that he might take advantage of their discord to snap them both up. He therefore directed Liu Pai, the moment Lu Su broached the subject of Ching-chou, to commence weeping, and he, K'ung-ming, would then come to his assistance with a plan of his own.

On the first favourable opportunity which presented itself after his admission, Lu Su requested the restitution of Ching-chou to his sovereign. Liu Pai hereupon immediately covered his face and began to weep bitterly. Lu Su was startled at this, and enquired of him the reason he wept. On this, Liu Pai redoubled his weeping, when K'ung-ming, who had been concealed behind a screen, entered.

K'ung-ming enquired of Lu Su if he knew *why* Liu Pai wept? Lu Su replied, that he had not the faintest idea. K'ung-ming then informed him that Liu Pai was in a very awkward dilemma, which he would endeavour to explain. That he had first borrowed Ching-chou with the promise that he would return it when he gained Hsi-chüan 西川; but that the governor of that place was Liu Chang 劉璋, Liu Pai's cousin—the same flesh and blood—and that

if he moved troops against the place and took it, he would be universally execrated for robbing one of his own family. Then, on the other hand, if Liu Pai restored Ching-chou, where had he to go to? He was homeless. Again, if he did *not* restore it, the blame would fall on Lu Su; hence Liu Pai's weeping on seeing that he was in a difficulty either way.

When K'ung-ming had finished speaking, Liu Pai roared more lustily than before, stamping his feet and beating his breast at the same time, as if in uncontrollable agony. Lu Su endeavoured to soothe him, and suggested talking the matter over quietly. K'ung-ming begged Lu Su to represent how affairs stood to Sun Chüan, and do his best to persuade him to allow Liu Pai still to occupy Ching-chou; that as Liu Pai had married Sun Chüan's sister he could not possibly refuse—with much more to the like purport. Being naturally a good-hearted man, and seeing the state of mind Liu Pai was in, Lu Su promised he would.

Lu Su returned to Chou Yü and informed him of what had transpired. Chou Yü, however, was not to be so easily deceived, and told him he had again fallen into K'ung-ming's trap; that this was simply another *ruse* for the purpose of putting them off; but that he had a plan which would circumvent them. It was this:—Lu Su was *not* to acquaint Sun Chüan of the affair, but was to return to Ching-chou and tell Liu Pai that if he felt any scruples at taking Hsi-chüan, Tung-wu would send troops against it, and when captured, it should be considered as his bride's dowry, and he could then restore Ching-chou.

Lu Su represented the fallacy of such a scheme, as Hsi-chüan was so distant. Chou Yü replied, that he hadn't the least idea of doing anything of the sort—that in reality he would take Ching-chou; but that his scheme would enable him to take Liu Pai unprepared. The road to Hsi-chüan passed Ching-chou; they could make a requisition on Liu Pai for supplies for their troops.

Liu Pai must then come out to meet them, and they could take advantage of it to slay him and capture the place; thus giving him (Chou Yü) his revenge, and getting Lu Su out of his scrape at the same time.

Lu Su approved of this scheme and immediately returned to Ching-chou to do his portion towards carrying it out. On hearing of his arrival, K'ung-ming told Liu Pai that Lu Su had not been to Sun Chüan at all, but had gone direct to Chou Yü, and that they had arranged a nice little plan to deceive them; the proper carrying out of which had brought Lu Su back so soon; now, all that he, Liu Pai, had to do, was to promise anything that might be demanded when he saw him, K'ung-ming, nod his head. Having settled everything properly for his reception, Lu Su was admitted.

The plan was broached by Lu Su telling them that Sun Chüan, out of kindness to Liu Pai, had undertaken to send his troops to capture Hsi-chüan and give it to him as his sister's dowry, so that he might be enabled to return Ching-chou; all that his sovereign required of Liu Pai was that he should procure supplies for the troops as they passed.

K'ung-ming nodded his head, exclaiming, "Really, that's very good of Tung-wu!" while Liu Pai, in obedience to the instructions he had received, promised to do what was required, and thanked Lu Su again and again for his good offices in bringing about such a happy result.

K'ung-ming informed Lu Su that the supplies should be ready by the time the troops arrived, and he took his departure, highly delighted with his imaginary success.

When Lu Su was gone, K'ung-ming explained that this requisition for provisions was only a *ruse* to decoy Liu Pai out of the city, so that he might be slain and the city fall an easy prey into the hands of Chou Yü. Liu Pai enquired how this was to be avoided. K'ung-ming bade him make his mind easy; that he would place Chao Tzū-lung and his

archers in ambush, and he would render a good account of Chou Yü and his troops; and that if Chou Yü was not slain himself, he would be made to suffer pretty severely.

Lu Su, meanwhile, returned to Chou Yü, and told him that Liu Pai and K'ung-ming had promised to have everything ready against the arrival of the troops composing the expedition, and that Liu Pai would come out to meet them.

Chou Yü congratulated himself on their so easily falling into his snare, and started off with an army of 50,000 men in the direction of Ching-chou. When he came near to that place, seeing no one come out to meet them, he began to get doubtful; from a scout also he learnt that no one was to be seen on the walls of Ching-chou, but that two white flags were. He, however, disembarked with 3,000 men, whom he led, mounted, to the city.

On arriving before Ching-chou not a soul was visible, he therefore ordered a soldier to call out at the gate. Some one from the walls enquired who was there. Chou Yü had scarcely replied, when, on a rattle being sounded, the walls bristled with spears and swords, and Chao Tzū-lung enquired of Chou Yü what he wanted. Chou Yü replied, that he was on his way to capture Hsi-chüan for Liu Pai, and expressed his surprise at Chao Tzū-lung's ignorance of it. Chao Tzū-lung replied that K'ung-ming was aware from the first of his design in endeavouring by this *ruse* to seize Ching-chou, and had left him there to guard against it; and that if Liu Pai did not like to take Hsi-chüan from one of his own kindred, it was not likely he would allow an outsider to do so. As for himself, if Chou Yü *did* succeed in doing such a thing, he, Chao Tzū-lung, would loosen his hair and become a priest. When Chou Yü heard this, seeing that his scheme was discovered, and that there was no help for it, he rode off with his followers.

He had not proceeded far when a runner arrived with intelligence that the enemy

were arriving in vast numbers on all sides, for the purpose of capturing him. On receiving this information, Chou Yü, with a cry of rage, fell from his horse—his wound breaking open again. He was conveyed on board his vessel, grinding his teeth with rage, and swearing he would take Hsi-chüan in spite of all obstacles. A soldier now announced a messenger from K'ung-ming, with a letter. Chou Yü took the letter, tore it open and read:—

"I have never forgotten the kindness I received from you while at Chai-sang, 柴桑. I hear you are about to seize Hsi-chüan. This I think is not advisable, as Liu Chang, although weak, is well able to hold his own. You have brought your force all this distance in the desire of gaining distinction; but notwithstanding it is able for anything, and you would no doubt be successful in capturing the place, yet would your sovereign be able to hold it hereafter? Ts'ao Ts'ao lost his prestige at Chih-pi, 赤壁.* Is not this a sudden burst of energy rather than a well-matured plan?"

"You have led your army a long distance, but if Ts'ao Ts'ao's troops, taking advantage of it, invade your country, it would be utterly lost to you. I could not bear to sit still and see this; I have, therefore, expressly sent this letter that you may haply think it over."

When Chou Yü had read the letter he heaved a long sigh, and bade his attendants bring writing materials; when these were brought, he wrote a letter to Sun Chüan. He then assembled all his officers and bidding them faithfully serve their sovereign, shortly after expired, aged 36 years.

The letter was conveyed in haste to Sun Chüan, who deeply regretted the loss of Chou Yü; he found, on reading the letter, that Chou Yü strongly recommended Lu Su as his successor. Sun Chüan at once appointed him to the command of the troops,

* Name of the place where his fleet was burnt.

and ordered the corpse of Chou Yü to be brought to Chai-sang.

K'UNG-MING AT CHOU YÜ'S COFFIN.

K'ung-ming meanwhile was at Ching-chou; one night he saw a star fall to the ground, and knew at once that this was an omen of Chou Yü's death. He informed Liu Pai of the circumstance, and he at once sent a messenger to ascertain if such were the case or not. The messenger returned bringing an account of the death of Chou Yü, on hearing which, Liu Pai enquired of K'ung-ming what was to be done now.

K'ung-ming replied that Lu Su would be appointed Chou Yü's successor, and that he, K'ung-ming, would go to condole with Sun Chüan on his loss; taking care at the same time to see how affairs stood, and if he could turn things to Liu Pai's advantage. Liu Pai expressed his fears for the safety of K'ung-ming, who scouted the idea of danger remarking "that if he was not afraid of going to Tung-wu while Chou Yü was living, it was not likely he would be afraid now that he was dead."

Taking Chao Tzū-lung with 500 men only, K'ung-ming proceeded to Chai-sang. When Lu Su heard of his arrival, he went out to meet him, and escorted him in; at the same time feeling a great deal of animosity towards him, which he had some difficulty in concealing and thinking how he could best dispose of him. Chou Yü's personal attendants also wished to slay K'ung-ming, and were restrained only by the dread of Chao Tzū-lung's well-known prowess.

K'ung-ming, as if he perceived nothing of the evident ill-feeling his presence created, sacrificed at Chou Yü's coffin, and when he had finished he wept bitterly, deploring his loss in the most pathetic terms. The bystanders were much impressed at this, and remarked to each other that every one had formerly believed Chou Yü and K'ung-ming had not been on good terms together; now they saw it was all false. Lu Su, too, when he saw the apparent grief of K'ung-ming,

was also deeply affected, and thought to himself, "Kung-ming is really a man of great feeling; Chou Yü, himself, was narrow-minded, and brought about his own death." After this scene Lu Su treated K'ung-ming with marked respect, giving him a banquet, and shewing him in many other ways the high opinion he had of him. K'ung-ming shortly after took his departure, leaving every one with a more favourable opinion of him than they had when he arrived.

CHANG JEN MADE PRISONER.

K'ung-ming's next design was on Hsi-chüan; and Liu Pai, in spite of his pretended scruples at taking the place from a member of his own family, did not hesitate to do so now; and accordingly a large army was despatched against it, Liu Pai and K'ung-ming accompanying the force.

Chang Jên, 張任, one of Ts'ao Ts'ao's best generals, was in command of the army of the enemy, and arranged his plans to cut off the troops of Liu Pai; but K'ung-ming displayed great skill in rendering them abortive and capturing Chang Jên.

K'ung-ming obtained all the particulars of the locality particularly in the neighbourhood of Lu-chêng, 雒城, from a general who had been taken prisoner by Chao Tzū-lung. K'ung-ming also reconnoitred the place himself, and posted the troops in ambush in such a manner that Chang Jên, whom he meant to decoy, must fall into his hands.

After seeing the troops properly distributed, he took Chao Tzū-lung with a force to a bridge named Chin Yen, 金雁, where he bade him ambush his men; and told him he would decoy Chang Jên over the bridge, himself, and when he had passed it, Chao Tzū-lung was to destroy the bridge and remain there.

When the preparations were all made, K'ung-ming mounted his chariot and went towards the bridge; Chang Jên was also advancing on it at the same time from the

direction of the city. On seeing K'ung-ming so sparsely attended, and the few troops that were with him in apparent disorder, as if they were undisciplined, Chang Jên expressed a very contemptuous opinion of the generalship of K'ung-ming, of whose skill so much had been said; and at once dashed over the bridge with his troops to attack him, confident of victory over such a rabble horde.

Seeing this, K'ung-ming hastily quitted his chariot, mounted a horse, and fled, pursued closely by Chang Jên. He had not gone far, when the troops under Liu Pai appeared on either side of his force. Chang Jên then perceived that he had fallen into a trap, and hastily retraced his steps towards the bridge, but on reaching it he found it destroyed. Finding his retreat cut off in this direction, he turned northwards but found himself opposed by Chao Tzû-lung. He then retreated in a southern direction, but had only gone ten *li* when he encountered another force which had been ambushed

amongst some rushes; the men composing this force attacked him, hamstringed the horses, and captured and bound many of his men. Chang Jên, with a few mounted men, now fled towards a mountain road, when they met Chang Fei and his troops. Baffled in every direction Chang Jên attempted to retreat, but Chang Fei and his men dashed at the little party, made them prisoners, and took them before Liu Pai and K'ung-ming.

On being brought before them, Liu Pai enquired of Chang Jên whether he would submit. He replied, "A loyal servant cannot serve two masters. If I submit *now*, I shall not do so hereafter; so you may as well behead me at once." Liu Pai was loth to kill him, but Chang Jên becoming abusive, K'ung-ming ordered him to be beheaded—since he so much wished it. This was accordingly done; but Liu Pai, with a deep sigh, directed his corpse to be buried near the bridge as a mark of his loyalty.

G. C. S.

CHINESE OFFICIAL TITLES.

The Chinese Government. A Manual of Chinese Titles, categorically arranged and explained, with an Appendix. By W. F. Mayers, Chinese Secretary to H. B. M. Legation, Peking. Author of the "Chinese Reader's Manual" &c., &c. Shanghai, American Presbyterian Mission Press: London, Trübner & Co., 57 and 59 Ludgate Hill. 1878.

It is little more than a year ago that Her Majesty the Queen of Great Britain and Ireland decided to add to that title the words "and Empress of India." What dwell most in the memory in connection with this event are, perhaps, the immense excitement which ensued on that decision being made known to her subjects, and the fierce discussions, both in the Houses of Parliament and among the general public, as to the advisability and fitness of that

addition to the style of the Sovereign. Once, however, the step was finally resolved upon, another question arose, viz. how the title should be rendered so as to convey exactly the desired significance to Her Majesty's Indian subjects. Simple as the problem may seem, men whose judgment may be relied on considered that the gravest interests were concerned in its proper solution, and the philological result in the shape of *Kaiser-i-Hind* was not arrived at without

nearly as much deliberation as had been brought to bear on the political potentiality of the new title.

Differing in much, Oriental nations are found to agree in attaching an exaggerated importance to ceremony and etiquette; a name has something in it to the native of India or China, and, in intercourse with them, much often depends on a nice appreciation of the significance a name or title is intended to convey. In China, especially, it is well known that ignorance of etiquette and of ceremonial observances on the part of a foreigner may easily be construed by the punctilious official class into either intentional rudeness or barbarian want of culture, a still less acceptable alternative. It follows that, for the foreign official, an intimate acquaintance with Chinese ceremony and its technical terms is, if not absolutely indispensable, at least highly desirable, not only for use in his intercourse with the native authorities, but to enable him to understand the full significance of passing events. To illustrate this latter point by an example: The bestowal on Li Hung-chang, the Governor General of Chih-li, of the title *Wêng-Hwa-Tien Ta-Hiuh-She* (see page 13, No. 135) is a signal proof that the political influence ascribed to that official is fully appreciated by the Court of Peking, but all the importance of this step could only be appreciated by those who know that the bearer of that title is *ex officio* the first civilian in the Empire; while the fact that such a distinction was granted to one of the subject race, in preference to a Manchu, still further enhances the significance of the act.*

It is, as Mr. Mayers states in his Preface, chiefly to meet the wants of the foreign official class that the work under review has been written. "The labour of which the results are embodied in the ensuing pages has been stimulated by an obvious requirement of the public service. The urgent

need of a key to the designations in use, in both Chinese and English, for the titles of public functionaries, which might be accepted by translators as a common rule, was represented several years ago by Sir Walter Medhurst, at that time Her Britannic Majesty's Consul at Shanghai, in an official communication addressed to Her Majesty's Minister; and the writer, who had long contemplated the preparation of some such work, owes to this circumstance the immediate inducement which has hastened the fulfilment of his design."*

Had Mr. Mayers merely given a list of Chinese titles side by side with authorised equivalents in English, he would even then have conferred a boon on the official class of foreigners, for "a key which might be accepted by translators as a common rule," would of itself shorten the toil of the translator and obviate many of those explanatory notes which have hitherto been so often necessary; such a key would play in fact much the same labour-saving rôle as logarithmic tables do in Mathematics.

The author has not, however, confined himself to such a perfunctory accomplishment of his task. Beyond the mere translation of titles and terms, Mr. Mayers has supplied many details of customs and usages, besides notes of a geographical and historical description, which make the volume of interest and value for reference to those who may have no use for it as a translator's companion. So much less is promised to the reader by the title-page than the work really contains, that it is to be feared many may forego acquiring it, misled by a title which seems to herald a course of exclusively dry reading, to be undergone only by those to whom a knowledge of technical details happens to be necessary. This is far from being the case; the latter half of the work, especially, has more of the character of an Encyclopædia than of a dictionary, and contains in a convenient form much in-

* See Decree of January 9th, 1875, in "Translations of *Peking Gazette*" for that year.

* Preface, iii.

formation only to be gleaned elsewhere from many not always accessible sources.

In his Preface Mr. Mayers has set forth the *raison d'être* and the object of his new Manual, as well as the sources of his information. With a few exceptions the latter is drawn entirely from the *Ta Ts'ing Hwei Tien*, or "Collected Institutes" of the Dynasty now occupying the throne of China. These "form in reality a code of law by which every act of the Imperial Government, from the daily movements of the sovereign to the conduct of the lowest official functionary, is strictly bound to be guided."* Moreover, any one acquainted with the Collected Institutes "will have little difficulty in recognizing that the foundations of the Chinese State repose upon an all pervading officialism."† In these passages of the Preface lies the secret of the mysterious first title of the work. The Chinese Government reposes on the foundations of an all pervading officialism; the rules by which the official class is guided are set forth in the *Ta Ts'ing Hwei Tien*; the work under review is to a great extent a digest of part of the *Ta Ts'ing Hwei Tien*; ERGO, Mr. Mayers feels bound to name it in the first place "The Chinese Government," leaving an alternative designation "A Manual of Chinese Titles" for those who prefer a simpler and more obviously appropriate title. It is doubtless hard on an author that he should be denied the privilege of naming his own work as he pleases, but in this case it requires little prophetic power to predict that of the two titles one will be taken and the other left, and that the preference will *not* be accorded to the "Chinese Government."

For convenience of reference the book is subdivided into twelve parts, viz.

- I.—The Imperial Court,
- II.—Metropolitan Administration,
- III.—Provincial Administration,
- IV.—Government of Peking,

* Preface, iv.

- V.—The Three Manchurian Provinces,
 - VI.—The Manchu Military Organization,
 - VII.—The Chinese Army,
 - VIII.—Hereditary Ranks, &c.,
 - IX.—Examinations and official degrees,
 - X.—Buddhism and Taoism,
 - XI.—Mongolia and Turkestan,
 - XII.—Tibet and the Lamaist Hierarchy,
- followed by an appendix in three Sections, treating of

- 1.—Chinese Official Ranks,
- 2.—Chinese System of distinctive Collocation of Characters,
- 3.—Chinese renderings of European Titles.

This subdivision does away with the necessity for an Index in English, and any Chinese character standing first in a title, can be traced to the page on which it occurs by reference to the Radical Index at the end of the work. The twelve parts above may be classed in a general way into two divisions, the first extending to the end of Part VII, and more strictly devoted to the consideration of the titles of public functionaries in China; the Second division has to do with titles of honour, and with those parts of the Chinese Empire outside the Eighteen Provinces. It is to the former, as the more practically useful, that it is proposed to accord most attention in this notice.

Part I deals with the Emperor and the Imperial Family, the Imperial Nobility, and the Offices and Departments connected with the Court, ending with an enumeration of the Imperial Mausolea, or "Eastern and Western Tombs," as they are generally called by foreigners.

The first personage presented is, of course, the Emperor, and a transcription in full will give a good idea of the manner in which Mr. Mayers arranges his material:

HWANG-TI 皇帝—The Emperor. Ordinary designation *Hwang Shang* 皇上; *Shang* 上. Title of respect *T'ien-tsze* 天子, the Son of Heaven. Popular appellation *Tang-kin Fo-yeh* 當今佛爺, the Buddha of the present day. Also *Chu Tsze*

主子 i.e. the Master, or Lord; and, in adulatory addresses, *Wan Sui-yeh* 萬歲爺, i.e. Lord of Ten Thousand years.

This is sufficiently concise; perhaps too brief a notice to give of the head and front of the Government of China. Professing, as this Manual does, to cater for the wants of the translator, there is room for more information. A list of the Imperial expressions for *I*, (or rather, as usage in the West requires, *we*), such as *chên* 朕, *chên kung* 朕躬, &c. would have been most useful. Again, if *Hwang Shang* is the ordinary designation of the Emperor, what species of designation is *Hwang Ti*? It is commonly known that *Hwang Ti* is the term employed in Treaties and in reference to deceased Sovereigns, and presents some analogy with the "Caesar" of the Roman Emperors, while *Hwang Shang* is a colloquial expression, used also of the reigning Emperor in the Court Circular, Memorials, &c. But, in such contexts, each of these designations is ordinary, and Mr. Mayers would have conferred a favour in drawing the requisite distinction between the two usages at the cost of a few extra lines. Lastly, *Tang-kin Fo-yeh* and *Wan Sui-yeh* are by no means the only expressions metaphorically applied to the Emperor. He is occasionally alluded to as the "One that looks towards the South," and is flattered by being likened to dragons of various kinds and descriptions. The word *Shêng* 聖, holy, appears in many locutions designating his person and his acts, and though he apparently arrogates to himself neither cousinship with the sun nor brotherhood with the moon, he can fairly claim many more appellations than Mr. Mayers has enumerated.

The Empress and other denizens of the Harem, the Princes, Princesses and Hereditary Imperial Nobility are next noticed. It may be remarked that many of the titles of the last named are compounded partly, some entirely, of Manchu words of which the signification is of a martial nature. Thus

Ho-sheh (No. 17)* and *Ku-shan* (No. 20) each represent Manchu words meaning a banner (analogous to the word *ch'i* 旗 still used to denote the divisions of the modern Manchu and Mongol soldiery), while *bei-léh* (No. 19) is said to have the signification of a leader. The same idea is found in those of the titles of nobility which are in Chinese; as in the epithets *Chên-kwoh* 鎮國 and *Fu-kwoh* 輔國 (Nos. 21 to 28) the "Defenders and Supporters of the State," and in the very title *Tsiang-kün* 將軍, a more literal equivalent of our Duke, or *dux*, than *kung* 公. It is a pity that some explanation was not given of the meaning of all the Manchu words so employed. For further information respecting the titles and designations of the Emperors and their kindred, the reader is referred by Mr. Mayers to his article on the "Chinese Imperial Family" appended to "Translations of the *Peking Gazette* for 1875." He will there find that *Giwo* (No. 30)† is equivalent to the Chinese word *Shih* 氏, a family, and it is there incidental allusion is made to the common practice in Peking of styling the Imperial uncles of the present and late Emperors the "seventh Prince" "sixth Prince," and so on, accordingly as they are the seventh, sixth &c. sons of Hien Fêng.

The remainder of Part I is taken up with a list of the various Courts and Establishments connected with the Imperial Family, and of the officials belonging to them, winding up with the names of the Imperial Mausolea.

Part II. elaborates, in a satisfactory and exhaustive manner, the metropolitan Administration (or, as more generally called, the central Government), and its members. The term "Metropolitan Administration"

* The Chinese Manchu Dictionary 清文彙書 translates *Ho-sheh* by 方 a square, 角 a corner, &c.

† The Dictionary referred to in the previous note translates *Giwo* by "forehead."

must be carefully distinguished from the "Government of Peking" which is subsequently treated in Part IV.

The central Government is administered by the Councils of State, viz. the Grand Council (軍機處), and the Grand Secretariat (內閣, generally translated heretofore "Inner Council"); the Six Boards; the Censorate; the Five Courts; the Han-lin College, and the Imperial Academy. The work of these various Councils, Boards and Departments necessitates an enormous staff of officials of various ranks. The titles and duties of these are translated and explained categorically, with the addition of much information about many of them which throws still further light on their functions and attributes.

Another trace of the military basis on which the government of the Manchu dynasty is organised is found in the title of the Council of State, which is, literally interpreted, "the Place of Plans for the Army." Mr. Mayers states that "this institution derives its origin from the practice instituted by the earlier Emperors of the present dynasty of treating public affairs on the footing of a military Council, whence the title adopted in about the year 1730, for the Council as it at present exists." The date given is that of the 8th year of the Emperor Yung Ch'eng, a sovereign whose renown depends less on feats of arms than on the excellent Chinese in which his Decrees are written. His sole campaigns seem to have been two expeditions against the Kal-mucks or Eleuths, but perhaps it was at this epoch that the Council of State obtained its new title, and superseded in importance the former Supreme Council, the Grand Secretariat. The latter still retains, however, a nominal prestige which has not been eclipsed by the Council of State, for "admission to one of the six posts which constitute its superior ranks confers the highest distinction attainable by Chinese officials." The superior ranks here alluded to are those of Grand Secretary and Assistant Grand

Secretary, the former four, and the latter two, in number. Of these six, half in each rank are always Manchus and half Chinese. Since the death of Wên-hsiang, the second of the Grand Secretaryships has remained vacant, but the three others are enjoyed by Li Hung-chang, Governor General of Chihli, Tso Tsung-t'ang, Governor General of Shensi and Kansuh, and Pao-yün, a prominent member of the Tsungli Yamèn and a holder of several important offices, both military and civil, at the capital. Attention has already been called in this article to the important fact that Li Hung-chang, a Chinese, is the Senior Grand Secretary. The title of *Tung Koh*, is, in the Chinese "Red Book," ranked as No. 3 and *T'i Jen Koh* as No. 4, not in the order Mr. Mayers has given. If this rearrangement be correct, the Chinese Tso Tsung-t'ang is Senior to the Manchu Pao-yün.

Of the Honorary Titles (Nos. 137 to 142), Grand Preceptor, Grand Tutor, and so on, it may safely be asserted that they are obsolete. Mr. Mayers seems to have imagined that there is no distinction to be drawn between the above Preceptorships, Tutorships &c. of the Emperor, and the same offices in relation to the Heir Apparents. They are, however, to all intents and purposes, nominal though the appointments be, essentially distinct. To the titles given in Nos. 137 to 142 he should have added

- vii. 太子太師 Grand Preceptor of the Heir Apparent, 1b.
- viii. 太子太傅 Grand Tutor of the Heir Apparent, 1b.
- ix. 太子太保 Grand Guardian of the Heir Apparent, 1b.
- x. 太子少師 Junior Preceptor of the Heir Apparent, 2a.
- xi. 太子少傅 Junior Tutor of the Heir Apparent, 2a.
- xii. 太子少保 Junior Guardian of the Heir Apparent, 2a.

The author says, "These titles are now seldom conferred with the exception of No. VI." i.e. 少保, Junior Guardian. It

would puzzle Mr. Mayers to name a single Chinese Official of the present day on whom this title has been conferred, nor can it be said that this title is ever bestowed "as the (nominal) Guardianship of the Heir Apparent." Mr. Mayers would seem further to imply that 太子少保, Junior Guardianship of the Heir Apparent, is the sole relic of these "palace honours" 宮銜 (as they are commonly called). Would it surprise him to learn, that three officials with whom he is personally well acquainted (viz. Li Hung-chang, Ch'ung-'hou and Pao-yün), besides one Governor General whom he knows by reputation if not otherwise (to wit, Tso Tsung-t'ang) all hold the title of *Grand Guardian of the Heir Apparent*? As this title was held by the late Grand Secretary, Wên-hsiang, and as it is also held by the three existent Grand Secretaries, it may fairly be inferred that Grand Guardianship of the Heir Apparent is essentially part of a Grand Secretary's roll of honours.

Under the head of the "Tsongli Yamèn" (No. 152) will be found an interesting sketch of the institution of that Chinese Foreign Office. "This department, like the Kün-ki-ch'ü or Grand Council, is considered not so much a separate organization with ranks and promotion specially appertaining to itself, as a species of cabinet formed by the admission of members of other departments of state." Brought into existence by a Decree of January 19th 1861, and comprising among its members all those of the Council of State, and six other officials of the highest rank, this *Yamèn* has been a living fact for seventeen years and yet the Chinese "Red Book" continues unconscious of its existence. This Department superintends not merely the affairs incidental to foreign diplomatic intercourse, but also those institutions in which foreigners form part of the working staff, such as the Maritime Customs, the "Peking University," &c. The Departmental work of this office is conducted by Secretaries, of which the

senior are styled *Tsung-pan* 總辦, and the Junior *Chang-king* 章京; these two last-named characters reproduce the sound of a Manchu word meaning an "assistant," and which is properly spelled *Chung-chin*, but vulgarly pronounced *Chan-yin* (see page 13).*

With regard to the Six Boards, it should be remarked that the order in which they are enumerated is not arbitrary. As in England where the Treasury is more aristocratic than the India Office, and the Home Department than the Colonial Office, so in China the Board of Civil Office ranks first, as would be expected in this land of Officialdom. The literary designation of the Board of War, viz. (*Hsi Pu* 犀部) is a curious one at first sight, if the character *Hsi* be taken in the sense of a rhinoceros! It more probably means, of course, what K'ang-hi calls 兵器之堅 "strength of martial weapons." An even more surprising point about the character in question is, however, that Mr. Mayers has read it *Hsi* instead of *Si*. Mr. Mayers' orthography, which is mainly, or entirely, that advocated by him in the Hongkong "Notes and Queries" many years ago, is no doubt a very sensible one, and may be regarded as a modification of that of Sir Thomas Wade adapted to the initial and final peculiarities of Southern Mandarin,† but in face of an instance such as this, it is difficult to repress the conviction that the *hs* of the *Tzū-érh-chi* is capable of covering a multitude of sins. The slip, which may, by a remote possibility, be

* *Pih-t'ich-she* (No. 181) represents the sound of a Manchu word, not *bit ke shi*, but *bit-hê-shi*, literally *shu-pan* 書辦, from *bü-hê* "a book."

† If the *ju-shêng* is to be distinguished by the final *h*, this should be done consistently throughout. On page 2, No. 9, 答 is written *Ta*, instead of *Tah*; on page 11, penultimate line, *Ki* (吉) should be *Kih*; on the other hand 務, though not in the "re-entering tone," is written *W'uh* throughout Section III. of the Appendix, though rightly on page 6, No. 62. Other instances will be found here and there.

a mere printer's error, is of little importance in itself, but, owing to the painstaking accuracy which characterises this book and the author's other works, it is worth pointing out.

Each of the Six Boards has an almost similar staff of Presidents, Vice-presidents, Secretaries and clerks, and many of their titles are held as honorary or purchased distinctions. Thus every Governor General is *ex officio* President of the Board of War, while Governors of Provinces, and the Directors General of the Yellow River, and of the Grain Transport, are similarly Vice-presidents of same Board. The Secretaryships (Nos. 163 to 166) "are very largely obtained by purchase or conferred as distinctions without entailing more than a nominal connection with the Boards to which they relate." Under these circumstances the title has generally prefixed to it the characters 額外 *Nyê-wai*, "Supernumerary."

This part of the book is remarkable for the conciseness and, at the same time, the comprehensiveness of its details. Though of less than twenty pages, it constitutes an excellent epitome of all the information that can be required to form a very complete idea of the machinery of the Central Government, but its contents will not be retained at the student's finger-ends without considerable study and exercise of memory.

Part III. has to do with the Provincial Administration and as such will have a nearer interest for residents at the Ports. The highest civilian in the provinces is the *Tsung-tuh*, or Governor-General;* he is not

* Mr. Mayers ignores the title of Viceroy so commonly applied to these officials. They cannot be held to represent the Sovereign as do our Viceroy of India and Lord Lieutenants of Ireland, but are more comparable to our Governors of Colonies; while the *Sün-fu* resemble, in most provinces, what we call Lieutenant-Governors. Observe, however, that a *Tsung-tuh* is not a mere *Sün-fu* of higher rank. Their functions are essentially different, and it is expressly stated, with regard to the Governors General of Säu-ch'uan, Kan-suh and Chi-li, that they exercise the duties of Governor, in addition to those of Governor-General.

necessarily the highest official in his own province, for where there is a Tartar General that officer ranks with but before him (see No. 426); the Governor ranks with but after him, so that these three officials are sufficiently close in rank to make it impossible for any one of them to overbalance the other two; they form a triangle of which the sides are very nearly equal, any two sides being necessarily greater than the third. The career of Ying Han, who was Governor-General at Canton in 1875, illustrates this point, which is the most pronounced characteristic of the provincial policy of the present Dynasty. Ying Han, being a Manchu, might naturally have looked for the support of his fellow-countryman the Tartar General, Ch'ang Shan, in his projects, but, as it turned out, the latter sided with the Governor, and Ying Han found himself overpowered. So strong was this coalition felt to be, that, though the Governor-General had powerful friends at Court, it was deemed necessary to dismiss him from his post.

This Chinese system of equipoise (which will be found equally in force throughout the Central Administration, where every Board has two Presidents, four Vice-Presidents, and so on,) finds a counterpart in Japan where each post has two incumbents, one of whom acts as a check on the other. To complete the system of control over the provinces, the Censors have the power of pronouncing abuses which may come to their knowledge.

Of the Financial and Judicial Commissioners, commonly called Provincial Treasurer and Judge, each province has one, excepting Kiang-su, which has two Treasurers, and Fuh-kien, which may be said to have two Judges, as the Intendant of Formosa (Taotai of Taiwan) has the rank and powers of a Judicial Commissioner. The privilege of addressing memorials directly to the Throne ends with the two Commissioners.

The Taotai, or Intendant of Circuit, forms the link between the high officials of the

province and those who come under the general designation of "Local Authorities." He is the last of those who are addressed as *Tu-jén*, 大人, and the first whose jurisdiction is limited to a certain defined portion of a province. To style him "a functionary placed in administrative control over two or more Prefectures" is too restrictive. A circuit may, and often does, comprise not only Prefectures, but also Independent Departments, Independent Sub-Prefectures and even towns which cannot be classed under any of these designations, such as Urumtsi and Murui, included in the Chên-ti (鎮迪) circuit, Kan-suh; or Shan-hai-kuan (山海關), which is under the control of the only Taotai in Shing-king. There are seventy-seven territorial circuits in China, Shen-si coming first with eight, and Shing-king last with one. Circuits are variously named; generally the first characters of the subordinate cities are strung together, as in the Chi-tung-t'ai-wu-lin 濟東泰武臨 circuit in Shan-tung; occasionally, however, they adopt the ancient name of the region, as the Ho-tung 河東 circuit, Shan-si, and Ling-hsi 嶺西 circuit, Kwang-tung; or their designation implies their *orientation*, as in the case of the Ch'uan-pei 川北 (North Ssü-ch'uan), and Kwei-hsi 貴西 (West Kwei-chou) circuits.

It being by Treaty stipulated that Consuls shall rank with Taotais, it is with the latter that the foreign authorities at the ports have most to do. Canton forms an exception, for there being no territorial Taotai resident there, Consuls communicate directly with the Governor General and Governor. At Tientsin there is a special post of "Customs Taotai," with whom international business is transacted. The exceptional position of the Taotai of Formosa has already been alluded to.

The "Prefects and Magistrates of different classes constitute the general administrative body of the provincial civil service."

They are the officials who come most nearly in relation with the general population, and as such are called the "Father and Mother" of the people." They are commonly known as the "local authorities."

In the Eighteen Provinces there are 182 Prefectures; of these Shensi, as Mr. Mayers remarks, contains the smallest number, viz. seven, but Kiangsi has not the honour of containing the largest, for Yunnan comes in first with 14. There are besides two Prefectures in Shingking. Shun-t'ien Fu (Peking) and Fêng-t'ien Fu (Moukden) are exceptional Prefectures, and are administered by Governors called *Fu yin* 府尹 (See Parts IV. and V.). The latest addition to the Prefectures of China is T'ai-pei Fu (臺北) in the North of Formosa, a few miles from Tamsui.

Next in rank to the *Fu*, is the *T'ing* or Sub-prefecture, which is of two kinds, either independent of, or subject to, a Prefecture. Both kinds are found to be established in positions where the administration of the laws is a matter of difficulty. There are 25 Independent Sub-prefectures in China, Ssü-chuan having the greatest number, six, while many provinces have none. Sub-prefectures, as a rule, are to be found on the outskirts of the Empire Proper, especially where the Imperial authority is not very firmly established; others have been founded to control the aboriginal tribes in the interior of Kuangsi, Kueichou, Yunnan, &c. There are a few *T'ings* outside the Eighteen Provinces; that of *Hu-land* in Tsitsihar may be instanced (See No. 374). A new Sub-prefecture has lately been established in Kansuh (to the South of Ling-chou 靈) with the name Ning-ling 寧靈.

The Independent Departments, or *Chih-li chow*, correspond in rank to Sub-prefectures, and are a grade higher than the *San-chow*

* It may not be so generally known that Assistant Magistrates are, at Peking, jokingly called 姨奶奶 *yi nai-nai* the "Aunts and Grand-mothers" [of the people].

州散, or Subordinate Departments. Of the two kinds there are altogether 243 in China, of which number 45 are in Kuangsi. This estimate includes, however, 29 native Departments (referred to under No. 328) which find place in the Chinese "Red Book."

Of the *Hien*, or Districts, there are 1,299 in the Eighteen Provinces and 7 in Shing-king. Chihli comes first with 124 and Kueichou last with 34. The average for each province is about 70. Every prefectural city, with the exception of two in Kueichou, is also a District city, and in some cases, as at Peking for instance, comprises two District cities within its limits. In one solitary instance, that of T'ai-ts'ang-chou in Kiangsu, a District city is coincident with the *Chef-lieu* of a department. The *Hien* as a division of a province, seems to have existed with little or no variation from very early times. The word itself is explained by its derivative *Hsüan* 懸, thus meaning "dependent [on a Prefecture]." While the *Chün* 郡 has been superseded by the *Fu* 府, while the *Chou* 州 has dwindled from a province to a department, the *Hien* has persisted unchanged.

Prefectures, Departments and Districts, as well as the offices of the high provincial authorities, are provided with a staff of assistants, secretaries, clerks, &c. known by the common name of *Tso Tsa* 佐雜. With these is concluded the enumeration of the members of the provincial administration. The Literary chancellorship (No. 323) is "a special appointment, usually filled by officials of high literary degrees who leave Peking for three years to serve in this capacity. They preside at the prefectural examinations and give the degree of *Siu-ts'ai*." The collection of Customs at Canton and Hwai-ngan, and the manufactures of silks &c. at Nanking, Soochow and Hangchow, are superintended by officials specially appointed from the Imperial Household. The supervision of the Yellow River embankments, and the control of the Trans-

port of Grain,* are invested in Directors General, the headquarters in the former case being in Shantung and in the latter in Kiangsu. Each of these officials ranks as a Vice-president of the Board of War and as Junior Vice-president of the Censorate, thus being on the same footing as Governors of Provinces.

Among the mountain ranges of Kuangtung, Kuangsi, Yünnan, Kueichou and Sü-chu'an there remain to the present day tracts of country inhabited by aboriginal tribes which the Chinese have never been able to reduce to complete subjection. The government of these semi-independent tribes "in general is left in the hands of their hereditary chieftains, upon whom high sounding titles of various degrees are bestowed in accordance with a system introduced originally by the Mongol conquerors of China." The independence of the aborigines in Formosa is even more complete, though the island is perhaps on the eve of a change in that respect. The Japanese expedition awoke the Chinese Government rather roughly to a sense of its short-comings, and the establishment of a District (called Hêng-ch'un 恒春), at the South of the island, was the first step in the required direction. Even now (or at least until very lately) the Magistrate at Hêng-ch'un continues to pay black mail quarterly to the chief of the neighbouring tribe. The establishment of a second city at Pilam, on the South-east coast, is now contemplated, and the Formosans may be induced in process of time to *kai 'tu wei liu* 改土為流 "accept the rights of citizenship."

Part IV. treats of the Government of the City of Peking. Though nominally a *Fu*, or Prefecture, the importance it derives from being the residence of the Court, necessitates a particular organisation in its government. Its head is not a Prefect,

* The Director General of the Grain Transport is, in the *Ta Ts'ing Hwei Tien*, stated to be of the higher grade of the second rank, not of the lower grade, as classed by Mr. Mayers.

Chih-fu, but a *Fu-yin* 府尹, which the author translates "Governor," and which has been frequently rendered Mayor. He has a colleague called "Governor Adjoint" and, as subordinates, a Vice-Governor and a Sub-prefect (治中), besides the usual staff of a prefecture. The other officials of the municipal government are connected in one way or another with the police of the metropolis, excepting a few who superintend the Peking Octroi, Granaries and Mints. This Part contains the only humorous remark detectable throughout the book; as such it is worth quoting, and will at once recommend itself to any one who has visited Peking. "The Roadway Office. The repair and maintenance of the streets of the outer (Chinese) City of Peking are—*nominally*—cared for by this department." Mr Mayers is not responsible for the italics.

From the wording of the final paragraph (No. 364), it might be inferred that all the cash current in China are coined at Peking. This is not so; though fewer in number than during the early reigns of the dynasty, there are still mints in several provinces which continue to issue copper coin. It is difficult to state anything with certainty with regard to the present reign, but under T'ung-chih there were mints open in Fuhkien, Shantung, Shansi, Kiangsu, Hupei, Hunan, Chekiang, Kuangsi, Yünnan, Ssüchuan, Taiwan and Chihli (at Paoting Fu). In the *Peking Gazette* of a few months ago there appeared a memorial from the Governor General of Kansuh, asking to be excused from obeying a decree ordering him to reopen the Kansuh mint (formerly located at Kung-ch'ang Fu 鞏昌).

A brief sketch, in Part V, of the system of Government adopted in the three Manchurian provinces, is followed by a very complete *résumé* of the Manchu Military organization in Part VI.

It is scarcely necessary to point out that herein lies all that is most characteristic of, and peculiar to, the reigning dynasty. The civil administration of the Ming Sovereigns

suffered little change by the accession of the Manchu rulers; it is even surprising, as was pointed out in a note in the *China Review* (Vol. VI. No. 2, page 137), to how small an extent the dominant race participates in the direct Government of the people. The sole tangible precaution adopted against revolts of the Chinese has been the stationing of Manchu troops at certain places in the Eighteen Provinces and Mongolia, to which must be added the (nominally) large garrisons in and around Peking. The balancing of authority in the provincial Governments, by which no one official has a dangerous excess of power in his own hands, has already been adverted to, and acts as a safeguard against attempted treason among the official class; while, finally, the exaggerated reverence for parental authority, which is so universal in the Chinese people that the promises of the Fifth Commandment are by some considered to have been fulfilled towards this race, is transmuted into a species of loyalty to the office, if not to the person, of the Emperor.

The Eight Banners, "under one or another of which all living Manchus and all descendants of the Mongolian and Chinese Soldiery of the Conquest, are enrolled," together with the Chinese provincial troops, or "Army of the Green Standard" (see Part VII), constitute the standing forces of the Empire. In actual warfare, however, more practical use is made of the "so-called *Yung* 勇 braves, or irregulars, enlisted or discharged according to circumstances." The regulars of each province are ranged under three commands, *viz.* that of the General-in-chief (*T'ü-tuh*), of the Governor General, and of the Governor. The latter division forms the garrison of the provincial capital, and, like that of the Governor General, has a commandant with the title of *Chung-kün*, who fills the post of Adjutant or Military Secretary. At Canton the Governor General's Adjutant is known as the *Kuang-hip* 廣協; and the Governor's as the *Chung-hip* 中協.

There are separate military organisations under the command of the Directors General of the Yellow River and of the Grain Transport, and there is a special squadron to whom is allotted the duty of patrolling the Yang-tsze.

Mr Mayers omits all mention of the marine forces of China. In many cases, certainly, the designations of the officers are identical with those for the corresponding ranks of the land army, but their titles would demand a different translation, and should therefore have been given. There are, besides, some few titles peculiar to the naval service, of which *Kuan Chia Kuan* 管駕官, Commander of a gunboat, may be instanced as one. As it is, if a naval officer has the title of *Yeo-ki* (No. 444), as he very well may, he must still be styled a "Major," however incongruous the rendering may seem to Western ideas.

With Part VII. ends that portion of Mr. Mayers' work which has to do with the titles of public functionaries in China. As regards the rest of the book, it is set forth in the Preface that "the most detailed attempts at explanation have been devoted to those branches of the subject which are comparatively remote from the beaten track of study, and upon which, consequently, a new source of information is likely to be more useful. This has been especially the case with reference to the Chinese system of literary examination and titular distinctions, as also in connection with the distribution of authority in Mongolia, Turkestan and Tibet."

On these points the reader is referred to the book itself, as no notice which did not deal largely in quotation could do justice to the chapters which Mr. Mayers has devoted to them, and which are copious enough in details to form treatises by themselves. In Parts XI. and XII., especially, there is packed away a vast store of information in a marvellously small space.

The Sections of the Appendix are as useful in their way as the foregoing portion of the

book. Section I., on the "Chinese Official Ranks," may be held to throw a general light over the rest of the work. It is also to some extent supplementary to Part IX. on "Examinations and Official Degrees." With some readers there is a temptation to look on matter contained in an appendix as less important than that in the body of the book; let all beware, however, how they treat Mr. Mayers' appendix so, Section I. above all, for therein, at page 118, the author suddenly bethinks himself that it would be as well to offer an explanation which has been necessary ever since page 4. If the reader turn to that page he will find, under number 32, as follows:—

"CHANG SHE 長史 Recorder, or Remembrancer; 3a." Who but the initiated can explain that 3a. marks out this official as of the higher third rank, while 3b., a little further down, denotes the lower grade of the same rank? These cabalistic 3a.'s and 3b.'s, and so on, occur many times on most of the pages, yet it is only at page 118 that Mr. Mayers wakes up to the conviction that so far he has left them unexplained. If the "Government of China" reaches, as it deserves, a second edition, it will be well to transfer this explanation to the Preface, or to a note on page 4.

The "practice of vacating office by the junior of two relatives who may be brought into contact with each other, within certain prescribed limits, in the same provincial area," which "is designated *hwei pi* or 'respectful withdrawal in the presence of a superior'" (page 119) was well illustrated on the appointment of Liu K'un-yi in 1875 to the Governor Generalship of Canton. Up to that time Liu Ch'ang-yu, of the same family as Liu K'un-yi, and said to be his uncle, was Governor of Kuang-si. The impossibility of the latter remaining as subordinate to his own nephew was so obvious that the decree appointing Liu Ch'ang-yu to the Governor Generalship of Yün-nan and Kuei-chow appeared side by side with the announcement of his nephew's appointment

to Canton. This case, it is true, cannot be considered as exactly fulfilling Mr. Mayers' definition of *hwei pi*, but shows how the same desired result can be effected by different means.

Sections II. and III. will chiefly be interesting and useful to translators. The system of distinctive collocation of characters is indeed one "which cannot safely be ignored by any student of the language," especially if he be at any time engaged in official correspondence with the Chinese authorities.

The list of Chinese renderings of European titles is, however, the most welcome addition of all to the body of the work. Its usefulness can be best expressed by saying that to have omitted it would have detracted seriously from the completeness of the book. It is not too much to say that Mr. Mayers is the one man whose *dictum* on such a subject is likely to be universally accepted, and all must be grateful to him that he has published his *dicta* for the general benefit. That the renderings Mr. Mayers has sanctioned will be so accepted is hardly questionable. No list of the sort has been hitherto in general use, except the few titles employed at Hongkong, and translators have been reduced to rendering European titles into Chinese in a rather haphazard way. Among the Diplomatic titles it will be noticed that

Mr. Mayers has lately adopted a new rendering for the office he himself fills; this is presumably in consequence of his promotion to the local rank of a Second Secretary in the Diplomatic Service.

Among the naval titles, "Commander," was formerly translated *Chu-tsiang* 主將, and perhaps the reason for the substitution of *Ts'an-tsiang* should have been given, or at least some notice has been taken of the change. As a whole, however, the renderings appear to be fairly well selected and adapted.

The general "get-up" of Mr. Mayers' book leaves nothing to be desired; the type, both European and Chinese is clear and legible,* while the printing does credit to the press from which it is issued. Of typographical errors but few disfigure the book, and most of these are corrected in the Errata, though curiously enough the list of Addenda itself contains a misprint.

That the subject selected, and the treatment it has received combine to make a book which will add to Mr. Mayers' reputation, and which can be cordially recommended to the student and the general reader, it is hoped the foregoing pages have made sufficiently plain.

G. M. H. PLAYFAIR.

* Always excepting the capital modified Ū, which is generally represented by a small modified ū with its tail cut off.

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

I. CHILDREN'S PRIMER.

(Continued from page 199).

III. THE SEASONS.

The sound of crackers sends out the Old Year; the peach-wood phylacterics on all our doors welcome the New.—In ancient times there was a demon in the Hills of the West, named the Mountain Stinker, any one com-

ing across whom became sick. They set fire to bamboos and crackled them at him, when he fled in fear. In the time of the Emperor Hwang,* when the latter once passed new year's day in the mountains,

* 2697-2597 B.C.

there appeared two spirits beneath a peach-tree, one named Shên-t'ü and the other Yü-lei, who possessed the power of capturing demons, all of whom dreaded them. The Emperor thereupon gave orders for their images to be painted on two peach-wood planks and hung on the house-doors as phylacteries, to keep off demons generally; and on the first day of the first moon in each year, to renew them. The practice exists to this day.

Lü Twan is the first day of the year.—The first year of Tso Wên Kung's reign marks the date whence the former princes adjusted their time. Lü Twan; the beginning.

Man's day is the intelligent morning of the seventh day.—The first day of the first moon is fowl; the second, dog; the third, pig; the fourth, sheep: the fifth, ox; the sixth, horse; the seventh, man. The intelligent day means that man is the most intelligent being in creation.

On new year's day praise is sung to the Emperor with an offering of Capsicum flowers, and with a prayer for long life. On new year's day, in giving a feast, T'u su wine is used to keep off plagues.—Dame Ch'ên, wife of Liu Chên, under the Tsin * dynasty, on new year's day presented the Emperor with some Capsicum flowers and sang "Beautiful indeed! intelligent plant, now I pluck thee, and now I offer thee. The effulgence of the imperial face, may it live on for ever!" Anciently there was one Ch'ü Wên, who went from place to place with a certain drug wrapped up in bags, which he allowed to soak in the wells. Drawing the water on new year's day, wine cups were prepared, and it was called T'u su wine, by drinking which all sicknesses were driven off.

The New Year is called the Prince's Spring.—The Book of Spring and Autumn † says: The first year is the spring of the prince, the first moon is order. The various books

say, in speaking of the "Spring and Autumn:" right is second to empire, empire second to spring. Spring; that which is made by Heaven.

Last year is called the guest-year. The "Fiery trees and silver flowers combined" allude to the ornamental brightness of the lantern lights on the fifteenth evening of the New Year. "The Emperor's bridge and the iron locks opened" allude to the cessation of Kin Wu's watch on the same night.—Within the walls of the western metropolis, the street watch forbade walking by night. But, on the fifteenth evening of the new year, Kin Wu was ordered by the Emperor to relax his watch on that and the preceding and following days. Kin Wu is the officer charged with forbidding night-walking.

The first day of the second moon is the Festival of Middle Mildness.—Middle Mildness, because the second moon is the middle of spring, and is mild and warm.

The third day of the third moon is the day of Shang-sz.—Shang-sz is, counting after the festival of the third moon, the first day called Sz * day. The third moon falls under the cyclic character Ch'ên, and therefore the cyclic character Sz is a lucky one, on which evil things are destroyed.

The Clear† and Bright Festival is one hundred and six days after the Winter Solstice.—The hundred and sixth day, after the Winter Solstice is over, is the Ch'ing Ming Festival.

The fifth decade of Mou‡ after the beginning § of spring is the Spring Compitalia.—The Compitalia have no fixed day. The Spring Compitalia take place generally in the second moon, and the Autumn in the eighth. The fifth decade of Mou after the Li Ch'un is over is the Spring Compitalia; similarly the fifth Mou day after the beginning of autumn is the Autumn Compitalia.

* One of the twelve terrestrial cyclic characters.
† Ch'ing Ming.

‡ All days fall under one of the ten celestial cyclic characters, each of which comes round each tenth day.

§ Li Ch'un.

* 265-419 A.D.

† By Confucius.

If the Li Ch'un itself falls on a Mou day, this day is excluded from the computation.

The Cold Meat Feast is the day before Ch'ing Ming.—In the ancient times, * Kiai Tsz-t'ui followed Wên Kung, prince of Tsai, into exile. When my Lord came to the throne, he rewarded those who had perished in exile with him, but could not find Tsz-t'ui, who, in wrath, disappeared into the forest of Mien-shang-shan. The prince could not reach him, and therefore set fire to the wood to force him out. Tsz-t'ui clasped his hands around a tree and allowed himself to be burnt. The vulgar in Hu Kwang to this day hold that one hundred and five days after the Winter Solstice there must be fierce winds and heavy rains. This is called the Cold Meat Festival; on this day no smoke or flame is allowed: every one uses ready-cooked food; if not, there will be disaster from fire. It is also called the Interdict-of-Smoke Fête.

First Dog-day† is the third Kêng Day after the Summer Solstice.—It is said that Fu means the time when metal (corresponding to fire) lies concealed (in the earth). Therefore whenever Kêng † day comes round, it must be a Fu day. Kêng is metal. The third Kêng day after the Summer Solstice is head Fu; the fourth Kêng, middle Fu; the fifth, final Fu.

The fourth moon is called Wheat Autumn.—The Book of Rites says: the first summer month is the wheat autumn. Autumn is the time when the grain is ripe. But early grain is said to be in its spring, and ripe grain in its autumn. Although as concerns time, it is summer, as concerns wheat, it is the time when it is ripe and is therefore called Wheat Autumn.

The Twan Wu§ is also called the Rush Festival.—At the dragon festival sweet-flag

is cut up and floated in wine; hence called the Rush Festival.

The feast on the sixth day of the sixth moon is called Heaven's Bounty.—In the reign of Siang * Fu of the Sung dynasty his Majesty ordered the sixth day of the sixth moon to be called the Heaven's Bounty Festival because on this day were received certain messages from Heaven.

The feast of the fifth day of the fifth moon is called Heaven's Centre, or the Twan Yang Regatta, or picking up drowning K'ieh Yüan. Hoisting the lanterns on double nine is in commemoration of Hwan Ching's flight from trouble.—K'ieh Yüan was banished for remonstrating with his prince.† On the fifth day of the fifth moon he drowned himself in the Lo river. The people of Ts'u tried to recover him with boats, and their customary regatta in modern times hails from this. Hwan Ching of Ju Nan ‡ followed (the magician) Fei Ch'ang-fang. The latter said, "On the ninth day of the ninth moon there will be trouble in your house: quickly order your servants to make a brown bag and fill it with dogwood. Tie this to your arm, and mount a lofty hill, where you will drink dogwood-wine; if you do this you will elude the evil." Ching obeyed, and his whole house mounted the hill. Returning in the evening, they perceived the fowls and dogs had all been massacred. Ch'ang-fang's words were acted upon by after generations.

On the fifth Mou day fowls and pigs grace the Compitalia.—The Compitalia Songs say, we should feast together: fowls and pigs grace the feast at the spring Compitalia.

Everywhere the wine is drunk which cures deafness.—The wine drunk at the Compitalia can cure deafness.

On Seventh Evening Capricorn and Aquarius cross the Milky way; every household threads the needle of cleverness.—On the seventh evening of the seventh Moon the

* B.C. 650 circa.

† The hottest part of the summer is divided into three Fu of ten days each.

‡ One of the ten celestial cyclic characters falling under the symbol "Metal."

§ Dragon Festival.

* 1008-1017 A.D.

† Prince of Hwai of Ts'u, circle B.C. 320.

‡ Part of Honan.

women thread seven needles with silk thread of various colours, and spread out a feast of wine, meat, melons, tea, and fruit in the court in order to seek after cleverness. If there is a spider's web in the court, they hold they have attained skill; hence Seventh Night is called the Feast of skill.

At Mid-Autumn when the Moon shines bright, the Emperor Ming parades the halls of the moon in person. On the ninth day when the wind was high Mêng Kia's hat fell off in the Dragon's Hills.*—On the 15th day of the 8th Moon the Emperor Ming, of the T'ang Dynasty, visited the palaces of the Moon in company with the Taoist Archimandrite Shên: bleak winds attacked their persons; frosts and dews soaked their clothes. Passing a large gate in the middle of the gemmy brightness, they saw a great palace with a notice to this effect: "The cold, clear, empty Palace." A moment after, they saw Su-o† and over ten others, clothed in hoar, and mounted on a white phoenix, laughing and dancing under a large tree in the broad court, in clear musical tones. When the Emperor Ming returned home, he made eighteen youths belonging to his theatre the pear garden compose a play with clouded and feathered clothes. Mêng-kia, in the Tsin Dynasty, whose other name was Wan-nien, was assistant general under Hwan-wên. On the 9th day of the ninth moon they were visiting the Dragon Hills, and the whole staff was assembled. All at once the wind took off Kia's hat, Kia not perceiving it. Wên ordered the attendants not to say anything, and then commanded them to compose a poem and sing (the news) to him. Kia then perceived it, and replied with another poem. Both were very beautiful.

The Men of Ts'in at the close of the year sacrificed to the spirits, and this they called Lah. Hence down to the present day the twelfth Moon is called the Lah Month.—Lah means "to join." The point where

the new and old are joined. Hence called Lah.

The "First" Emperor, in the year when he ascended the Throne, was called Chêng; hence to this day the first moon is called Chêng.† The Spirit of the East is called T'ai-Hao; his place in the Diagrams is Chên [mobile], and he governs Spring. His celestial cyclic combination, Chia-yi, corresponds with wood; thus wood flourishes in Spring: its colour is neutral; hence the Lord of Spring is called the Neutral Lord. The Spirit of the South is Chu-Jung; his place in the Diagrams is Li, [beautiful], and he rules the Summer. His celestial cyclic combination, Ping-ting, corresponds with Fire; thus Heat flourishes in Summer: its colour is red; hence the Lord of the Summer is called the Red Lord. The Spirit of the West is called Ju-shou; his place in the Diagrams is Tui, [pleasing], and he governs Autumn. His celestial cyclic combination, K'eng-sin, corresponds with metal; thus metal flourishes in the Autumn: its colour is white; hence the Lord of the West is called the white Lord. The Spirit of the North is Huan-ming; his place in the Diagrams is K'an, [collapsing], and he governs Winter. His celestial cyclic combination, Jên-kuei, corresponds with water; thus water flourishes in Winter: its colour is black; hence the Lord of Winter is called the black Lord. The celestial cyclic combination of the centre, Wu-chi, corresponds with Earth: its colour is yellow; hence the Lord of the centre is called the yellow Lord. At the Summer Solstice the female principle comes forth; hence the days become gradually shorter. At the Winter Solstice the male principle comes forth; hence the days begin to get longer.—The period of the Summer Solstice is the first female; the period of the great heat is the second female; the period of the limit of heat is the third female; the period of the Autumn Equinox is the fourth female; the period of descent of*

* B.C. 246-210: Chêng', in the departing tone; means "Rule."

† Chêng, in the even tone; "adjust."

* Of the T'ang Dynasty A.D. 713-742.

† Fairy in the Moon.

frost is the fifth female; the period of slight snows is the sixth female. At the Winter Solstice the first male appears; the period of severe cold is the second male; and so on with the others. Every year, after the period of grain filling, each day marks some progress: the male principle is uppermost, and causes a certain loss; the female principle is below and causes a certain growth. At the commencement of the strong [principle in the Diagrams], three parts of the female principle have already accumulated. In thirty days it is the Summer Solstice, and after the lapse of these thirty days, the last part is added and the female principle is complete. After the period of slight cold, each day marks some progress: the female principle is uppermost, and causes a certain loss; the male principle is below, and there is a certain growth. At the commencement of the compliant [principle in the Diagrams], three parts of the male principle have already accumulated. In thirty days it is the Winter Solstice, and after the lapse of these thirty days the last part is added, and the male principle is complete.*

When the Winter Solstice has come, the reed down flies.—At the time of the winter solstice, a trick of the soothsayers is to make a tube of bamboo, and ashes out of the bulrush: the house is closed up, and planks are used for a table, and the tubes are ranged parallel upon them, their two ends being stopped with the bulrush. When the male force supervenes the down flies of itself.

When the Autumnal Equinox has come, the [leaves of the] Eleococca verucosa fall.—The prince† of Hwai Nan wrote: When one leaf has fallen, the Empire knows the Spring. One leaf here means, an Eleococca leaf.

The upper chord means the moon's first quarter, on the eighth and ninth; the lower chord means the moon's third quarter, on the twenty-second and twenty-third.—The eighth

of every moon is the upper chord, when the moon is not yet round: the twenty-second day is the lower chord, when the moon has already fallen off.

When the light of the moon is all gone, this is called Hwui [Dark], a name for the thirtieth day; when the light of the moon recovers, this is called Shuo [New moon], a name for the first day.—Hwui means the exhaustion of the moon; when it comes to this point the disc of the moon is exhausted. To recover; to be born anew. Shuo means "to recover." When it comes to this point the sun and moon meet, hence the term "Shuo day."

When the moon faces the sun, this is called Wang [to face], a name for the fifteenth day.—On the fifteenth of each moon the sun and moon face each other, hence we say "Wang day."

The first of the month is the dead disc; the second, the nearly dead disc; the third, the just shining forth.*—Just; beginning. The moon begins to shine forth on the third day.

On the sixteenth the disc first appears.—The body of the moon is called her P'ò [animal soul]; the brightness of the moon is called her Hwèn [ghostly soul]. On the first there is no light, hence it is called the dead soul: on the sixteenth she has lost a little light, hence we say her animal soul is being born.

Bright day and Ask the morning; both mean to-morrow.—To-morrow is called Ask the morning.

Grain Day, and Happy Morn, both mean a lucky day.—Ku, grain, also means good. A happy day is a nice day.

A Slice of Noon means a short time. The day is at twilight means the day is at eve.—The character Hiang, is here pronounced Shang, and combines with Wu to make Shang-Wu, noon. The character for twilight is read Hün, and means the dull-yellow hour, or, again, the remaining light after the sun has gone down.

* P'ò.

* The translator does not pretend to understand the drift of all this rigmarole.

† Grandson of the founder of the Han dynasty; about B.C. 100.

cultivate-ancient, and that which is by-gone, both mean Time Past. Black-bright and Dark fresh both mean that time when it is just getting light.—Black and dark both mean ink-colour. Fresh here means bright. light means day-time. Just when the day is getting bright.

The Moon contains three Baths; the ten days of the first Decade are the First Bath; the ten days of the middle Decade are the Middle Bath; the ten days of the last Decade are the Last Bath.—Anciently the courtiers received their pay once in every ten days; it was called Washing-Money. It was given thrice a month, ten days being the space allotted between each wash; hence the term.

A Man of Parts has three "Left-overs." At night he does what he left undone in the day: in the winter what he left during the year; in wet weather what he left undone in fine. To use your art to humbug people is called Three in the Morning and Four in the Evening.—In the Sung Dynasty there was a Duke Chu who reared a whole flock of [young] Chu's. He apportioned their meals saying, "Four bowls in the morning, three in the evening," on which all the Chu's were sulky. He then said "Three in the morning and four in the evening" on which all the Chu's were delighted, though the result was the same. The Chu's did not see through the Duke's wile; hence their joy.

Studying for improvement is called Advancing each day and marching on each moon.—To march on,—to progress. It means each day a step on is taken, each month progress is made.

Burning grease to prolong the day, severe labour by day and night. To turn day into night is turning the light and darkness topsy-turvy.—Grease,—a sort of oil. Day,—the sun's light. Burning a lamp to extend the day, is called "industrious labour without ceasing, day or night." To turn into,—to cause: to cause day to be night. The idea is that the day-time is the proper time for activity, but so far from this [our propositus] makes it a period of repose.

Being abashed at having accomplished nothing, we say, I pass the years and months in vain: conversing with an individual is termed a short discussion upon cold and heat.—Heat,—or warmth; as we say in vulgar discourse, "Talking of the weather."

*Hateful are the alternate coldness and warmth of men's dispositions; despicable is the fickleness of the world. At the close of the Chow dynasty there was no cold in the year, on account of the feebleness of the Prince of Eastern Chow.**—The Chows lost the Empire by degrees, so that during their decay there was no cold in the year.

When the Ch'in dynasty perished, there was no hot weather in the year, on account of the cruelty of the Ying.†—The Ch'ins lost the Empire suddenly. When the Dynasty perished it was during a hot year. Hot means warm.‡

When the T'ai kiai Stars are in a line, it is Peace.—The T'ai-kiai are the three T'ai Stars, the upper, middle, and lower T'ai [太 上 in the Great Bear]. When they are even the world is at peace; when crooked, in a state of anarchy.

When the seasons are regular, we speak of a jewelled candle.—When the Prince's light is regular, the four seasons are all in harmony, and the Prince's virtue is brilliantly manifest.

When the year is unproductive, we call it a year of famine.—Famine is when the grain and vegetables do not come to maturity.

When the year is abundant, we may say, the year has plenty in it.—In Duke Süan of Lu's time, it was written by way of recording an unusual fact: "This year had plenty."

During the year of famine in the reign of the "Virtuous Ancestor"§ of the T'ang Dynasty, a drunken man was [as rare as] a jewel.—In a year of famine, food is rare

* B.C. 255-249.

† B.C. 209, the last of the Ch'ins; the family surname was Ying.

‡ Probably referring to the month of the year in which they perished (?)

§ The Dynastic Title of the Emperor Kien Chung A.D. 180-184.

enough, let alone wine; therefore, seeing a drunken man, was like seeing a gem.

During the Evil year in the reign of Prince Hwei of Liang, it was pitiful—the starved to death in the open country.—Starved; men dead of hunger.*

A jewel in years of plenty; grain in years of want: terms applied to the value of worthy men.—In the books of the Tsin period, Wang Chih-kung and Kêng Yüan-k'ang are both men of learning and ability. People said Yüan-k'ang is a good year's jewel, Wang Chih-kung is a scarce year's grain. Hence the terms.

Fuel like the Olea fragrans, food like gems,—speaking of the high prices of wood and rice.—The History records have it that Su† Ch'in observed: in Ch'u country fuel is dearer than Olea, and rice than gems.

* About B.C. 350.

† About B.C. 320.

(To be continued.)

Praying in spring and making return in Autumn;—the universal custom of husbandmen. To sleep during the night, and rise early, these are habits of industry for all of us.—To sleep,—to fall asleep. Early, or times. To rise—to get up. Meaning, get up early and go to bed at night, and thus all your time, night and day, is utilised.

The lovely colour may not return, we should be saving of the day before us. The days and months disappear, the ambitious man ought to be in waiting for the day-light.—Lovely,—beautiful; colour,—bright and variegated. It means we may not again see a lovely day like the present. Yü, of the Hia Dynasty grudged the smallest space of time. We should all of us be jealous of our time. Disappear,—go away. The days and months are leaving us behind. Duke Chow, eager for action, used to sit writing for daylight.

GEOGRAPHICAL NOTES ON THE PROVINCE OF KIANGSI.

(Continued from page 195.)

Roads: trunk lines and branches; communication with other Provinces, and extent to which it is travelled through, etc.

Through the province of Kiangsi passes the chief highway of the empire, forming the main connection between the South and the northern capital, Peking. This route, from Kiukiang to the Mei-ling pass, has been frequently travelled over by foreigners from an early date, not only by individuals, but by embassies sent from the crowned heads of the West to the Court of Peking. Notwithstanding that it has been so often traversed by Europeans, there are few parts of the Empire less known to the explorer since the last treaties were signed than Kiangsi,

or a province in which so much unwillingness is shown on the part of the literati and elders to admit the foreign traveller into their cities. Even at the present time, the persevering and peaceful missionary deems it unsafe, owing to the hostility of the gentry, to reside at Nan-ch'ang-fu.

The earliest European traveller in Kiangsi was the distinguished Marco Polo, who visited this province on his way towards Fuchow from Hangchow. Subsequently the Dutch embassy under Petrus de Goyer and Jacobus de Keyser, whose journey has been chronicled by Nieuhoff, travelled over this road in 1656; and later, in 1792, the same route was taken on the return of the embas-

sy sent by king George III. to the Emperor Kien-lung under the direction of Lord Macartney. Staunton, Barrow, Ellis, Huc, Davis and Milne and several French missionaries have given accounts of this route. The water road to the South takes one by many of the principal towns, and almost through the entire length from North to South of the province. The names of these places will be found on the map, where a general idea of the direction taken is also shown. To this are added a few descriptive remarks on the chief cities enumerated therein.

Leaving Kiukiang for the South, the first city passed of any note is Huk'ow, a walled garrisoned town at the mouth of the lake, and Nan-kang-fu, on the West shore of the Poyang lake, which Davis describes as "small and unworthy of note." A missionary recently travelling on a tour round the lake says: "Nan-kang-fu is most picturesquely situated, and described by a native historian as bearing the Lu-shan on its back and the Poyang lake on its lap." "The city wall is not so long as that of Kiukiang, and much of it is in ruins. Two-thirds of the city are in a dilapidated state, and the rest rapidly falling into decay."

After Nan-kang-fu, Wu-chêng appears to be the next noteworthy place before reaching Nan-ch'ang-fu, the capital. It is a town of considerable size, besides being an important barrier station for the collection of inland duties. It is described as a clean well-to-do town of about 100,000 inhabitants. A considerable traffic is carried on in ironmongery, bamboo-ware and rope-making. Many of the shops are very large, and two of the local temples are said to have porcelain fronts. Like most towns in China, it is in need of repair; still it bears an air of affluence, and we are told that it did not suffer from the rebellion.

The country between Wu-chông and the capital is low and uninteresting, being much flooded during the summer. Nan-ch'ang-fu is described by Barrow as "situated on the

left bank of the river (ascending) Kan-kiang-ho (Kan-kiang) falling from the southward into the Poyang lake. The river was about 500 yards in width; the further we advanced up the river the more populous was the country, the more varied and agreeable the surface, and the more extended the cultivation. The banks were skirted with large trees, which cast a cool and comfortable shade on the walks beneath." The Abbé Huc, who had a good opportunity of seeing the city, observes, "that like other Chinese towns it contains no public monuments worthy of attention, pagodas, tribunals, and a few triumphal arches, erected in honor of widows and virgins, form its most striking architectural works. The streets are large and tolerably clean; the warehouses and shops magnificently adorned and laid out. On the whole the town is the most regular and handsome, next to Tchingtou-fou (Cheng-tu-fu) the capital of Szechouen (Sze-chuen) that we saw throughout the empire."

"Although Kiangsi is a poor province incapable of self support, the commerce of Nan-ch'ang-fu is considerable. This results from its position on the line of communication between the great centre of population and activity, such as Nankin, Canton, Hankow and Peking." The Taipings did not succeed in capturing the capital.

The town of Fêng-chêng does not appear to have attracted the attention of any traveller.

As the voyager approaches Sin-kan-hien, Davis finds "almost a state of nature, with camphor and tallow trees in great abundance." Oranges were observed, which, Du Halde says, are produced at Lin-kiang-fu, a little further north.

Towards Hia-kiang the hills increase in number and height with villages and plantations of trees among the hills. At the city of Ki-shui the river divides into two branches; this is probably the affluent from the Lo-an.

At the city of Ki-an-fu the river begins

to contract and the current becomes stronger. The city is situated on an eminence, but is not of great extent being about three miles round. Beyond Ki-an the country becomes pleasant and "hills take the place of mountains."

Tai-ho appears to have nothing worthy of note. When Milne passed this city he found it a "wretched looking place;" but fifty years prior the members of Lord Macartney's embassy describe it as having the most bustling and prosperous appearance of any town since leaving Nan-ch'ang-fu. The country becomes very mountainous and rich in picturesque beauty, which Barrow observes "though pleasing to the eyes of the artist and connoisseur, has less charms for the philosopher who finds more real beauty to exist in a soil, however tame and uniform that can be rendered subservient to the use of man."

The *Shih-pa Tan* or Eighteen Rapids are about two stages from Wan-an, and, according to the author just quoted, are "not half so dangerous as the fall at half tide at London bridge. The appearance of the country in the neighborhood of the cataracts was extremely beautiful. The transparency of the stream, the bold rocks freely fringed with wood, and the varied forms of the mountains, called to mind those delightful streams that are discharged from the lakes of the northern countries of England."

Kan-chou-fu is the next large walled city on this route. Travellers sometimes change boats here, though it is not always necessary. In size, Du Halde compares it to Rouen, and in importance not less than the capital. Cargo for Canton and Fukien is here transhipped into smaller boats. This place is remarkable for the quantity of varnish trees.

Nan-kan-hien is not worth noting; but the navigation from here to the southernmost city, Nan-an-fu, on this road in Kiang-si, is peculiar. The river in this part, says Barrow, "might in propriety, in England, be called only a trout stream, upon which no nation on earth, except the Chi-

nese, would have conceived the idea of floating any kind of craft. They have, however, adapted in an admirable manner the form and construction of their vessels to the nature and depth of the navigation. Towards the upper end of the present river they drew only when moderately laden about six inches of water, yet several places the water was so shallow that they could not be dragged over until a channel had been made by removing the stones and gravel with iron rakes." This navigation must be similar to that in Northern Formosa. In a description of the river in that island communicated to the Royal Geographical Society the writer of these notes remarked that, "most people would denounce this river at the upper end as unnavigable, but with the admirable boats, and the perseverance of the Chinese the ascent is accomplished with comparative ease," and again, in an account of the To-ka-ham river he observed that, "towards the head of this river it becomes an unbroken chain of rapids, which appear to defy ascent, yet the industry of the Chinese is sufficient to overcome these impediments of nature, and turbulent streams are made into navigable rivers."

As just remarked, Nan-an-fu is the most southern prefectural city in Kiangsi on this route, and lies at the foot of the natural boundary line of the province, across which range runs the Mei-ling pass. This range, which recent travellers estimate at 800 feet (Staunton says 1,000 feet), being crossed, the voyager descends into the department of Nan-heung in Kwang-tung where at the city of same name Nan-heung, boats are engaged which convey one without change to Canton. The time required to cross the range is about 8 hours. Before crossing the pass it will be well to take a parting glance at Kiangsi. From this eminence the following description is given by Staunton:—"The town of Nan-an-fu which the travellers had lately left, from their present situation seemed merely to be a heap of tiles, while the river that passed by

it was like a shining line. The mountain so superior to the surrounding objects must be of much higher elevation above the surface of the sea. It cannot be less than one thousand feet higher than the source of the Kan-kiang, or river up which the party had navigated from the neighbourhood of the Poyang. Its stream is so rapid, that the average of its fall may be estimated at twenty feet a mile, during a direct length of about three hundred miles, the whole amounting to six thousand feet, which with the elevation of one thousand feet above the source of the river makes the apex of the mountains to be seven thousand feet above the surface of the Poyang lake." The most noticeable feature in crossing the Mei-ling pass appears to be the number of coolies engaged in the transport of goods between this and the next province. "All the passengers we met," remarks Barrow, "upon this road, were laden with jars of oil expressed from the camellia. In the course of eighteen miles, which is about the distance from the summit of the Mei-ling to the city of Nan-sheun-fu, we passed at least a thousand persons on their way to Nan-ngan-fou, each bearing ten or twelve jars of oil, and among them were a number of women."

Two voyagers, crossing the same range seventy two years later (1869), describe a similar state of things. "On the way from one town to the other thousands of men and women were seen engaged in carrying on their shoulders the products of the different provinces. Sugar, rice, oil, paper, tobacco and China-ware, in large quantities, were noticed; 150,000 people were stated to be engaged in carrying merchandise over the pass, and judging from what we saw, the number has not been exaggerated."

The route to Canton having been briefly described, we will leave the imaginary traveller at the top of the pass, where, according to Barrow, he will find "the view from the summit towards the southward, over the province of Canton, as rich and enchanting as that on the opposite side was

dreary and barren." To describe the rest of this route would be out of my province in a double sense.

The next important road, also water, is that which leads to the province of Fu-kien and Chê-kiang; and the same river takes one not far from the foot of the mountains by which both the above provinces are separated from Kiangsi, just at this junction.

The first range called the Wu-i-shan or more commonly the Bohea hills, divides Fu-kien, while the Ch'ang-shan form the boundary between this and Chê-kiang.

I will now give a descriptive outline of the road to these two provinces. Travellers to the seaport of Fu-chow, or to Hangchow, may journey in company to a little beyond Yi-yang, that is, to Ho-k'ow, where the main river is left if one's destination is to the former port. The river An-jen of Kiu-kiang which rises at the western slope of the Ch'ang-shan, is entered at the south of the Po-yang lake, into which basin, like all the rivers in Kiangsi, it debouches.

Close to its mouth is "Mei-khe (Mei-ki), a mandarin station consisting of a few wretchedly-built mat and mud huts, which, in the month of March was only a few feet above the level of the lake."*

Beyond this place the same party, from whose journal I quote, "passed some rocks of red sandstone rising on the left bank to the height of about 100 feet; on these we noticed the high water mark of last year which is about 12 feet above the present level."

These figures afford a good idea of the state in which this tract of country must be during the summer. In describing this locality some 75 years ago, Staunton says, "For the distance of some miles, indeed, on every side of it, the face of the country is one wild and morassy waste, covered with reeds and rushes, and entirely inundated for a part of the year."

* Journal of a party of travellers from Kiu-kiang to Fu-chow, published in *Chinese Recorder*, June 1870.

Sui-hung, a barrier station for the levy of inland dues, is of little importance. "The river here is not more than 250 yards broad, but immediately above this town it increases to about double that breadth."

Judging from the itinerary appended to the journal already noticed, the country must be well populated, as villages appear along the banks of the river the whole way to Yi-yang.

The district city of An-jen-hien whose walls "run parallel with the river for about a mile" appears to be a place of little importance or attraction. Neither Barrow nor Staunton have noticed this place in their descriptions of this route, when on their way from Hang-chow, although the latter writer has not omitted to note it on his map.

The walled city of Kuei-ki-hien in the department of Kuang-sin, comes next in succession, as one ascends the river; and its appearance warrants its being described as "the most important place along the river thus far."

The approach to Yi-yang is marked by a fine seven-storied pagoda called the Wén-sing-t'a.

The town itself "is an unimportant place; the walls are low and the buildings visible from the river." From Yi-yang the distance to Ho-k'ow is estimated at thirty miles. At the latter town the traveller leaves his boat, and continues his journey *via* Yuen-shan-hien to Fèn-shui-kuan, the boundary barrier between Kiang-si and the province of Fu-kien.

Ho-k'ow formerly enjoyed the reputation of being a town of great importance and activity; but the party of travellers who visited it lately, do not appear to have had their expectations of this place fully realized. I give their description: "We had a good view of the town from this point; it does not seem to be such an important place as one is led to suppose from the description given by Fortune and Milne. The trade doubtless has very much fallen off, as formerly the Fu-kien teas were packed here for

both the Canton and Shanghai markets. Still it does not appear to have ever been of much greater extent than it is at present. The town is situated on the left bank of the river at a point where a small stream joins the Kin; it is more than one mile and a half in length and of little depth except at the east end, where it may be from a quarter to half a mile in breadth, the houses being closely built. We did not see more than two hundred boats lying alongside the town." But to rejoin the travellers to Chê-kiang. Continuing up the stream which now trends from the North-east, and increases in velocity, the departmental city of Kwang-sin-fu is passed on the left hand going up. This is the last city but one, Yü-shan, the Kiangsi terminus on this road.

The country bordering on the river between Yü-shan and Kwang-sin-fu suffers much from inundations, the mountain torrents causing the river to rise suddenly and overflow its banks, although they are, according to Staunton, "in general high and rocky, composed of deep brown coloured free stone." The scenery about Kwang-sin-fu "had also a rude appearance; on each bank of the river were sometimes large masses of naked rock of vast height, and resembling the rough scenes of nature which had been deemed to be exaggerated in Chinese drawings." At Yü-shan the boats are exchanged for land vehicles which convey one for about twenty-four miles to Ch'ang-shan-hien in Chê-kiang, where travellers re-embark on the Ts'ien-tang river which will carry them close to Hang-chow. The road over the tract of land which stops the continuous water communication between the two provinces is described by Staunton on entering this province, as passing "over rising ground, and afterwards, in narrow valleys and through low morassy rice grounds over a causeway raised between two stone walls and covered with fine gravel brought from the neighboring mountains. To the Southward of the road were several round and steep-conical hills, detached from each other,

covered with grass and shrubs, and of so regular a figure and so uniform a shape from summit to the base, that they had the appearance of being formed by art. They consisted of blue coarse grained limestone.

Beyond these were quarries out of which were dug stones beautifully white and shining. They consisted of quartz in its purest state, and were used in the manufacture of porcelain for *pai-tun-tsu** by the Chinese.

Neither the traffic over the roads nor on the river appears to have attracted the attention of travellers. That it is very considerable is, however, well known.

But one more road is now left to be described,—that which leads to the provincial capitals of Hu-pei and Hu-nan. The river communication to Han-kow and Wu-ch'ang is largely availed of since steamers have been running on the river; still, a good many travel by the postal road. This

* Bricks of prepared clay.

road is entered on the north bank almost opposite to Kiu-kiang, and one is soon out of the limits of Kiang-si. The two most important halting places are Huang-mei-hien and Kuang-tsi-hien; both were visited by the Abbé Huc when journeying over this road from Wu-ch'ang towards the Po-yang lake. At Ki-chow, the north bank of the Yang-tze is left for the south bank, at no great distance from which is situated the town of Hsing-kwo-chow. From this place the road runs nearly parallel to the general trend of the Yang-tze, avoiding the many bends and turnings. The high range of mountains which divide Kiang-si from Hu-nan form an effectual barrier to easy direct communication with Ch'ang-sha. The postal road to the capital of Au-nan is described as passing *via* Wu-ch'ang opposite Han-kow, hence it will be unnecessary to proceed farther in this direction.

H. KOPSCH.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Der Naturalismus bei den alten Chinesen, sowohl nach der Seite des Pantheismus als des Sensualismus, oder die sämtlichen Werke des Philosophen Licius, zum ersten Male vollständig übersetzt und erklärt. Von Ernst Faber, Missionar der Rheinischen Missionsgesellschaft. Elberfeld, 1877. London, Trübner & Co.

This is a translation, in German, of the book popularly known as the writings of the Taoist philosopher Lieh Tszé (列子), with notes, by the translator, briefly indicating the leading ideas of the text but bristling with sharp criticisms, for which now and then humorous sallies of wit and irony are pleasantly substituted. Mr. Faber's

reputation as a Sinologist stands too high to require any commendation for the quality of translation he here offers. Both students of Chinese and the general reader interested in Chinese philosophy will find Mr. Faber's rendering of the text of his author eminently trustworthy as a whole, howsoever much they may differ from him in details. The Introduction also which Mr. Faber has prefixed to his translation is very comprehensive and painstaking, and especially the doctrinal analysis of the whole book, in Section E. of the Introduction, will be found useful if it be understood that the heading "Ueberblick über die Lehre des Licius" means no more than a survey of the various doctrines derived from some twenty

different authors and confusedly thrown together in the book popularly but erroneously ascribed to Lieh Tszé.

For this is the only fault we have to find with Mr. Faber's book, that excellent as the Introduction, translation and comments are, he has entirely omitted to give a fair hearing to the doubts which must have suggested themselves to his own mind as to whether there ever was such a person as Lieh Tszé, or Licius as Mr. Faber calls him. On the title page Mr. Faber claims to have, "for the first time, completely translated and explained all the works of the philosopher Licius." But the question is, was there ever such a philosopher in existence, and, if so, did he write any works at all?

That a philosopher called Lieh Tszé lived about 450 B.C. Mr. Faber assumes hypothetically (Introduction, p. vii.), but that the book published under his name "was composed after the death of the philosopher by his disciples" Mr. Faber himself states, on the same page, as a fact. On reading through Mr. Faber's translation we further find that all that can be gleaned from the book concerning the teachings of Lieh Tszé himself, assuming him to have been a historical personage, can be compressed without difficulty, as Mr. Faber himself does (Introduction, p. xxv.), into a few brief sentences, whilst more than nine-tenths of the whole book are filled with myths, fables, and stories and with the teachings of over twenty legendary, semi-historical or historical personages among whom Lao Tszé and his disciples, Confucius and his disciples and especially the heretic Yang Chu figure most prominently. In fact, it appears from Mr. Faber's own shewing that "die sämtlichen Werke des Philosophen Licius" do not and never did really exist anywhere except on the title page of Mr. Faber's book.

But what do we really know regarding the existence of Lieh Tszé? Dr. Legge, in his *Prolegomena to Mencius* (p. 96) assumes Lieh Tszé to have lived about 585 B.C. Mr. Faber assumes that Lieh Tszé was

born about 450 B.C., and though he takes his argument from the review of the Editors of Kien Lung's Catalogue (kuen 146, leaf 34) omits to mention that these Editors were candid enough to state that some Chinese critics like Kao Tszé-sun (高似孫) denied that there ever was such a person as Lieh Tszé in existence, whilst others like Liu Tsung-yuen (柳宗元) supposed the term Lieh Tszé to have been but another name (寓名) of the famous philosopher Chwang Tszé, who is supposed to have lived about 330 B.C.

To enable our readers to form an opinion for themselves we propose to lay before them all the dates that our own independent study of Lieh Tszé has induced us to collect regarding the authenticity of both Lieh Tszé's life and reputed works.

As to Lieh Tszé himself, the book which goes by his name neither tells us when he was born nor when he died. That he lived first in Ch'ing and then in Wei; that he had a teacher and a friend (—regarding whose names the text is contradictory—); that he was a philosopher who taught a most minutely elaborated theory regarding a "Kreislau des Lebens" (I, 6), which same theory is found, in the same words, but imperfectly stated in the works of Chwang Tszé; that he was offered emoluments and office but declined to the great chagrin of his wife; that he could ride on the wind from one place to another and flatten out, in conversation, the pantheism of Lao Tszé's Tao-tê King into a system of Darwinian naturalism, is about all we learn concerning Lieh Tszé. But as the same book represents him again and again in conversation with Kwan Yin-hi, the famous keeper of the pass into whose hands Lao Tszé is said to have placed (B.C. 523) the Tao-têh-king, it would appear that Lieh Tszé was about contemporaneous with Confucius.

The famous bibliographer Liu Hsiang (B.C. 80-9), noted for his Taoist and mystic propensities as a philosopher and for his want of discrimination as a critic, asserted,

as we learn from the Editors of Kien Lung's Catalogue, in one of his literary reports to the Throne, that Lieh Tsze was a contemporary of duke Muh of Ch'ing. As the latter (see Legge, Ch'un Ts'iu I., p. 293) died in the third year of duke Seuen, B.C. 605, we would have to believe, according to Liu Hsiang, that Lieh Tsze lived even before Confucius.

The Spring and Autumn Annals of Lü Pu-wei (呂氏春秋), composed before his death (B.C. 237) under his direction, refers to Lieh Tsze's rejecting a present of grain from the hands of Tsze Yang who "immediately afterwards" (其卒) was killed. As, according to the reliable history of the time, the Sze Ki (completed in B.C. 91), the death of Tsze Yang falls in the tenth year of King Muh of Loo, or B.C. 398, we would have to believe that Lieh Tsze was still alive at or about B.C. 398, although he must have been born before 605 B.C.

This may be nothing incredible in a man who can display the power over nature, obtained through pure mental abstraction, by riding about, at pleasure, on the wind, but it is easy to see from this, how even to a Chinese critic, like Kao Tsze-sun, the idea suggested itself that "Lieh Tsze was a roving phantasm like the Spirit of the Air, or the 'Commander of the Clouds' neither of whom had any personal existence." Nevertheless we think Kao Tsze-sun went too far, as mere impossibility to fix the century in the course of which Lieh Tsze lived does not prove that he never lived at all.

The other hypothesis, started by Liu Tsung-yuen, that Lieh Tsze is but another name for Chwang Tsze seems more plausible. The Editors of Kien Lung's Catalogue quote against this hypothesis a passage from the Paraphrase to the Urh Ya (爾雅疏), in which the following sentence, taken from the works of the Taoist philosopher Shi-tsze (about 280 A.D.), occurs:—"The philosopher Mih prized communism, the philosopher K'ung (Confucius) prized loyalty, the philosopher Hwang

(otherwise unknown) prized mysticism, the philosopher T'ien (a Taoist, called P'ing) prized universality, the philosopher Lieh (Lieh Tsze) prized emptiness (abstraction), the philosopher Liao (otherwise unknown) prized separation." From this enumeration of the principal philosophers known to Shi Tsze, the Editors of Kien Lung's Catalogue infer that, if we are to believe Shi Tsze, the philosopher Lieh Tsze was a historical personage, as much so as Confucius himself.

We draw the same inference, but we cannot help pointing out, as a significant point, that the Taoist Shi Tsze omits in this enumeration both Lao Tsze and Chwang Tsze, the two greatest philosophers of his own school, both antecedent to him. He may have considered all those whom he enumerated so vastly inferior to Lao Tsze that they could not be named in the same breath; but why should he have excluded Chwang Tsze from the company of the others?

We must leave the question undecided at present, as it seems to us. It is possible that there was a Taoist philosopher called Lieh Tsze, but it is doubtful, at present, whether he was identical with Chwang Tsze or not, and it is impossible to say at what time he actually elaborated his system of pantheistic naturalism.

We now come to the question of the authenticity of the book to which the name of Lieh Tsze stands prefixed. That the book was not written by Lieh Tsze himself both the Editors of Kien Lung's Catalogue and Mr. Faber himself admit, pointing to the fact that Lieh Tsze is habitually referred to as 子列子 "our Master the philosopher Lieh." It is evident therefore that the book was compiled by disciples of the Master.

But when? One passage (II., 6) refers to K'ang Shing of Sung (宋康成) who reigned, as Mr. Faber himself states, from 369 to 329 B.C., the whole passage being literally identical with one found in the Spring and Autumn Annals of Lü Pu-wei. Another passage (IV., 13) mentions "dis-

ciples" of Yoh-ching Tsze, who himself was but a "disciple" of Mencius (died B.C. 289). From this we infer that the compilers of the book called after Lieh Tsze wrote some time after 289 B.C.

The first mention of the book itself occurs in the Catalogue of the Former Han dynasty, compiled by Liu Hsiang (B.C. 80-9), where, among the list of Taoist works, but *after* the book of Chwang Tsze, we find the entry **列子八篇** "Lieh Tsze, in 8 sections," with the note **名禦寇先莊子莊子稱之** "his name was Yü-k'ow, (he lived) before Chwang Tsze, (but) Chwang Tsze (first) mentions his name." As Liu Hsiang arranged within each list the several works he enumerates according to the date of their publication, Liu Tsung-yuen was perfectly justified to draw from this fact the inference that the compilation to which the name of Lieh Tsze has been given was published after the book of Chwang Tsze. Mr. Faber, without assigning any reason, denounces this view as "grundlos," but we must differ from him here, as on some further points of his argument.

Next to Liu Hsiang, the earliest trace of the edition of Lieh Tsze, as we now have it, dates back no further than the fourth or fifth centuries of our Christian era. In the Catalogue of books extant under the Sui dynasty (A.D. 589-618), compiled by Chang-sun Wu-ki (died A.D. 659), our book is mentioned with the note, from Chang-sun's pen, "under the Eastern Tsin dynasty (A.D. 317-419) an officer of the Banqueting Court, Chang Ch'an (**張湛**) wrote a commentary on it." Nevertheless it was not till the year 742 A.D. that the book obtained any general recognition under the title which was then bestowed on it by Hsüan Tsung of the T'ang dynasty viz. **冲虛真經**, and which was subsequently (A.D. 1004-1007) altered to **冲虛至德真經** by the Emperor Chên Tsung of the Sung dynasty.

Mr. Faber, indeed, believes that the book was composed by the disciples of Lieh Tsze about 380 or latest 370 B.C., "because

Chwang Tsze, 360 B.C., has frequent quotations from it." Now we will reserve for some future occasion the doubtful question as to Chwang Tsze's own time, but what cause has Mr. Faber to make the rash assertion that Chwang Tsze's book contains quotations from that of Lieh Tsze? We have examined all the passages in Chwang Tsze which Mr. Faber considers to be "quotations" from Lieh Tsze, but all we can find is this, that there are numbers of passages in Chwang Tsze corresponding word for word with identical passages in Lieh Tsze, and that in a very few cases a passage in Lieh Tsze appears to be but an expanded paraphrase of a corresponding passage in Chwang Tsze. But there is not a word either in Chwang Tsze or in Lieh Tsze shewing that the passages in question are "quotations" one way or other. We could not find anything whatever to contradict our hypothesis that the compilers of the book now called Lieh Tsze transferred whole passages from the works of Chwang Tsze into their own compilation, enlarging here and there according as it suited their views.

The same is the case as regards the relations subsisting between the so-called works of Lieh Tsze and the above-mentioned Annals of Lü Pu-wei (**呂氏春秋**). Mr. Faber, indeed, says "in the Annals (Spring and Autumn) of Lü Shi, 250 B.C., Lieh Tsze is found frequently mentioned and quoted." But this is, in our thinking, not a correct statement of the case. We find, on comparing the respective passages in Lü's Annals and in Lieh Tsze, that Lü's Annals contain numbers of passages corresponding, word for word, with passages, of greater or lesser length, in the collection called Lieh Tsze, and that the philosopher Lieh Tsze is frequently mentioned in the Annals of Lü by name, but nowhere is there anything to shew that these passages or references are "quotations" from any other work. In the contrary we noticed many of these passages in good context in the annals of Lü Pu-wei, whilst the same passages stand in the so-

called works of Lieh Tsze quite isolated and abrupt, out of all connection with what precedes or follows. The probability is certainly much greater that the compilers of the book called Lieh Tsze culled freely from Lü's Annals without acknowledging their indebtedness than that Lü Pu-wei and his collaborateurs plagiarized the book called Lieh Tsze.

But apart from Chwang Tsze and Lü's Annals, there are numbers of other writers who have evidently been laid under contribution to swell the *omnium-gatherum* called "the eight books of Lieh Tsze," for this book of Lieh Tsze is in reality nothing more than a Taoist anthology. The mythical books, popularly attributed to Hwang Ti, the lost works of Yuh Tsze and Kwan Yin-hi, the works of Ngan Tsze, the Tao-tê-king of Lao Tsze, the fictitious teachings attributed to Confucius, Yen-hwui, Tsze Kung, Tsze Ha, Tsai Wo, Tsze Lu, Tsze Chang and other Confucianists, and finally the writings of Yang Chu, and the works of Han-fi Tsze and Wai-nan Tsze, all are *pêle-mêle* laid under contribution, and thrown together here in the most glorious confusion.

But confused, as this conglomeration of philosophical odds and ends, for such it truly is, must appear at first sight, we soon discover on making a doctrinal analysis of the whole so-called book of Lieh Tsze, that there is a method in all this mad confusion. We find scattered throughout the book fictitious sayings of all the ancient worthies, dear to a Chinese heart, Yao, Shun, Fuh-hi, Shên-nung and Hwang-Ti, but all these legendary heroes speak, as it were, the same tongue, setting forth in beautiful unanimity the very shibboleths of the Taoist mystic school of the age of Ts'in Ch'i Hwang. Then we have a whole array of Taoist philosophers brought into direct connection with each other, Yuh Tsze the teacher of Wen Wang, Lao Tsze, Kwan-yin Tsze, Yin-wan Tsze, K'ang-ch'ong Tsze—with the solitary exception of Chwang Tsze who is never men-

tioned—and all these Taoists have to say is but a paraphrase of the text of the Tao-tê-king. Next we have a series of Confucianists headed by Confucius himself, all preaching the most sacred tenets of Taoist mysticism. We actually find Confucius himself laughed at by boys as an ignoramus (V., 10), we hear him proclaiming the do-nothing (無爲) doctrine of Lao Tsze (VII., 11), teaching spiritual concentration in opposition to ceremonialism (II., 10), and last but not least we find Confucius himself declaring that there never was a real Sage in China but that "the Sage in the West" (i.e. Lao Tsze) alone deserves the title of a Sage! Finally we find Yang Chu, the philosopher whose teachings drew forth the ire of Mencius and who appears to have lived about 350 or at the earliest about 450 B.C., we find him actually in personal conversation with Lao Tsze, who must have lived two centuries earlier. But the most significant point is that Yang Chu, this arch-heretic, is here represented as a renegade disciple of Lao Tsze, to whom he returns in abject submission, recanting the errors of his ways, and re-asserting his allegiance to Lao Tsze.

We are inclined to think that the compilers of the book called Lieh Tsze aimed at an amalgamation of Taoism with Confucianism and with Yang Chu's philosophy. Taking for their basis a system of pantheistic naturalism, they made every one of the heroes of the past who enjoyed popular favour at their time, and all the founders and principal representatives of the several philosophical schools possessing any influence in their age, the exponents of their own pantheistic eclecticism, by a system of unscrupulous plagiarism and clever literary forgery.

In enunciating these views regarding Lieh Tsze and the book known under his name, we do not mean to disparage the value of Mr. Faber's own work. In the contrary we think his translation excellent and his whole treatment of Lieh Tsze extremely valuable. But we happen to differ from him on the

above points of literary criticism, and we shall never hesitate to express our divergent views on any point, crude as our views occasionally may be, if by expressing them we may hope to contribute towards a fuller and clearer understanding of the subject under review.

In conclusion we ought to state that a very lucid and popularly written exposition of the system of Lieh Tszé was published by the Rev. F. S. Turner, B.A., in the July number, for 1874, of the *Cornhill Magazine*.

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The Chinese Recorder and Missionary Journal. Vol. VIII., No. 6. November-December, 1877.

There is an unusually rich variety of subjects treated in this number of our *Missionary* contemporary. The following articles, all well written and from competent hands, will be found not only interesting but full of useful information for Sinologists generally:—an article by the late Dr. Douglas on the real meaning of the terms 信德 and 罪; an essay, signed Gustavus, on the future language of China; a paper, written by a Chinese pastor, on Chinese sacrificial offerings; notes on a journey through Hunan, by Rev. C. H. Judd; a description of certain superstitions of Manchuria, by Rev. J. Ross; brief reasons for not using the term 亂 by Dr. Edkins, and an excellent review from the same pen of the 平定粵匪紀略 or “Brief Narrative of the Kwang-si rebellion and the complete restoration of order in its overthrow.”

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Revue Orientale et Américaine. Publié par Léon de Rosny. Paris.—No. 3. Juillet-Septembre, 1877.

The only article in this number of Professor Rosny's valuable periodical, directly dealing with Chinese subjects, is a brief review of Podhoryzki's etymological dictionary of the Magyar and Chinese languages. There are however some very interesting articles on Cochin-Chinese sub-

jects. Professor Aymonier of Saigon contributes translations of extracts from a Cochin-Chinese story-book entitled Kêng-kantray and some extracts from the legend of Thmên-chéy. Dr. Legrand furnishes a brief article, illustrated by some beautifully executed plates, on the ancient sculptures discovered in the ruins of Cambodia. It appears also from Dr. Legrand's article that a Museum of Cambodian Antiquities has been formed at Compiègne, and that the Marquis de Croizier, a well known Orientalist, has established a new Indo-Chinese Society the object of which is to investigate the antiquities of Cochin-China.

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The Life of Jenghiz Khan, translated from the Chinese. With an Introduction. By Robert Kennaway Douglas, of the British Museum, and Professor of Chinese at King's College, London. London, Trübner & Co., 1877.

Professor Douglas informs his readers in the Preface to his handsomely-got-up little volume of 105 pages, that “the following life of Jenghiz Khan has been translated from the *Yuen She* or ‘History of the Yuen dynasty,’ by Sung Leen; the *Yuen-she-luy-peen* or ‘the History of the Yuen dynasty classified and arranged,’ by Shaou Yuen-ping; and the *She wei* or ‘the Woof of History,’ by Chin Yun-seih.” He further states that he “considered it best to weave the three narratives into one connected history rather than to translate one text and to supplement it with notes.”

In view of the apparent difficulty of saying where Professor Douglas in the volume before us meant to translate and where he was “weaving the three narratives into one,” we have been comparing with the original a series of passages which, without any possibility of doubt, are “translated from the Chinese” as the title-page states; for the passages which we selected occur only in one of the three Narratives (the 元史本紀第一, chapter on 太祖). But what do we find? Words and

whole sentences which apparently puzzled the translator are quietly ignored, distinctly separate sentences are woven into one; where the text is easy we get a good translation; where it is difficult we get a rough abstract; where it is obscure the difficulty is overcome by the simple expedient of skipping the passage altogether. All this is done moreover systematically, in period after period, without the reader being made aware by a single note where the translator is floundering in the dark, where he is merely guessing, where he is summarizing, where he is weaving, where he is skipping. If this is what is meant by the words "translated from the Chinese" we have no more to say. But we are quite sure that no Professor of Philology, nor Professor Douglas himself, would venture to apply such principles to any Latin or Greek or Hebrew text and then publish such patchwork with his name to it and call it a translation from the original. It is painful to ourselves to review such work, and we therefore acknowledge that having compared with the original a little more than a dozen pages we gave it up in despair. We state this in view of the possibility that the rest of the book is better. We hope it is, and we shall be happy to learn that our criticisms apply only to the twelve pages of the book which we unfortunately selected.

Conchyliologie Fluviale de la province de Nanking et de la Chine Centrale. Par le R. P. Heude, de la Compagnie de Jésus, Missionnaire apostolique au Kiangnan. Troisième Fascicule. Paris, Librairie F. Savy.

This third instalment of the Rev. Father Heude's work on the mollusca of Central China is in every respect equal to its predecessors. Both the lithographed plates and the letterpress are executed in Paris and are perfect artistic specimens. In addition to the life-like pictures of the shells here furnished, Father Heude describes each variety most minutely, stating its habitat and giv-

ing its measurements according to Crosse's system.

Dates and Events connected with the History of Education in Hongkong. Hongkong: Printed at St. Lewis Reformatory, 1877.

The author of this pamphlet of 49 pages, signing himself J. T., was evidently bent upon collecting for his own use on the basis of the Government Gazettes and the public papers a concise but tolerably complete summary of the educational history of Hongkong. Publication would seem to have been an after-thought. There is a spirit of fairness noticeable in the selection of dates and events made by the author, who entirely represses his own individuality and totally excludes all criticisms and polemics. Unfortunately he repeats at the outset the mistake we ourselves made (see *China Review*, Vol. VI. pp. 4 and 6), when we said that the Government of Hongkong did nothing for the education of the natives until the Board of Education was established by Sir Hercules Robinson. Our author accordingly begins his history of education in Hongkong with the year 1857, and omits therefore not only all mention of the Morrison School, of Dr. Legge's Anglo-Chinese College and the origin of St. Paul's College but the first stage in the history of the Government Schools, losing thereby the true key to the understanding of the *raison-d'être* and history of the Central School which forms the principal object of his list of dates and events. For as early as November 1847 the Educational Committee was appointed which finally developed into the Board of Education out of which grew the system of the Central School. That Educational Committee established in 1848 three Government Schools (in Taiping-shan, Stanley, and Aberdeen), and added thereto two in 1851, two in 1855, one in 1856, and seven in 1857. Mr. Lobscheid's pamphlet, entitled "A few notices on the extent of Chinese education and the Govern-

ment Schools of Hongkong," and published in 1859, furnished us with the foregoing information and constitutes a necessary supplement to J. T.'s Dates and Events.

耶穌譬喻畧解 *The Parables of Jesus*, with comments, by Rev. R. H. Graves, D.D. Canton, 1878.

In this treatment of the Parables Dr. Graves seems to be following the order which Dean French adopted. Dr. Graves' aim apparently was to give, on the basis of these Parables, practical instruction useful for native preachers and teachers in expounding the parables in church or school. The exposition he gives is therefore popular and yet more aiming at instruction than mere edification. The book is written in a very easy and simple but nevertheless elegant style, which will be intelligible to readers in all parts of China, and it forms a very useful handbook for native preachers and teachers.

聖會禱文 *The Book of Common Prayer*. St. Stephen's Church, Hongkong, 1878.

This is the continuation of the Rev. A. B. Hutchinson's new translation, in Cantonese Colloquial, of the Book of Common Prayer, comprehending the communion and baptismal services. It is on the whole equal in execution to the preceding part, although in certain passages we noticed the translator frequently falling into a higher style, so that the class of colloquial here given is rather uneven and does not exhibit the same uniformity which distinguished the volume we reviewed before.

有圖求說 A Collection of Plates for which Stories are required.

The idea of this little pamphlet seems to us very original. The pamphlet consists simply of 10 wood-cuts with a few lines of description appended to each. But there is an advertisement issued from the Shin-paou office in Shanghai inviting would-be novelists

to take the scenes represented by the plates for a basis in order to write novels thereon which are to be spun out so that the plates would serve as illustrations. Prizes of \$20 and \$10 are offered for the best performance of this truly novel programme.

Chalmers' Revision of Kang-hi's Imperial Dictionary.—There is no item of greater importance the *China Review* has ever had to chronicle than the publication of Mr. Chalmers' Dictionary which has just been completed. We reserve for a future number a detailed review of these three volumes and merely record here, as a matter of literary intelligence, the fact, unprecedented both in the annals of the Chinese Empire and in the history of Sinology, that an outer barbarian undertook to revise, correct, condense and improve the work done for the Emperor Kang-hi by the best Han-lin Academicians of the Celestial Empire. We do not expect Mr. Chalmers' work will be extensively used and appreciated by foreigners, but we fully expect that some few native scholars, who may be induced to overcome the contempt they naturally will at first sight conceive for such an act of daring presumption on the part of a foreigner and to condescend to give the book a careful examination, will be filled with astonishment on finding that the system of spelling and marking both pronunciation and tones, which was adopted by Kang-hi and which is at present a mystery and a puzzle to most Chinese scholars, has not only been thoroughly mastered but correctly revised and effectively improved by a foreigner. On the other hand the appearance of Mr. Chalmers' three volumes in which there is not a word of English, apart from the rules designed to teach foreigners how to use the book, exhibits a new era in the history of Sinology. The age of shams and Amateur dabblers in Sinology should be past if Sinologists can be supposed to be able even to use such a book, and the next era may not be far off when we shall see foreigners going up to the native

competitions for literary degrees and carrying off the palm at the Han-lin examinations.

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NOTES AND QUERIES.

NOTES.

THE MANCHU TERMS FOR 上帝 AND 神.—The Manchu, before accepting the religious and philosophical ideas of the Chinese, possessed hardly any religion of their own, and their translations and compositions have therefore to be considered as embodying the generally recognised interpretations of Chinese thought. Such is eminently the case with the explanations given in the great Manchu Dictionary 清文鑑, compiled by the best Manchu as well as Chinese scholars under the reign of Kien-lung. By order of this Emperor they revised the existing Manchu Dictionaries and collected all Manchu words that had been previously left out and that might otherwise have fallen into oblivion in the then already dying state of the language.

In this Dictionary we find under the heading 神類 (Manchu: *enduri i hacin*) 卷 19, fol. 9 a:

1. 上帝 *abkai han*. *Abkai dergi uheri dalahu ejen i tukiyen be abkai han sembi*.

Shang-ti Heavenly lord. The denomination for the highest ruler of heaven, who is in every respect above all others, is the heavenly lord.

2. 神 *enduri*. *A i genggiyen ferguocun be enduri sembi. Niyalma ginggulembime saburakū donjirakū juktehen de arbut be dursukileme arafi doborongge be gemu enduri sembi*.

Shen spirit. The ethereal spirit of the *yang* principle (the light) is called "enduri."

Spirits (*enduri*) are also called those, to whose images in the temples one sacrifices, honouring them without seeing or hearing them.

Abku (heaven) is also given as equivalent of 帝 in *abkai surdejen usiha* 帝車 the heavenly cart, i.e. the great bear.

Besides *abkai han*, the Manchu translate 上帝 with *dergi di* the highest *ti*, lord, ruler.

There is in Manchu an adjective derived from 神, viz. *shengge*, which is thus explained in 清文鑑, 卷 xi, fol. 41 b: *doigonde sara onggolo ulhire niyalma be shengge sembi*. Men, who know and understand things before they happen, are called "shengge."

The Catholic 天主 seems to be a translation of *abkai han* (上帝) and Kanghi's judgment in favour of 天 was probably derived from the same source.

P. G. VON MÜLLENDORFF.

THE MAMMOTH IN CHINESE RECORDS.—Having been requested to give some information respecting the mammoth, as known to the Chinese, I cannot do better than contribute the following note on this point to the *China Review*.

My attention was first drawn to the subject, a number of years ago, on meeting with a passage which I regret being unable to cite, as no memorandum was preserved of it at the time, in which, if my memory serves me right, Tung Chung-shu 董重舒, the renowned scholar and counsellor of the

reign of HAN Wu Ti, in the second century B.C., is represented as confirming the statement made in the *Ur-h Ya* 爾雅, the well-known ancient work on physics, etc., with reference to a monstrous rodent or creature of the rat tribe. The description of this animal left no doubt of the mammoth being referred to; and a re-discovery of the passage in question is much to be desired.

Some interesting passages may, however, be indicated on the same subject in two disquisitions upon natural science which the Emperor K'ang Hi, with a childlike delight in his own attainments, such as forcibly recalls the pedantry of King James the First, the British Solomon, is recorded as having addressed to his Council of State. The *Tung Hwa Luh* 東華錄, or chronicle of the earlier reigns of the present dynasty, contains the following record under the 3rd moon of the 55th year of K'ang Hi (A.D. 1716):—"His Majesty issued the following Decree to the Grand Secretaries of the Council, and the high officers of the government: [The imperial lecture begins with an account of an experiment made with vanes at different points to ascertain the direction of the wind on a given date—an anticipation, in fact, of the modern "weather reports"; and it continues with the information that the sound of cannon may be heard at a distance of 200 or 300 *li*, in testimony whereof the fact is noted that artillery practising at Lu Kow K'iao, near Peking, had been heard as far off as Tientsin. His Majesty then goes on to remark]:—"The books say that in the bitter cold regions of the North, ice forms to a thickness of ten *chung*, and melts not even in spring or summer. This region is known now actually to exist. Again, the *Yüan Kien Lui Han** contains the following statement:—"The *K'i Shu* 碭鼠, which, is described as reaching the weight of ten thousand catties, is found even at the pre-

sent day. In shape it resembles the elephant, and its tusks are also like those of the same beast, although in colour the ivory is yellowish.' In both these points, the ancient books are confirmed."

Again, in the sixtieth year of his reign, the venerable sovereign is found recurring to the same topic in another philosophical address to his ministers. After dwelling upon the signification of a recent atmospheric portent, and upon sundry passages in ancient records suggested by this observation, his Majesty proceeds to remark that: "Whilst all the assertions found in books are not to be implicitly believed, there are, on the other hand, statements which, false and absurd as they may seem, are nevertheless perfectly well-founded. Thus, for instance, Tung-fang So* relates that in the regions of the North ice is formed to a thickness of one thousand *ch'ih*, which does not melt either in winter or in summer. When the Russians presented themselves at our court this year they stated that in their country, at a distance of something over 20 degrees from the Pole, there is what is called the Icy Sea. The ice lies frozen there in solid masses, preventing all human access. Thus, for the first time, confirmation has been furnished of the truth of Tung-fang So's assertion . . . Again, the *Shên I King* states that: 'In the northern regions, under the ice-layers, a great animal of the rat kind is found, the flesh of which weighs a thousand catties. Its name is *fên shu* 鼯鼠. It burrows under the ground, and dies if it sees the light of either sun or moon. Now, in Russia, near the shores of the Northern Ocean, there is a *shu* (rat, or rodent) resembling the elephant, which makes its way under ground, and which dies the moment it is exposed to light or air. Its bones resemble ivory, and they are used by the natives in manufacturing cups, platters, combs, and pins. These we have

* The great encyclopædia compiled by order of the Emperor K'anghi, and published in A.D. 1710.

* A minister of HAN Wu Ti, second century B.C., and reputed author of the work entitled *Shên I King*.—See below.

ourselves seen, and we have been led thereby to believe in the truth of the story."

Taking leave of these imperial disquisitions, reference may now be made to the *Shên I King* 神異經 itself, the ancient work to which the first notions concerning the mammoth may be clearly traced. The work originally existing under this name is attributed to the pen of Tung-fang So 東方朔, a minister and favourite associate of Han Wu Ti, into whose service he entered in B.C. 138. The treatise as it existed under the Han dynasty was subsequently lost; but "the work now extant, professing to be the same, appears from internal evidence to be a production of the 4th or 5th century" (Wylie, *Notes on Chinese Literature*, p. 153). A copy of the *Shên I King* is reprinted in the 30th volume of the *Han Wei Ts'ung Shu* 漢魏叢書; and in this, under the heading "The Northern Regions," the following passage occurs: "In the north, where ice is found piled up for a distance of ten thousand *li*, and 100 *chung* in height, the *K'i Shu* 磤鼠 is found beneath the ice, in the midst of the ground. In shape it is like a rat. It eats grass and trees. Its flesh weighs a thousand catties, and may be used as dried meat for food. It has a cooling effect when eaten. Its fur is eight *ch'ih* (or about 8½ feet English) in length, and serves for rugs. It keeps out the cold when used as bedding. The hide of the animal yields a covering for drums, which, when beaten, may be heard at a distance of a thousand *li*. Its hairs attract rats. Wherever its hair may be found, rats are sure to flock together."

In this description, notwithstanding its admixture of marvellous details, it is impossible not to recognize the huge *Elephas primigenius* or mammoth, "the only fossil animal that has been preserved in a perfect condition for the examination of man" (*Chambers's Cyclopædia*). Three quarters of a century after the Emperor K'ang Hi's lecture on this subject to his Ministers of State, a "shapeless mass" was described

among blocks of ice in northern Siberia by a Tungusian hunter, and proved to be the body of a mammoth absolutely uninjured by decay, the remains of which were still seen eight years later, in 1806, by a traveller named Adams. The ancient Chinese, or their informants from the remoter regions of central and northern Asia, had anticipated this discovery, if even their knowledge of the existence of this huge animal may not be held to have come down from a time when it still wandered in life through the chilly deserts of Siberia. The record contained in the *Shên I King* has some interest, in addition, as a farther instance of the manner in which the Chinese legends of the marvellous, in connection with animal shapes and properties, have been developed from a nucleus of such truths as geological research has brought to light in modern times.

A few words remain to be said with reference to the name of *K'i Shu* 磤鼠 which is attributed to this monster in the *Shên I King*. The character *K'i*, as written in the above combination, (with the radical *stone*), has no apparent connection with animal attributes, and the meaning assigned to it in dictionaries is merely that of "stream" or "gorge," as an equivalent of the character 谿. In all probability, it is used as a substitute, either through negligence or error on the part of early transcribers, for the character 鼯 also pronounced *K'i*,* which is found in a passage of the *Ch'un Ts'iu* of Confucius. According to the story there preserved (Legge's *Classics*, Vol. v. Part I., p. 361), in the 7th year of duke Ch'êng, "Some field-mice *K'i-shu* 鼯鼠 ate the horns of the bull for the border sacri-

* This appears to us doubtful, for according to K'ang-hi's Dictionary four other Dictionaries, quoted there, agree in pronouncing the character in question *Hi* and not *K'i*. We also observe that the quotations there given from the *說文* 的 *博物志* and the *Commentary* to the *本草* agree in pointing to "a small mouse" or "a very small mouse."—Ed. *China Review*.

fice." Another character is employed by the Emperor K'ang Hi in his scientific homily, which is attributed, apparently by error, to the passage in the *Shên I King*, namely, *jên shu* 鼯鼠. This appears to have been borrowed, on the contrary, from the *Urh Ya*, where the *jên shu* is described as 地中行者—an animal which moves in the midst of the ground. The name *jên shu* appears in the *Pên Ts'ao Kang Muh* as a synonym for the 田鼠 or mole, to which the description given in the *Urh Ya* is plainly applicable (Cf. Mr. O. von Moellendorff's *Notes on Chinese Zoological Nomenclature*, in *Journal N. C. Branch of the Royal Asiatic Society*, New Series, No. XI., 1877, p. 54). The fact of the remains of the mammoth having been discovered embedded in ice or frozen soil may have suggested the transference of this name from the burrowing mole to a creature resembling it, apparently, in subterranean habits.

W. F. MAYERS.

Peking.

MOHAMMEDAN APOSTLES IN CHINA.—The following tradition, respecting the earliest missionaries of Islam in China, has accidentally come under my notice in the course of investigation on another subject; and as I do not remember having seen the particulars elsewhere recorded, it may be worth while to render them accessible to reference here.

At the end of the description of Ts'üan-chow (Chin-chow), in Book 1,052 of the section on the Topography of the Empire (*Chih Fang Tien*) of the *T'u Shu Tsih Ch'eng* Compendium, the following extract is given from the *Min Shu* 閩書 or History of the province of Fuhkien:—

"At the Ling Shan 靈山 two men from the country of Medina lie buried. They were patriarchs of the *Hwei Hwei* (Mohammedan) religion. Mohammedan authors state that in the kingdom of Medina there was a holy man named Mohammed,*

* The Chinese characters used phonetically in the text are 嗎喊叭德 or, in the Fuh-

who was born in the first year of the reign K'ai Hwang of the Sui dynasty,* and whose saintly character was revealed in the beauty of his personal appearance. He was invited by the King of that country to enter his service,† and after having held power for twenty years he promulgated the work comprising the precepts of his doctrine. He extolled the practice of virtue and reprobated evil works. Commissioned by Heaven to propagate the teachings of his religion, he suffered no harm from the sun's most burning rays, neither was his clothing wetted by the downpour of rain. Fire harmed him not, nor had water power to drown him, when he entered their midst. Of the number of his disciples there were four great holy men, who, in the reign T'ang Wu Têh (A.D. 618-626), came to the Imperial Court, and who proceeded to instruct China in the knowledge of their doctrine. One of these holy men taught in Kwang-chow, the second taught in Yang-chow, and the third and the fourth taught in Ts'üan-chow. At their decease, they were buried upon the mountain above-named. It follows, therefore, that these two men lived in the time of the T'ang dynasty. After they were buried at the mountain aforesaid, a radiant light was seen to be emitted from the spot, and the people, marvelling, regarded this as a supernatural manifestation 異而靈之. They named the place of interment *Shêng Mu* 聖墓, as who should say, "The tomb of the Holy men from the West 西方聖人之墓也."

The tradition noted above may be regarded as not improbably connected with

Chinese pronunciation, *Ma-ham-p'üi(müi)-têk*. This rendering of the sound "Mohammed" or "Muhammad" differs considerably from the forms 誤 [or 穆] 罕 鶯 德 (*Mo-ham-mêh* or *mu-ham-mu-têh*) which are sanctioned by ordinary usage in Chinese literature.

* This date corresponds to A.D. 581. The date commonly assigned as that of Mohammed's birth, by European authorities, is about A.D. 570.

† 國王聘之.

that prevailing at Canton with reference to the well-known Mohammedan Tomb—*Hwei-hwei Fén* 回回墳—situated a short distance beyond the North gate of the city. The description of Canton entitled *Yang-chêng-ku-ch'ao* 羊城古鈔 quotes from the Topography of Kwang-chow a statement that “Mohammed, king of Medina, sent his maternal uncle, the ‘foreign priest’ named Su-ha Pa-sai 蘇哈白賽, to China to trade, whereupon he built the Mosque Pagoda and the temple known as the Hwai Shêng Sze 懷聖寺, after the completion of which he died and was buried at this spot.” An explanatory note is added to the effect that the tomb dates from the third year of Chêng Kwan (A.D. 629). It is stated, also, that in the reign Che Yüan of the Yüan dynasty, (A.D. 1341-1367), the last of the Mongol line, seventeen Mussulman householders were left to reside at Canton as custodians of the mosque and tomb.

A detailed description of the tomb and of the inscribed tablets it contains is to be found in Vol. XX. of the *Chinese Repository*, p. 78 *et seq.*, and also in *The Treaty Ports of China etc.*, p. 177. Farther research may possibly throw additional light upon the mission to which the traditions severally preserved at Canton and at Ts'üan-chow relate.

W. F. MAYERS.

Peking.

THE KI-LIN IDENTIFIED WITH THE GIRAFFE.—In a work entitled 天方至聖實錄年譜 or Biography of Mahomed (Vol. X., book 19), a list of the Mohammedan countries to the west of China is given which includes the Kingdom of Aden. After describing the manners and customs of the people of that country, the author enumerates the products, among which is the *Ki-lin* which is described as follows:—“Its two fore legs are over 9 feet, its hind ones about 6 feet. Its head is elevated on a long neck, and its body is about 16 feet in length, being high in front and low behind.

It cannot be ridden by man. On its head it has two short horns placed inside its ears; its tail is like that of a cow, while its body resembles that of a deer. Its hoof is flat and has three divisions. Maize, beans and wheaten cakes constitute its ordinary food.” There can be no doubt that this description applies to the giraffe; and it is passing strange that the Chinese should have classed the *Ki-lin* under the same order that our naturalists class the giraffe,—the *Cervidæ*. Perhaps philologists may be able to trace a resemblance between the Chinese name *Ki-lin* and the Arabic or Egyptian name for giraffe.

H. K.

LIFE SAVING ASSOCIATION, AND OTHER BENEVOLENT SOCIETIES AT WUHU.—As is well known, there exist at several points on the Yangtze, associations for the saving of life on the river. Such an association, called *hiu-sheng-chü* (救生局) existed at Wuhu until the rebellion laid the city in ruins, and it was not until the end of 1874 that Wuhu revived the institution. Subscriptions were invited from the local merchants, and an amount was collected sufficient to build premises, and purchase three life boats. The Offices of the Association are situated near the point where the Wuhu creek runs into the Yangtze, and are a prominent object on the river bank.

Under the management of the Committee who controls the affairs of the Lifeboat Association, are also the Free Ferry, and the Charitable Burial Society. At the end of each year a Report is printed, and from the volume for 1876, some knowledge of the working of these Societies may be gathered.

The Annual Report for 1876 begins with the official correspondence which passed between the Committee and the local authorities respecting the collection of subscriptions, and the continuance of the Government grant formerly allowed to the Association.

Then are printed the rules of the Lifeboat Association. They are as follows:—

1. The affairs of the Association shall be managed by a Committee of twelve, who will take turns of duty, four at a time. Those whose turn of duty it is, must be present in person. They may not depute friends or relations, or even the managers off duty, to take their place.

Each manager shall receive a monthly salary of 3,600 cash; servants will be paid wages at the rate of 1,800 cash a month; and gate-keepers and coolies 1,500 cash a month. This money shall be paid monthly, and payments in advance are forbidden.

2. The managers will be allowed 80 cash a day for messing. The gatekeepers and other servants, 50 cash a day; and this amount includes refreshments, oil, and candles, &c. It does not, however, include the entertainment of persons coming to pay in subscriptions.

3. When one set of four are about to be relieved by the next, the twelve managers must attend at the office, in order that the accounts may be made up in their presence. These being found correct, they will be handed over to the next four on duty; but if there be anything wrong, these latter must refuse to take them over. Steps will then be taken to recover the deficiency, and punish the offenders.

4. Should any of the managers off duty hear anything of importance, they must go to the office and consult with the others. They should not keep the matter to themselves. It is by co-operation that the good cause can be best furthered.

5. When any important affair presents itself, the twelve managers shall meet at the office for consultation. They may not put forward excuses for remaining away; neither may they send relations to attend in their stead. Discussions should be carried on in a friendly spirit. The question should be well considered in all its bearings. All partiality and prejudice should be excluded; and pri-

vate ends should not be furthered at the expense of the public good.

6. In bad weather, so soon as the alarm drum is sounded, the three life-boats should put out and seek to render assistance to boats in distress.

Each lifeboat's crew will consist of one steersman, and four sailors. A steersman's wages will be 5,000 cash a month, and a sailor's 3,600 cash a month, paid semi-monthly. During the winter, fuel will be allowed for warming ginger wine ready for any emergency.

One of the three boats is still unfinished, when it is completed, it shall be managed in the same way as the others.

7. As the wages of the crews are insufficient, it has been decided to give each man an increase of 600 cash a month.

8. Men wishing to serve in the lifeboats should come to this office with their security, when an agreement will be made out and signed. The Association will not be responsible for accidents met with in their service, such as slipping overboard, or being lost in stormy weather. All it can do is to provide a coffin; it will not listen to claims for compensation.

The crews must obey existing rules and bye-laws. Should any person break the rules, the others must report the fact to the managers on duty. If the offence be slight, the man will be dismissed; if grave, he will be handed over to the police authorities for punishment. Should the offender abscond, his security will be called upon to produce him.

9. The crews must live on board the life-boats, and may not absent themselves without leave. Gambling, drinking, and opium smoking are forbidden. Criminals shall not be sheltered, neither shall contraband goods be concealed on board, on pain of punishment at the hands of the Authorities.

Should any of the crew be called away by urgent private affairs, a substitute must be found, and leave obtained from the managers on duty.

10. Rewards will be given as follows:— For every life saved, 1,000 cash. For every body recovered, without marks of wounds, 500 cash. Double these amounts during the night. Every effort must be made to save life. Any attempt to make away with the property of persons in distress, or of extorting money, will be punished by the Authorities.

11. When an accident occurs, whether it be day or night, the lifeboats must first proceed to save life, and after having ascertained that everybody on board the wrecked vessel is accounted for, convey the rescued persons to this office. Should there be any one missing, search must be made on all sides, and dead or alive, every individual must be found before the cargo is attended to. All property must be taken to this Office, where it will lie until the owners come to recover it. Rewards will be given according to the circumstances, but money may not be demanded of the owner of the goods. Should the latter volunteer to give anything, the amount, in order to prevent wrangling, will be distributed through this office.

12. Other boats, as well as lifeboats, should save life when the occasion presents itself; upon report being made to the managers on duty, rewards will be issued on the usual scale, if it appear that the boatmen did really exert themselves and ran some risk. When an accident occurs, however, and a lifeboat is already on the scene, outside boats are forbidden to crowd in, and pick up things, under pretence of rendering assistance. Offenders shall be handed over to the Authorities.

13. Should a vessel, owing to the carelessness of the crew, be laid on her beam ends, and a lifeboat or other passing boat, by hastening to its assistance, succeed in righting her, and bringing both cargo and crew safe ashore, the salvors shall be rewarded with extra liberality. But severe punishment shall be visited on those who at such a moment of danger purposely cause the loss of the vessel, in the hope of pick-

ing up things under the guise of saving life.

14. When a person's life is saved, the managers shall at once enter into a book the name of the individual, his district and prefecture, as well as the day and the month on which he was saved. This must be done without fail.

15. When the person saved is a friendless stranger, whose things have been floated away, he will be received in the *An-lan-so* (安瀾所) wave-stilling room, where he will be lodged, fed, and clothed. Should illness result from the shock, a doctor will be called in and the patient will be cared for. No matter how distant the man's home may be, travelling expenses will be allowed him at the rate of 200 cash for every 100 *li*.

16. Every person whose life is saved will be kept in the *An-lan So* for three days, or longer if suffering from illness. Should the person have been driven by poverty to throw himself in the water, pecuniary assistance will be given according to the circumstances of the case. If the victim be a woman, the *ti-pao* (headman) will be required to find her a lodging with some married woman of mature age; and when it shall have been ascertained where her home is, the headman will restore her to her relations.

17. When a rescued person is brought to the *An-lan So*, his wet things must be at once taken off, and changed for the dry clothes belonging to the Association. He must then be restored with ginger wine. In cold weather care must be taken not to bring the patient near the fire too suddenly. When the wet things have been thoroughly dried, the clothes of the Association must be returned to store.

Should the victim have been such a long time in the water that all attempts to revive him fail, the Association shall not be held responsible.

18. The names and numbers of the lifeboats have been recorded in the Offices of the High Authorities. They are never to be impressed into the public service, neither

may members of the Association use the boats for private purposes.

19. When a body is picked up, the headman should ascertain the sex and age, and search the clothes. If there are no marks of violence on the body, the Association will make an entry in the register, provide a coffin, and bury the body in the cemetery. Should any articles of value be found on the body, they shall be handed to the Magistrate to be restored to the relations. Should the body bear marks of violence, the headman must make due report to the Authorities, who will hold an inquest and take such steps as may seem necessary.

The Association will merely provide a coffin, lime, and grave clothes. It will not be responsible for anything else.

The Association has bought a piece of land for a free cemetery; and the members of the Committee have also subscribed funds to purchase another piece of land close by, to be specially used for the interment of persons found drowned. Men shall be buried on one side, and women on the other. Persons wishing to recover the bodies of friends already buried, must give a description of the deceased's appearance and clothes, and state the age. Should the description correspond with that already recorded, the coffin may be exhumed and taken away. The persons employed in the cemetery are not to make this a pretext for extorting money.

21. The coffins provided by the Association are supplied by a number of benevolent individuals who maintain the *C'hung T'eh T'ang* (崇德堂). With each coffin is supplied thirty pounds of lime, fifteen feet of cloth, one pound of paper money for burning, and one head stone. The bearers will convey the coffin to the cemetery, and there receive a ticket, on presentation of which at the office their fee of 300 cash shall be paid; but the fee must never be paid in advance.

22. Graves in the public cemetery shall be five feet deep, and covered with a mound

three feet high. These shall be repaired as occasion requires; and every *Ch'ing-ming* (清明) and *Chung-yuan* (中元) term, the Managers shall proceed in person to make offerings and burn incense, in order that the spirits of the dead may be comforted.

23. Every item of property belonging to the Association must be entered in a book, in order that there may be a check in handing over charge. Every article has been purchased with funds voluntarily contributed, and on no pretext whatever may anything be lent, no matter how rich, intimate, or closely connected, the person may be. Friends of the Association's employes may not pass the night or take meals on the premises.

24. Benevolent persons desiring to present property to the Association should be allowed to give effect to their good intentions, but care must be taken to ascertain that the Association's name is not being used for the furtherance of private ends. Should it appear that the individual's aim is not the welfare of the Association, but the recovery of some old debt, his offer should be declined.

25. At the end of each month, a statement of accounts must be submitted to the Authorities, and posted outside the Office. At the end of the year a statement shall be made out in triplicate, shewing the receipts and disbursements for the year, the number of persons saved, and of bodies burned, the repairs done to the boats and premises &c. &c. One copy shall be kept for reference in the Office; one copy, submitted to the Authorities; one copy shall be placed on record in the District Magistracy.

Next comes a statement showing the services performed by the lifeboats during the year. Each particular act is described under its proper date, and it appears that in the twelve months the boats succeeded in saving fifty-two lives, and bringing to land forty-six floating corpses. In addition to this, it is stated that assistance was given to many vessels in distress by bringing ship and cargo safely to shore.

The income of the establishment is derived from a monthly grant of fifty taels from the local tax office, from the interest on two thousand taels contributed by the salt office, and from sundry subscriptions. A statement of receipts and disbursements is given below:—

Receipts.

Balance from last year	\$1002.05
Tax office contribution 13 months at Taels 50	836.41
Interest on Tls 2000 from Salt department	386.08
Interest on ? ?	113.72
Sale of two boats	188.81
Interest on surplus funds	408.00
Subscriptions	658.59
	<hr/>
	\$3593.56

Disbursements.

Three boats—wages, repairs and sundries	\$652.22
One new boat and fittings	169.87
Rewards for saving 52 lives	25.75
Travelling allowance to rescued persons	1.90
Charity to persons in distress	5.25
Rewards for recovering 46 bodies..	12.45
Medicine for gratuitous distribution	57.45
Assistance to persons burnt out...	20.00
Cemetery land	81.35
Publication of Annual report	34.53
Tea and Tobacco to guests and contributors	8.70
Pay of Managers, clerks, servants .	345.44
Funds put out at interest	1900.00
Balance in hand	198.91
	<hr/>
	\$3,593.56

It appears from the detailed statement of lives saved and bodies recovered, that if two persons are saved at the same time, the reward given is as for one person only; and that the full amount of 500 cash per body is not given when the body is that of a child.

Free Ferry.—The Free Ferry was opened in 1875, the cost of the six boats employed in this service being defrayed by the Hwei-chow and Ning-kwo Prefectures. The current expenses are met by subscriptions.

The boats run at frequent intervals, each starting as soon as it has its full complement of passengers. The rules of the Society are as follows:—

1. An office has been opened on each bank of the river, where an Agent of the Society

will superintend the issue of the tickets, and check the embarking of passengers, in order to prevent accidents through overcrowding. The Agent must discharge his duties with diligence, and is not to absent himself without leave.

2. The boat's crews must be strong of body, quiet of disposition, and well acquainted with the river.

3. Persons wishing to cross the river must obtain tickets from the office, and go on board at once. The officer in charge of the station will issue separate tickets for each boat, and the boat's crew must not allow a passenger to come on board before he has exhibited his ticket.

The boat cannot wait for any person who after procuring a ticket may find himself delayed. In such a case the ticket should be returned to the office.

4. Six ferry-boats have been built. Two of about 250 piculs capacity, and calculated to carry 60 passengers; two of 160 piculs, and able to carry 40 passengers; and two small boats to carry about 10 passengers each. In the event of any important business a special boat shall be sent across.

As soon as the full number of passengers is on board, the tickets shall be exchanged for a boat pass, immediately on receipt of which the boat shall cast off, and on arrival at the other side the boat pass shall be surrendered to the other office.

5. The boats shall cross over by turns. The crews are forbidden to absent themselves, or obtain substitutes. Drinking and quarrelling is forbidden. No passenger unprovided with a ticket is to be received on board. Infringement of this rule will be followed by immediate dismissal.

6. The large-sized ferry-boats shall have a crew of one steersman and four sailors, and, the middle-sized boats, one steersman and three hands. The wages of a steersman shall be 5,000 cash a month, and of an ordinary hand 4,000 cash. The wages shall be paid semi-monthly, and advances are forbidden.

7. In addition to their ordinary duties, the ferry-boats should put out to the assistance of vessels in distress, or to pick up floating bodies, when the life-boats are not on the spot. Deeds of valour shall be rewarded according to scale.

8. When the ferry-boat is required to take over a marriage or funeral party, or a doctor in a critical case, the crew, on presentation of the pass, must at once get under way, without making trouble.

9. In stormy weather, when the boats have ceased running, if it should become necessary to put out, one of the large boats will get under way with its crew re-enforced from the boats laid up.

10. The Free Ferry Society is supported by the voluntary contributions of benevolent men, and its rules have been submitted for the approval of the superior Authorities. The boats shall never be impressed for the public service or used for private purposes.

11. Passengers are to assemble at the stations on each side of the river where the Society's flag is hoisted. The boats shall cease running at night. In stormy weather, the officer in charge will haul down the flag, traffic shall cease, and the crews shall lay up the boats. Any failure to comply with this regulation will lead to instant dismissal.

12. The boats shall cease running at dark, when the crews shall bring them into harbour. Traffic is forbidden by night. At daybreak the boats shall commence running again.

13. A list of all articles on board shall be deposited in the office; and the persons in charge must take care that the property be not damaged. They will be held responsible for anything broken or lost.

14. In order to prevent damage to the Society's boats cattle may not be ferried over. They must cross in some other craft.

15. Subscribers of \$10 are entitled to one first class pass; and subscribers of \$100 to ten first class passes. Holders of such passes may, on application at the office, be provided with a special boat to take them

over at once; and the pass shall still remain in the possession of the holder. The holder of a pass may receive accommodation at the office for the night when it may be too rough to cross.

The statement of accounts for the year 1876 is as follows:—

Receipts.

Balance from last year	\$590.47
Subscriptions	204.23
	<hr/>
	\$794.70

Expenditure.

Crews, repairs, and sundries of four boats	\$926.08
Ticket collectors at two stations ...	87.30
Sundries	15.74
	<hr/>
	\$1029.12

thus shewing a deficit of \$234.43, which was met by borrowing the amount from the *Ch'un T'eh T'ang* funds.

The Charitable Burial Society.—In connection with the two institutions above described is a third known as the *Ch'ung T'eh T'ang*. It was established in 1875, and its object is to give a decent burial to unfortunates who may die by the roadside, or whose bodies may be found floating down the Yangtze.

During the year it supplied 65 coffins, and gave away boards for 35 more; and at the end of the year it had in store 20 coffins and 266 feet of boards.

The following is a statement of its accounts:—

Receipts.

Balance from last year	\$152.33
Fifty-eight Subscribers of 3,200 cash per year	159.10
Other Subscribers	42.19
Rents from Buildings	56.14
	<hr/>
	\$409.76

Disbursements.

Boards	\$29.00
Refund of Deposit Money	11.00
Miscellaneous, principally repairs to Buildings	46.74
	<hr/>
	\$86.74

Leaving a Balance in hand of \$323.02

At the end of the year the Managers pro-

ceed in a body to the City Temple. There they consign to the flames a copy of their Annual Report, offering up at the same time the following prayer to the deity of the temple:—

“We, the Managers of the Life Saving and other Benevolent Associations, venture to come before thee, O God, and humbly represent that owing to the vastness of the waters, and raging of the billows, in the river at Wuhu, a sudden squall, striking the passing craft and taking the sailor unawares, will cause shipwreck and loss of life.

“Though we are aware that the term of a man's life is already decreed, and that Heaven's power may not be opposed, yet such sights grieve the heart. Thus it is that we have sought means to save life, and that persons have come together to form a Life Saving Association, supported entirely by voluntary contributions. Premises have been erected, and boats built, with the object of affording security from danger, and ensuring a safe passage in stormy weather. A public cemetery has been opened for the burial of the dead, and coffins are kept ready for use. Thus are good deeds done, afloat and ashore. A statement of receipts and disbursements has been prepared, and in this work of humanity we have been faithful to the trust reposed in us by the Benevolent Subscribers.

“We pray thee, O God, to examine into our conduct, and to mete out justice to us. May we be punished if we have sacrificed the public good to our private ends; if we have been labourers unworthy of our hire; if we have misappropriated public funds; or if we have caused subscriptions to fall off by spreading false reports; while, on the other hand, may we be recompensed if we have discharged our duty with all fidelity, sparing neither trouble nor fatigue. This we pray, to the end that good deeds may endure for ever and ever.

“Humbly we submit our statement of accounts for the year now ended.”

B. B.

PROFESSOR BEAL AND HIS CRITICS.—The following letter has been forwarded to the Editor of the *China Review* and is here published, without comments, on the principle of *audiat et altera pars*:—

I have read this day for the first time an article which appeared in No. 6 vol. V. of the *China Review*, being a Short Notice of Mr. H. Giles' translation of Fa-hien's “Fo Kwo-ki.” In that Notice I find many remarks made about myself, which probably were designed to be courteous and sympathetic. I claim permission, however, as you have used my name so freely, to reply, that, grateful as I am for your good will, I do not desire any defence of my translation or my knowledge of Chinese, at your hands. For I find that faint praise, such as yours, will more surely condemn me than all the flippancy of Mr. Giles.

I profess in my translation of Fa-hien published in 1869 to have very considerably improved on the version by Rémusat.

I profess in my notes, gathered to a large extent from personal correspondence with the Archæological Surveyor of India, to have thrown much light on Buddhist terminology generally, and more particularly on the points of geography on archæology involved in the text of Fa-hien.

I profess to have set an example of industry and self-denying labor in these studies such as may perhaps encourage a few others at home here, to grapple with the difficulties of acquiring a knowledge of “Buddhism in China” and which may also provoke to emulation or put to shame, you, who dwell in China, who, with very few exceptions, remain entirely ignorant of the whole system and the language of its books. Finally, for I have no time to write more, I will venture most strongly to except to your *dictum* (p. 396 *Review*) “We are unable to deny the imperfections and blunders of Mr. Beal's translation in any of the cases to which Mr. Giles specially refers.” I have already written to the Editor of the “Celestial Empire” showing that Mr. Giles is entirely

ignorant of Chinese Buddhist composition, and I now in your columns desire to repeat my challenge contained in that letter calling on Mr. Giles to justify against me the corrections he has assumed to have introduced in his book. You yourself, Sir, in the few remarks you have made in your "Notice" completely justify me in the translation I have made, e. gr. "Fa-hien of the Sung dynasty" (Title-page of my Book), against Mr. Giles' absurd and childish version "Sung-shih" "otherwise Fa-hsien," and again, in reference to "Mid-India," and "the frontier country of China" against Mr. Giles' wild remarks about my errors, and I know not what else. I think it is high time if any justice is to be looked for at the hand of the Colonial Press, that a man should not be allowed to attack another behind his back, without severe rebuke on the part of those who hold the reins in their hands; and I assert that Mr. Giles without having had the courtesy to send me a single copy of the paper in which he thought proper to try (according to his light) to hold me up to ridicule, has thus attacked me, and is therefore deserving of the reprehension of every independent writer and thinker. You have thought proper in your concluding sentence of the "Notice" referred to, to classify me with "Amateur Sinologists in Europe and America" and to imply (indirectly) that "I

am unable to translate one single sentence of Chinese correctly."

I protest, as strongly as a man may, against this unjust assertion. I am *not* an *Amateur Sinologist*. For two years in China I was employed as official Interpreter under Sir M. Seymour and Mr. Bruce. I have preached and taught in Chinese and Japanese; I was known in a generation gone by to such men as Mr. Parkes, Mr. Wade, Sir J. Bowring, Dr. Hardman, Dr. Legge and many others. I had and have, therefore, as much claim as any other resident in China to be considered a student of the language. And I can safely say that for 20 years I have never allowed a week to pass without some labor spent in the great field of "Chinese Buddhism." I thank you again, Sir, for your faint praise, but I beg you to insert this letter as my protest against what I consider the unfair and unhandsome treatment I am now subjected to in China.

Yours faithfully,

S. BEAL.

Folkstone Rectory, Northumberland,

Oct. 31, 1877.

QUERIES.

ANNAMITE SOVEREIGNS.—Can any of the readers of the *China Review* supply a list in chronological order of the names of the Annamese Sovereigns, such as are found on Annamese cash? P.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

Wade's Yü-yen Tzŭ-erh Chi and Key.
8 parts, second-hand or new.

Address, J. K. L.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China*

Review would assist him in procuring these works.

W. P. G.

Li-ki or Mémorial des Rites, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

FOR SALE.

A set of Dr. Legge's *Classics*.

Address, D. E. R.

THE CHINA REVIEW.

BIBLIOGRAPHY OF THE CHINESE IMPERIAL COLLECTIONS OF LITERATURE.

(Continued from page 223).

II.

The "Study of the records of antiquity and reverence for the literary art"—*Ki ku yao wen* 稽古右文—which have so frequently been proclaimed as their delight by the emperors of the dynasty now occupying the throne of China, that the phrase might almost be considered the chosen motto of their line, has at no period received a more illustrious exemplification than under the auspices of the Emperor K'ang Hi. This celebrated sovereign, whose great literary undertaking, in causing the production of the Compendium designated as the *T'u Shu Tsih Ch'eng*, has already been described in detail, shewed an unwearied zeal during the last quarter of a century of his reign in encouraging the pursuit of elegant study. The devotion to literature which he avowed on his own part, and laboured to inculcate upon his subjects as their most honourable form of occupation was inspired, it may be thought, by ideas which were interwoven with the subtle policy of his reign. Seated upon the throne in 1662 whilst still a child, and after barely twenty years had elapsed since the government of an astonishing empire had devolved upon his house,—a race of aliens, few in number, and strong only

in their rude virtue by contrast with the corrupt effeteness of the Chinese organization—K'ang Hi had seen his earlier years disturbed by a series of conspiracies and revolts sufficiently formidable to shake his power to its foundation.

The military spirit evoked by the clash of arms on the downfall of the Ming Dynasty and in the ensuing work of conquest had raised up a class of ambitious leaders who indulged for a moment in the dream of carving out for themselves independent principalities in the territories over which they had been assigned a semi-feudal authority. The danger, for a few months imminent, was met and conjured with the aid of the improvements in the art of artillery for which K'ang Hi had to thank the Jesuit missionaries in his service; and the empire once restored to order internally, its great ruler appears to have devoted every effort toward effacing the last vestiges of military turbulence, and toward raising the cultivation of literary pursuits to a pitch of favour it had seldom if ever previously enjoyed.

The ideal of government which K'ang Hi, and after him his grandson K'ien Lung, may be thought to have set before themselves is the organization of their empire on

the model of a vast school. The entire population was to fill the place of pupils, in the preparation and superintendence of whose tasks the officers of government were to be chiefly busied. Classical study, instead of serving as a means to certain ends, was to be the "be-all and end-all" of existence; whilst on high there was enthroned, in benign though awful majesty, the supreme imperial pedagogue, from whose hands the rewards of diligence were to issue as the consummation of attainable happiness.

Injurious as this scholastic policy has unquestionably proved, in its effects upon the Chinese mind and official training, it has at the same time bequeathed a solid legacy in the shape of a multitude of works embodying the essence of all antecedent literature, which form a distinctive feature of K'ang Hi's reign. To those to whom leisure will be given, in days yet to come, for the prosecution of systematic researches in the field of Chinese study, these vast collections will afford the means of grasping knowledge on a broader basis than it has been open to the pioneer generation to acquire. With this end in view, however, the European investigator will turn the materials which he will find accumulated with imperial lavishness to account in a spirit totally different from that encouraged by the founder of this literary feast. Notwithstanding a disclaimer from the pen of K'ang Hi himself, in the imperial preface to the first of his great literary undertakings,* the object with which learning was cultivated under his auspices became almost avowedly the same with that which distinguished the "classical education" stigmatized a century later in England by Sidney Smith. With the change of a single word, the essayist's description of

* It is only fair to the memory of K'ang Hi to quote the sentence referred to above, from the Preface, dated 1710, to the *Yüan Kien Lui Han* Cyclopædia. It is as follows: 豈僅以

區區文句之間而可以自命
爲學術乎—"Let no one in virtue merely

"classical learning as taught in England" in the reign of George III, might be taken as in every respect applicable to the ideas of education prevailing in China at the present day—though, unhappily, in China there exist no Sydney Smiths or *Edinburgh Reviews* to appreciate and expose the evils of the prevailing system. In his article entitled *Professional Education*, Sydney Smith writes:—"Another misfortune is that scholars have come, in process of time, and from the effects of association, to love the instrument better than the end;—not the luxury which the difficulty encloses, but the difficulty;—not the filbert, but the shell;—not what may be read in Greek, but Greek itself. It is not so much the man who has mastered the wisdom of the ancients that is valued, as he who displays his knowledge of the vehicle in which that wisdom is conveyed." In this last sentence, especially, one recognizes in a few words the canker of the Chinese official system of education.

It was to minister to such a form of calculated scholasticism that, between the 30th and 40th years of his reign, the Emperor K'ang Hi gave orders for the compilation of a universal cyclopædia of reference, in which, in minutely subdivided categories, the student and particularly the versemaker should find quotations and explanations to aid him in his task. This great work, when completed, was found still insufficient, and it was followed by others, and yet by others, each suggested by the defects perceived by the keen imperial scrutiny in the design or execution of its predecessor. Fresh projects of farther elaboration were still being revolved in the mind of the busy sovereign when death at length removed him from the scene, leaving

of the acquisition of a store of petty phrases, pride himself upon the possession of learning." Such a word of caution is no more than what might be looked for from the wisdom and enlightenment which, unquestionably, characterized its illustrious author; but the whole system of training he created was in direct opposition to the truth enunciated here.

* *Edinburgh Review*, 1809, a review of Edgeworth's Essays.

some of his greatest literary designs to be fulfilled under the auspices of his successor. Of the collections of literature which owe their existence to the initiative of K'ang Hi and the industry of his ministers the most important may now be severally described.

THE YUAN KIEN LUI HAN 淵鑑類函

This, the most accessible and perhaps the most generally useful of the imperial compilations produced at the order of K'ang Hi, constituting, as it does, a dictionary of universal reference, was avowedly undertaken with the object of facilitating the assemblage of phrases, metaphors, and parallelisms such as the art of the Chinese poet and essay-writer requires.* The lines upon which it is built up were furnished by an earlier compilation, the work of Yü Ngan-k'i 俞安期, who, in the time of the Ming dynasty, a century or two previously, had performed a service of the same description by combining into a classified thesaurus of extracts the matter contained in four of the most celebrated collections dating from the T'ang dynasty. These were the *P'eh T'ang Shu Ch'ao* 北堂書抄 by Yü She-nan 虞世南, forming 160 *küan*; the *I Wen Lui Tsü* 藝文類聚, by Ngow-yang Süan and others, in 100 *küan*;† the *T'su Hieh Ki* 初學記, by Sü Kien 徐堅 and others, a work compiled by order of the Emperor Hsüan Tsung, in the early part of the 8th century; and the *Luh T'ieh* 六帖, a similar compilation produced by the celebrated poet and statesman P'eh K'ü-yih 白居易, and subsequently enlarged by K'ung Ch'wan 孔傳 of the Sung dynasty.‡ In addition

Y
pilations of the T'ang dynasty, including the *T'ung Tien* of Tu Yeo, were also to some extent utilized.

Whilst acknowledging the utility of Yü Ngan-k'i's work, the Emperor K'ang Hi remarked that a source of information was still wanting for the period, of upwards of one thousand years' duration, which had elapsed since the commencement of the T'ang dynasty; and he disapproved the opinion expressed by certain critics that citations or allusions drawn from the literature of periods subsequent to that time should not be tolerated. The commission which he nominated was instructed, accordingly, to enlarge the compilation of Yü Ngan-k'i by means of extracts drawn from all the writers of the T'ang and Sung dynasties, as well as by additional matter to complete what in the earlier work had been omitted as regards the more ancient authorities; and the result, filling 450 *küan*, with 4 *küan* containing the Table of contents, was laid before the Emperor in 1701. Nine years elapsed before the work was finally issued, with a preface, dated 1710, from the imperial hand. The arrangement of the original work, the *Lui Han* of the T'ang dynasty, was closely followed as regards its division into *Pu* 部 or categories, but one additional *pu* was introduced, over and above the 43 of the *T'ang Lui Han*, by separating the category of "Flowers" from its earlier connexion with "Drugs" or "Plants and Trees." Each category is farther subdivided into *lui* 類 or classes, of varying number according to the subject dealt with; and in each class the contents of the original work and the additions now introduced are separately distinguished. Under the title of each *lui* or class, such (to take some typical examples) as *star*, *thunder*, *Grand Canal*, *hair apparatus*, the several titles of *official functionaries* be useful to record in this place, reference may be made to the Catalogue of K'ien Lung's collection (to be described below), *küan* 135, pp. 7, 10, 13.

* Cf. the *Fan Di* 凡例 or Introduction to the work, section 4, which begins by stating that:

剪裁是書以供詩賦之用

—"The present compilation has been clipped and fashioned to subserve the purposes of the art of versification."

† See Wylie's *Notes on Chinese Literature*, p. 146.

‡ For detailed descriptions of the above-named works, the titles and authorship of which it may

or the names of *foreign countries*, the various classes of *ceremonies*, *moral qualities*, *divers utensils*, and *natural productions*, etc. etc., almost *ad infinitum*, passages from all the writings laid under contribution are severally arranged.

The comparative facility of reference to the stores of Chinese literature, analysed and indexed in the manner above indicated, which this great collection affords, renders it peculiarly valuable to European investigators. In such hands, the primary object of the work, that of subserving a mere pedantic cultivation of the art of verse-manufacture, can be ignored without diminution of the sense of gratitude which should be felt toward the compilers of this wonderful Thesaurus. The pen to whose lot it fell to describe the work, for the purposes of K'ien Lung's catalogue, three quarters of a century later, indulged in what may be regarded as lawful hyperbole in speaking of the work as "the ocean into which all existing streams have poured their waters, or the vast ingot which all the stores of gold have contributed to form." The commentator notes, likewise, the fact, that although in its number of *küan* it would seem to fall short by one-half of the 1000 books of the *T'ai P'ing Yü Lan*, the great cyclopædia of the 10th century, it amounts in reality to twice the bulk of that famous work, owing to the greater voluminousness of its *küan* and the smaller type in which it is printed. Bound in European style, it fills thirty-five octavo volumes.

THE P'EI WEN YUN FU 佩文韻府.

Notwithstanding the comprehensiveness upon which the work described above had been planned and executed, it left much still to be desired, according to the critical view of the imperial patron of literature, for the purpose of supplying an exhaustive index to the contents of existing writings. The idea in itself was not new. Already, in the eighth century, the celebrated Yen Chen-k'ing had compiled a vast collection

of extracts classified under syllables arranged according to tone-classes, a system of which he is recognized as the founder. His successors in this field were by no means few in number, but the productions of even the most celebrated among them, such as the *Yün Fu K'ün Yüeh* 韻府羣玉 by Yin She-fu 陰時夫 of the Sung dynasty, and the *Wu Ch'ê Yün Jui* 五車韻瑞 by Ling I-tung 凌以棟 of the Ming (see Wylie's *Notes* etc., pp. 10, 11), were intended to be little more than dictionaries of the sounds of the language, with short explanatory extracts annexed. The last-named work was arranged on the system of 106 finals as classifiers for all the sounds of the written character, which had superseded the ancient arrangement under more multifarious divisions. The instructions now given by K'ang Hi required the assemblage of all the material already provided by the two antecedent compilers, and the addition of all other passages in literature which might be required to supplement their deficiencies. Under the 106 typical sounds, the entire mass of the characters of the Chinese written language were to be arranged, and under each character all discoverable passages were to be brought together in which the character itself is used as the last of a group of two, three, or four characters, as the case may be. The compilation of this gigantic undertaking, commenced in 1704, was completed in 1711.

As will be seen from this description, the *P'ei Wen Yün Fu* is something different by far from a simple dictionary of the Chinese language, as it has frequently been considered, on the authority of good Dr. Morrison.* Like the *Yüan Kien Lui Han*, its primary object was that of providing a

* In the Preface to his Syllabic Dictionary of the Chinese Language, dated Macao, 1819, Morrison observes that "the Pei-wän-yun-foo dictionary is arranged in the same manner as the Woo-chay-yun-foo, and is equally complicated and difficult to be consulted. I possessed this book from the commencement of my Chinese studies, but never found it useful." The great

gradus ad Parnassum for the benefit of the modern fabricator of elegant prose or verse, in whom, it is perhaps scarcely necessary to observe, the reproduction of phraseology sanctioned by previous usage has a merit not accorded by Chinese criticism to originality of idea or novelty of language. The passages taken from the earlier compilers above-mentioned are classed together, under each character, with the distinctive heading *Yün Tsao* 韻藻, whilst the new matter, three or four times as voluminous, is headed *Tséng* 增 or "additional." To the scope of the original works, moreover, there were added two supplementary categories under each character, termed respectively *Tui Yü* 對語 or "parallelisms" and *Tsch Kü* 摘句 or "selected phrases," especially intended for the use of literary composers. Thus, to take the character *Tung* 東, with which the work begins, the sound of the character is first indicated by the dissyllabic method commonly in use, and it is defined as *Ch'un-fang* 春方, the vernal quarter.* Three passages from ancient works embodying the character are next given. Upon this ensue the two-character classes, such as 南東, 自東, etc. etc., under each of which appropriate extracts are given, the number of combinations with the character *tung* being 43 altogether in this class. Next follow three and four character classes; and after these come the modern additions, filling 12 pages as compared with the 4 which contain the earlier matter. Under the head of "parallelisms," finally, there ensue some 30 or 40 pairs of phrases, such as *Wei-peh*, *Kiang Tung* 渭北江東—*San-tao-wai Wu-hu-tung* 三島外五湖東, in which the character *tung* invariably recurs as the final, and which, like the "selected phrases," next ensuing, are brought together in this manner, from the extracts previously given at full length, in

pioneer of modern Chinese studies on the part of the English-speaking world was certainly not in a position to comprehend, at this time, the lexicographical value of this measureless collection of extracts.

order to assist the modern student in search of materials for his patchwork of literary composition. It is by means of *purpurei panni* such as these that poetry, essays, and state papers of the most approved description are manufactured.

Notwithstanding the almost incredible bulk of matter compiled and arranged in the manner described above, an addition equal in extent to about one-eighth of the original matter was brought together a few years later, by imperial command. A commission of high literary officials, headed by the Grand Secretary Wang Yen, carried out this supplementary task in the period extending from A.D. 1716 to 1722. Under each character, arranged in the same order as in the main body of the work, the sounds prevailing at earlier periods and handed down in the ancient pronouncing dictionaries* were severally indicated, whilst extracts which a rigid examination had shewn to be still wanting from the earlier compilation were added, under the heading *Pu Tsao* 補藻. Explanatory passages, with a view to the elucidation of the meanings of the different combinations of characters, were also introduced, with the heading *Pu Chu* 補註. To the whole supplementary work, the title of *Yün Fu Shih I* 韻府拾遺 was given; and it forms an indispensable adjunct to the completeness of the compilation as a whole.

The multiplicity of the tone-classes under which the characters of the language are arranged, as a means of reference, to say nothing of the vast number of the characters themselves, constitutes an obstacle to the rapid tracing of the combination required which proves a formidable difficulty to most Europeans, and is deplored by the Chinese themselves; but in the absence of an alphabetic key, this drawback must continue to impede the operations of Chinese study. The index syllables are arranged, according

* See Wylie's *Notes*, etc., pp. 8, 9, and Mr. Thomas Watters's "Essays on the Chinese Language," *China Review*, Vol. IV., p. 343, and Vol. V., p. 9.

to the system adopted by the earlier lexicologists, under the four tones, *shang*, *p'ing*, *k'ü*, and *juh*, the classes being made, in reality, into five by the subdivision of the exceedingly voluminous *p'ing shêng* class into an upper, *shang* 上, and lower, *niu* 下, category. The identification of the class and index syllable under which to search for the required character constitutes the difficulty to be surmounted in making use of the work.

THE P'ÏEN TSZE LUI PIEN 駢字類編*

Whilst the supplement to the *P'ei Wên Yün Fu* was still in process of compilation, the Emperor K'ang Hi's unceasing interest in the task of literary exposition was farther evinced by an order given in the 58th year of his reign (A.D. 1719) for the preparation of a new Dictionary of reference, to serve by way of converse to that gigantic work. The phrases of the *P'ei Wên Yün Fu* being grouped according to the *last* of the two, three, or four characters of which they are composed, it was thought to be desirable that a collection should be formed of combinations grouped according to the *first* of their component parts. Six or seven years were occupied in the execution of this task, which was finally produced in the fourth year of the reign of Yung Chêng, K'ang Hi's son and successor (1726). Unlike the arrangement adopted for the *P'ei Wên Yün Fu*, the contents of the new compilation were classified in twelve *mên* or 門 sections, of which the titles are as follows:—

1. 天地 The Heaven and the Earth.
2. 時令 The Seasons.
3. 山水 Topography.
4. 居處 Places of Abode.
5. 珍寶 Objects of Value.
6. 數目 Numerical Categories.
7. 方隅 Cardinal Points.
8. 采色 Colour.

* See K'ien Lung's Catalogue, *Küan* 136, p. 19.

9. 器物 Manufactured Objects.

10. 草木 Botany.

11. 鳥獸 Birds and Beasts.

12. 蟲魚 Insects and Fishes.

An appendix was added, as a supplementary section, with the title *pu i* 補遺, to contain the addenda found requisite. The number of initial characters under which phrases are grouped is one thousand six hundred and four (1604), the quotations under these being classified, in addition, according to their derivation from the Canonical writings, the Historians, Philosophers, or Poetry, as in the case of *P'ei Wên Yün Fu*, but with greater preciseness in indicating the passages of the original authority in which the extracts may be verified.

The three works above described are undoubtedly among the most considerable of the literary achievements which distinguish the reign of K'ang Hi; but—to say nothing of its crowning marvel in the shape of the universal compendium, the *T'u Shu Tsih Ch'êng*, which has already been dwelt upon in an earlier article,* a number of other undertakings scarcely inferior to these in breadth of design are entitled to at least a passing mention. The well-known dictionary of the Chinese language, commonly entitled *K'ang Hi Tsze Tien* 康熙字典, the compilation of which, undertaken by imperial command in A.D. 1710, was completed in 1716, is in the hands of every student of the language, and a detailed notice of the work is the less called for at present inasmuch as it has of late been minutely handled in these pages by the Rev. Mr. Chalmers.

Among the last recorded acts of the imperial patron of the art of compilation was the order for an assemblage of "Elegant Extracts," on the customary scale of grandeur, from the writings of the historians and the philosophers, which was completed in the 5th year of the ensuing reign (1727), and

* See Vol. VI., No. 4, page 218.

issued in 160 *küan* with the title *Tsze She Tsing Hwa* 子史精華. Shortly before his decease, moreover, the Emperor had enjoyed the satisfaction of giving his imprimatur to a collection of selected phrases, chosen from the most renowned master-pieces of composition, which were arranged in classes according to their subjects, after a method not unlike that adopted for the *Füan Kien Lui Han* (see above). Upon this compilation, in which the highest degree of literary skill and critical judgment is held to have been displayed, the title *Fèn Lui Tsze Kin* 分類字錦 was bestowed. The work extends to 64 *küan*. With it, the enumeration of the monuments of erudition which render the memory of the Emperor K'ang Hi illustrious, may be brought to a close.

THE SZE K'U TS'ÜAN SHU 四庫全書.

Passing over the intervening period of the reign of Yung Chéng (A.D. 1723-1735),—although, in addition to the completion of the various literary undertakings left unfinished at the death of K'ang Hi, this sovereign enlarged the great official compilation of the ordinances relating to all departments of the Imperial Government known as the *Ta Ts'ing Hwei Tien*,*—the long and magnificent reign of K'ien Lung is reached, in the course of which a literary activity was displayed such as even K'ang Hi himself, in his most enthusiastic moments, had scarcely equalled. A mere list of the titles of that long array of works which were drawn up "by imperial command" during the reign of K'ien Lung would occupy page after page of the present paper; and the task is the less inviting inasmuch as its details are embraced in the great catalogue of which it is proposed now to give a general description.

A few days after the Chinese New Year

* 大清會典. For some account of this work, the title of which may be rendered as "Collected Ordinances of the Ta Ts'ing dynasty," see *China Review*, Vol. VI., No. I., p. 13.

in A.D. 1772, the Emperor K'ien Lung, then commencing the thirty-seventh year of his reign, put forth a decree giving utterance in customary language to the veneration with which he looked upon the records of the past, and acknowledging the benefits to be derived from their attentive study. At the beginning of his reign, the Emperor continued, he had desired that search be made in all parts of his dominions for the discovery of works that had fallen into oblivion, and he had commissioned the functionaries of the Imperial College of Literature to revise the editions of the Thirteen Canonical Books and of the Twenty-one historians. At a later period, bureaux had been organized for the preparation of new editions of the Compendium of History and its appendices,* as also of the *San T'ung*† or Three Cyclopædias. At the same time, his Majesty went on to observe, the more extensive the material brought together, the more searching does criticism become; and in the case of such a compilation as that of the *T'u Shu Tsih Ch'êng*, accomplished in the reign of K'ang Hi, whilst the object in view was that of leaving nothing excluded from its scope, still, the system upon which it was devised, of arranging extracts categorically under a series of headings, presents the works which are thus perpetuated in a fragmentary shape only. It does not admit the preservation of their text in its entirety, such as alone enables the course of literary development to be traced in all its stages. Rich as the collections already existing in the Imperial Library undoubtedly were, it was probable, at the same time, that large numbers of works of merit, of which nothing was officially known, must exist in private hands. Such works it was eminently desir-

* *Kang Muh San Pien* 綱目三編—the well known recension of the "Mirror of History;" and the *T'ung Kien Tsih Lan* 通鑑輯覽.

† The *San T'ung* 三通 have been referred to in the first portion of the present paper.

able to search out and preserve without loss of time. The high authorities of all the provinces were accordingly instructed to issue orders to their subordinates, requiring them to obtain, by purchase or otherwise, copies of all works of real value, excluding only popular school-books, mere genealogical records of private families, complimentary addresses, fugitive essays, and frivolous literary compositions in general. The works selected were to be obtained, when necessary, by purchase from the ordinary dealers; or, in the case of books in private hands, copies might be obtained or struck off on behalf of the government from the actual printing-blocks. Where works existed only in manuscript, a transcript might be taken, and the original returned to the owners. Stringent injunctions were at the same time to be laid upon all the officials concerned to proceed in this matter with the utmost discretion, and to guard against all acts of an oppressive nature on the part of their employés. In order to obviate the sending forward of duplicate copies of the same work from various quarters, the titles of books collected in the different provinces, with short abstracts of their contents, were to be transmitted in the first instance to Peking, and from these selection should eventually be made of the works required to complete the imperial collection.

Such was the tenour of the celebrated decree in which K'ien Lung enjoined a search for all that was worth preserving in existing literature. Shortly after its appearance, a step was taken which gave a new impetus to the undertaking, and which guided it in a fresh direction. A literary official of high repute for scholarship, Chu Yün* by name, at that time filling the office of Literary Chancellor of the province of Nganhwei, memorialized the throne, calling attention to the manuscript collection known as the *Yung Loh Ta Tien* which

was stored up in the Han-lin college at Peking,* and which comprised a great number of ancient works unknown to the world at that day. He proposed that a commission be nominated to examine and utilize its contents, and he submitted an outline of the plan upon which, in his opinion, such an undertaking should be carried into effect. The suggestion was opposed in the Council of State by Liu T'ung-hün, the leading Minister of the period, but it was supported, on the other hand, by a majority of the remaining members, and Liu's objection that the scheme was not one in which the public administration was concerned, was overborne. The memorial was submitted to the Emperor accordingly, and led to the institution of the proposed editorial commission.† A decree issued early in 1773 comments upon "the report submitted by the Council of State with reference to Chu Yün's proposal," and contemplates the likelihood that valuable works might be restored, as he suggests, by means of the texts preserved in the *Yung Loh Ta Tien* manuscript. A commission was consequently named, in the same decree, to be presided over by the members of the Council of State, under whose direction a corps of officials selected from the Han-lin College was to examine the contents of Yung Loh's compendium, and to collate the results of their investigation with the works assembled in the *T'u Shu Tsih Ch'êng*. A list of such works as might seem worthy of reproduction was to be laid before the throne for ultimate decision; but Chu Yün's proposition, that each of the works thus to be brought out anew should be accompanied with a critical introduction was put aside as involving too immense an undertaking. In lieu of this, the decree ordained that, in imitation of the method pursued in the reign of K'ang Hi,

* See Part I., *China Review*, Vol. VI., No. IV., p. 215.

† Cf. the official biography of Chu Yün, contained in the *國朝先正事略*, *Kuan* 35.

* 朱筠 (*Tsze*, 東美—*Hao* 竹君 and 笥河). Born 1729, died 1781

in appending to the works preserved in the imperial library a brief outline of their history and purport, the editorial commission now appointed should draw up a concise bibliographical notice of each of the works to be obtained from the provinces, to be submitted with the work itself for imperial approbation.

The plan of an undertaking which eventually developed itself into the assemblage of a collection in manuscript of all that could be deemed worthy of preservation in Chinese literature, not, as heretofore, in the shape of classified extracts, but in complete works, having thus taken shape, the progress of the work may be traced in a series of decrees which bear unmistakably on their face the stamp of K'ien Lung's unwearying activity and close personal attention to the smallest details of business. A few days after the issue of the commands above summarized, a further decree was occupied in regulating the outline of a scheme for the proper arrangement of the texts to be reassembled from Yung Loh's collection, with particular reference to the class of works to be selected for reproduction. Diligence was especially enjoined, in conclusion, upon the officials concerned, in order that completion of the task might be looked forward to within a reasonable time. Ten days later, to wit, on the 21st day of the 2nd moon (March, 1773), the rules drawn up for the conduct of the work were sanctioned; and in the decree in which approval of these rules was conveyed, the title of *Sze K'ü Ts'üan Shu** was ordered to be given to the entire collection when complete.

Meanwhile, the work of gathering in copies of desirable books from all parts of the empire was being actively pursued. Three months after the appearance of the decree above referred to, a fresh mandate acknow-

ledged the receipt of between four and five thousand different works, sent in already by the authorities of Chehkiang and Kiangnan and by the comptroller of the Salt Revenue of the Liang Hwai division. In addition to this, sundry owners of large libraries had offered to present their collections of ancient works to the government. Active and liberal as these proceedings were recognized as being, the apprehension was nevertheless expressed that the imperial intentions had been misunderstood. It was not desired to form a heterogeneous collection of works of all sizes and shapes, but to ascertain by extended scrutiny and by means of comparison with the contents of the *Yung Loh Ta Tien* what books it might be desirable to perpetuate by printing and what should be preserved in manuscript copies in the imperial library. For the rest, works which were of a trivial character or undeserving of credit were to be noted merely, as regards their titles, in a separate catalogue. Such were the principles upon which the collection was being proceeded with. It was now ordered that, after examination, and after taking a careful note of the names and addresses of the owners, the works submitted by private individuals were to be returned to them. A year later, a decree appears singling out for special commendation, as having sent in the largest number of works, the four following individuals, viz., Pao She-kung 鮑士恭, Fan Mow-kwei 范懋桂, and Wang K'i-shuh 汪啟淑 of Ch'ehkiang, and Ma Yüeh 馬裕 of Liang Hwai, whose contributions had numbered from 500 to 700 works respectively. In return, a set of the *Tu Shu Tsih Ch'êng* was bestowed upon each of these individuals; and copies of the *P'ei Wên Yün Fu* were awarded to other donors, who had sent in works to the number of one hundred and upwards.

In the autumn of 1774, a form of catalogue of the works selected for preservation, classified according to the four recognized

* 將來辦理成編時著名四庫全書.—For the derivation of this title see *ante*, Part I.

divisions of literature, was submitted for approval, the works being farther distinguished in three classes, viz., those which should be printed, preserved in manuscript, or merely recorded as to their titles. Without undertaking the unprofitable task of analysing in detail the series of decrees in which the progress of the work of the editorial committee was criticised and guided, attention may now be directed to a proposal the adoption of which materially facilitated the entire accomplishment of the imperial project. Towards the close of 1773, one of the Vice-Presidents of the Board of Revenue, Kin Kien 金簡 by name, on receipt of commands to superintend the engraving of the blocks for such works as were to be printed, as well as all the subsidiary arrangements in this respect, submitted a representation* of the extreme costliness of the undertaking contemplated. In lieu of printing from wooden blocks, he proposed that moveable wooden type should be engraved and employed, as a far more expeditious and inexpensive method, in producing the works which were to be selected for printing, out of the number, already approaching ten thousand, which had been assembled. By consulting the *P'ei Wen Yün Fu*, he stated, it was found that the number of separate characters which it would be necessary to engrave, as those in ordinary use, was about 6,500, and the total number of types that would be requisite was estimated at about 100,000. From 10 to 100 was the number to be allotted to each character, according to the frequency of its use; and for pur-

* The memorial submitted by Kin Kien is printed by way of introduction to the little work, drawn up in 1776, and entitled *Wu Ying Tien Tsü Chên Pan Ch'êng She* 武英殿聚珍版程式, in which the author of the scheme gives the description in detail of the method pursued in printing from moveable type at the Imperial printing office, with engravings illustrating the various processes and implements employed. This work does not appear to have been known to M. Stanislas Julien and other writers on the art of printing in China. It is mentioned by Wylie, *Notes &c.*, p. 59.

poses of annotation, a supply of type of smaller size was also to be provided, to the number of some 50,000 more. The cost of production was estimated at 8/10ths of one Tael per 100, or about 1,200 Taels in all. On the other hand, it was found that, in order to print in the customary style an edition of the *Shi K'i* (Sze-ma Ts'ien's History), as one of the works included in the collection then preserved in the Wu Ying Tien, 2675 pear-wood blocks would be required, costing 1/10th of a Tael each, whilst for engraving the 1,189,000 characters of which the work consists, at 1/10th of a Tael per 100, the cost would be 1,180 odd Taels, making, with the charge for the blocks, a total outlay upon a single work which would be equal to the entire expenditure for the proposed moveable types. Specimens of the proposed work, including some pages printed in the manner suggested, were laid before the Emperor for approval: and a receipt was issued in reply in the following words:—"Extremely good. Let the work be executed in this way." In the following year (1774), on completion of the undertaking, his Majesty gave the name of *Tsü Chên Pan* 聚珍版 (signifying "assembled treasures") to this set of type, and celebrated the occasion in an ode which is prefixed to each of the works that were subsequently reprinted by this means. In a note appended to one of the lines of this short eulogy, the following reference is made to the earlier undertaking of a similar nature on the part of his Majesty's grandfather: "When the *T'u Shu Tsih Chêng* was compiled in the reign of K'ang Hi, the characters were engraved in copper and a set of moveable type was stored away in the Wu Ying Tien." In course of time, a number of years having elapsed, the type was found to be incomplete, probably owing to theft; and the officials in charge, fearing that they might suffer the consequences, took occasion, on a dearth of copper money being experienced

* See concluding portion of present paper.

in Peking in the early part of the present reign, to suggest that the type should be melted down for purposes of coinage. This was sanctioned; with the result that a mere modicum of good was obtained at an enormous sacrifice. The act was unwise in itself; and had the type been now still in existence, how much of the work at present to be accomplished would have been achieved already! It is much to be regretted!"

A note to another line of the same composition shews that the production of printed books by means of moveable type was not unknown in other parts of China.* In the previous year, it was observed, "an edition of the writings Hoh Kwan Tsze had been sent up from Kiang-nan, which was printed in moveable type, but the characters were unskilfully found and the book was full of typographical errors." /

The printing of the results achieved by

* The investigations of M. Stanislas Julien on the subject of the Chinese art of printing with moveable type have already been referred to in Part I. Reference may be made to M. Paul Champion's *Industries anciennes et modernes de l'Empire Chinois*, Paris, 1869, pp. 152-162, and to Bazin's portion of the *Chine Moderne*, Paris, 1853, pp. 625-631, in which the same matter is to be found. It is somewhat singular that, whilst quoting from the *K'eh Che King Yüan* cyclopædia (*K'üan* 39), the particulars assembled there on the subject of wood-engraving for printing purposes, and from Shên Kwah's *Meng K'ü Pih T'an* with reference to the invention of moveable types in the 11th century by Pi Shêng, M. Julien should have overlooked the passage quoted in the first-named work which shews that metallic type were employed in Central China in the first half of the sixteenth century. In the work entitled *K'in T'ai Ki Wên* 金臺紀聞, by the well-known author Luh Shên 陸深 (born A.D. 1477, died A.D. 1544), it is there shewn, a passage occurs on the subject of printing, in which the following statement is made:—"Of late, the people of Pi-ling (i.e. Ch'ang-chow Fu in Kiangsu) have used copper and lead to make moveable characters. This is a more ingenious and convenient method than printing from blocks, but errors and confusion, on the other hand, are more liable to occur in the arrangement." The feature in the history of Chinese typography thus recorded seems worthy of special mention here, as it has not previously attracted notice. The edition of Hoh Kwan Tsze mentioned by K'ien Lung may perhaps have issued from the Ch'ang-chow press.

the literary commission was, however, a matter regarded as of secondary import. The subject which engrossed the mind of the imperial bibliophile was the completion of the manuscript collection of works for the enlargement of the imperial library according to his original design. The final accomplishment of this work was reported to the Throne, at length, in a dedicatory memorial dated in the seventh moon of the 47th year of the reign (A.D. 1782). In the decree which acknowledges the receipt of this report, the order is given for the execution of three additional copies, in manuscript, of the entire collection, for which task a period of six years was allowed, the imperial intention being that a complete set of the library thus formed should be lodged in each of the four buildings specially erected for this purpose. These were severally designated as follows: *Wên Yüan Koh* 文淵閣, situated within the enceinte of the *Ta Nui* 大內 or Imperial Palace at Peking; *Wên Yüan Koh* 文源閣, at Yüan-ming Yüan; *Wên Tsin Koh* 文津閣, at Jeh-ho; and *Wên So Koh* 文溯閣 at Shêng King (Moukden).* The total number of separate works forming the collection was 3,460, containing 75,854 *küan* or books.†

Simultaneously with the issue of the orders for the multiplication of copies of the newly-formed collection, it was commanded that three farther sets of the manuscript should be taken in hand, for presentation to the great private libraries which had attracted the imperial attention. These were as follows, viz: The *Wên Hwei Koh* 文匯閣 belonging to the *Ta Kwan T'ang* 大觀堂 at Yang-chow; the *Wên Tsung Koh* 文宗閣, belonging to the *Kin Shan* monastery at Chinkiang; and the *Wên Lan Koh* 文瀾閣, attached to the imperial lodgings in the monastery called the

* Cf. *Chên Yüan Shih Lio* 宸垣識略, *Küan* v., p. 15.
† *Chên Yüan Shih Lio*, ib.

Shêng Yin Sze 聖因寺 at Hangchow. The scholars of the provinces of Kiangsu and Chehkiang would by this means be enabled to consult the literary treasures now assembled. In addition to this, the choicest works of the collection, amounting to one third of the whole, were further transcribed in duplicate, and the epitome thus formed was lodged—the one copy in the Palace at Peking, and the other at Yüan-ming Yüan.* The original rough manuscript was presented to the Han-lin College, with the intention of allowing access to be had to it by all respectable scholars.†

Of the seven manuscript copies of this great collection of literature which are thus shewn to have been made, it is probable that three are still in existence. The set preserved at Yüan-ming Yüan doubtless shared the fate of all the other artistic and literary treasures which perished there, by an act of just retribution, in 1860; and the three copies stored at Yangchow, Chinkiang, and Hangchow were most probably destroyed on the capture and sack of those cities by the Taiping rebels. In any case, a large number of the works constituting the collection have been rendered accessible to the world at large in successive forms of reprint. As will be noted below, the imperial printing office known as the Wu Ying Tien was the source from which, during a long series of years, superb editions of the works drawn up or annotated by imperial command were issued by means of the ancient process of engraving on blocks, in addition to the series selected for reproduction by means of moveable types. Of these works, numbering some 130 in all,‡ original editions are now

seldom to be found; but in obedience to a decree issued in 1777, when sets of the printed collection were forwarded to the provincial governments of Chehkiang, Kiangsu, Kiangsu, Hupeh, and Hunan, injunctions were laid upon the high authorities of these provinces to cause reprints to be made from blocks in order to bring the works within the reach of every scholar. These commands appear to have been fulfilled in the provinces of Chehkiang and Kiangsu, and in Chehkiang a second subsequent edition was still farther issued. The reprints are in a neat duodecimo shape.

Thus far the history of the conception and execution of K'ien Lung's magnificent scheme for the establishment of an imperial library. The incidental work undertaken as a part only of this great literary enterprise is that which alone has benefited the cause of study. As has already been noted above, among the first decrees issued on the subject of the *Sze K'u* collection, commands are found for the preparation of a *catalogue raisonnée* of the works examined, and before the end of 1774 the draft of this compilation was laid before his Majesty. A summary, entitled *Ti Yao* 提要, of the contents of each work, with particulars of its authorship, had been drawn up; but in approving this plan, the Emperor further ordained that an abridgment of the full catalogue should be prepared, for greater facility of reference. To both these compilations, the modern student of Chinese literature cannot fail to avow a deep sense of obligation. Mr. Wylie's bibliographical treatise, as it noted in its Introduction,* is principally based upon the contents of the larger of the two catalogues, and it is only to be regretted that the use which was made of the work lying ready to hand in this publication was nevertheless comparatively limited. The great analytical catalogue, the full title of which is *Sze K'u Ts'üan Shu Tsung Muh*

* *Chên Yüan Shih Lioh*, K'üan v., p. 16; and Imperial Decrees reproduced with the *Sze K'u* Catalogue.

† *Ib.* See also Part I. The remains of this manuscript, in a sadly dilapidated condition, were some years ago, and probably still are, preserved in the library building of the Han-lin college, already described.

‡ For a list of the works in question, see Wylie's *Notes*, p. 207.

* See Wylie's *Notes on Chinese Literature*, Shanghai, 1867, *Introd.*, p. xi.

T'ü Yao,* completed in A.D. 1782, extends to 200 *kuan* or books, the contents of which are classified, primarily, under the four standard categories *sze pu* 四部—which have been adhered to in the matter of literature since the days of Hsüan Tsung of the T'ang dynasty, but with subdivisions—*lei* 類—to the number of forty-four in all, differing to some extent from the system adopted in antecedent works of the kind. As these subdivisions have been followed by Mr. Wylie in his own bibliography, and their titles are rendered into English with one exception† in his Table of Contents, it will not be necessary to recapitulate them here. Each subdivision is arranged in two parts, the first portion containing the names and description of the works actually included in the imperial collection, and the second, designated *ts'un muh* 存目, being devoted to those works which, although excluded from the library, were nevertheless considered worthy of a place in the catalogue.‡ From one to five or six pages of descriptive summary are devoted to each work, according to its character and importance; and under each title the source whence the copy annotated had been obtained is set forth in

• 欽定四庫全書總目提要.

The principal hand engaged in this immense literary undertaking was that of Ki Yün 紀昀, (born 1724, died 1805), a scholar and official of high distinction. He was at the head of the working committee of compilation, and laboured uninterruptedly at the task during the thirteen years which elapsed between the commencement and the close of the work. In addition to the analytical catalogue, he was the principal author also of the abridgment described above.

† This is the *Yoh Lei*, 樂類, or subdivision of the works relating to music, which constitutes the ninth in class I., preceding that of Dictionaries, which Mr. Wylie ranks ninth and last in his index.

‡ See note, *supra*, in which the context of the expression *ts'un muh*, signifying a record preserved of the title and contents of the works mentioned, is given. In both divisions of the catalogue, it may be added, the source whence each work had been obtained is noted under the title—whether from the existing Imperial library, from the *Lung Loh Ta Tien*, or from private and official contributors.

obedience to a special command of the Emperor. No chronological order appears to have been observed, in detail at least, in the arrangement of the contents of each subdivision, and no other clue to the discovery of any individual title is afforded than that of the classification already described. To trace out a work is consequently not always an easy matter; and the preparation of a radical (if not an alphabetical) index to the catalogue is an obvious desideratum. Originally printed from blocks by the Wu Ying Tien press, the catalogue procurable at the present day is commonly the reprint of the edition published by the provincial government of Chehkiang, from the manuscript copy deposited with the transcript of the imperial library in the Wên Lan Koh at Hangchow. This reprint was completed in 1795, in 112 volumes of small octavo size. It is introduced by a short notice of the undertaking, placed, according to Chinese usage, at the end of the work, from the pen of the well-known patron of literature, Yüan Yüan, who filled at that time the office of Literary Chancellor in Chehkiang.*

The total number of works contained in the fourfold (or rather sevenfold) manuscript Library is shewn by the *Ta Ts'ing Hwei Tien* to be 3511, comprising 78,731

* In the official biography of this Chinese Mæcenas it is recorded that, when visiting Peking in 1807 at the expiry of a period of mourning for his father's death, he laid before the Emperor Kia K'ing a collection of sixty works which had not been included in the *Sze K'u* collection, together with an Analysis or *T'ü Yao* of his own composition. The extraordinary number of works which proceeded from Yüan Yüan's own pen, to say nothing of those which during his long official career he caused to be put in print as the production of contemporary and earlier writers, entitle him to something more than a passing notice in connection with the literary undertakings of his first Imperial patron. His biographer records the fact, indeed, that when summoned to an audience in 1789, after taking a brilliant place in the Han-lin competition, being at the time in his twenty-sixth year, he so pleased the Emperor K'ien Lung by the replies he made when addressed with the customary questions that his Majesty exclaimed to his attendant Ministers: "Who would have thought that after passing my eightieth year I should

K'uan.^{*} The imperial commission gathered in, altogether, a total of 13,725 works, or, excluding duplicate copies, 9973 separate productions. From the *Fung Lok Ta Tien* there were extracted 85 complete works, and 284 in a fragmentary condition, making 369 in all from that source. Taking the number already stated (viz. 3511) as that of the works admitted into the *Sze K'u* collection, a remainder of some 6462 is shewn as recorded only in the *Ts'un Muh* division of the catalogue.†

For more limited purposes of reference, as already stated, the compilation of an abridgment of the larger work was undertaken by imperial command. This abridgment or epitome, published under the title of *Sze K'u Ts'üan Shu Kien Ming Muh Luh* 四庫全書簡明目錄 is barely more than one-tenth the size of the complete catalogue, filling, at the same time, twenty *K'uan*, contained in 16 volumes. It comprises only the works actually included in the *Sze K'u* collection, omitting all mention of those recorded in the *Ts'un Muh* category described above. The descriptive paragraph appended to the title of each work is condensed within the compass of at most four or five lines, in which only the most essential particulars are given; but this concise treatment of the subject is not without advantage as compared with the excessive prolixity noticeable in the criticisms of the

great Catalogue, and the work has no rival among Chinese bibliographical indexes as a convenient manual of reference.

The length to which the present paper has extended forbids the addition, which had been contemplated, of some notice of the various literary undertakings, especially in the field of historical and geographical compilation, which were carried out by the command and in many cases under the personal direction of the Emperor K'ien Lung. This supplementary task may, however, the more justifiably be omitted here, inasmuch as the more important of the works in question are already to be found in the pages of Mr. Wylie's *Notes*, so often referred to in the course of the preceding paper. A list of forty-two of the principal publications of this order is given by Pauthier in his *Chine Moderne*, Paris, 1853 (première partie), p. 270. This list is the better worth consulting in view of the information it supplies respecting the existence of some of the works mentioned in European libraries. Its details are in some respects, however, open to correction as regards the history of the works themselves.

In conclusion, a few particulars with reference to the Imperial printing offices, both new and old, may be given here. The *Ta Ts'ing Hwei Tien*^{*} informs us that in 1680 the Emperor K'ang Hi decreed the formation of an operative department or *Tsao-pan-ch'u* 造辦處 in the range of buildings situated to the south-west of the Imperial palace-city, which were known, from the principal edifice they included, as the *Wu Ying Tien*. As is customary in similar cases, a special staff of officials was appointed to superintend this establishment. The custody of the moveable types introduced in 1774, and the printing and preparation of all works produced by imperial command, are mentioned among the duties pertaining to this department in the *Hwei Tien* sum-

find such another man!"—Cf. 國朝先正事略, *K'uan* 21. The unamiable side of Yüan Yüan's character was shewn in his treatment of "barbarian" affairs while holding office as Governor General at Canton from 1817 to 1822. He died in 1849.

^{*} 大清會典, *K'uan* 80, p. 13.

† Cf. *Chên Yüan Shih Lih*, *K'uan* v., p. 14. The number of works forming the *Sze K'u* collection is there stated as 3460, but the authority of the *Hwei Tien* must be regarded as preferable. The catalogue, unfortunately, omits the total of the number of works it embraces, although under both of its divisions it gives the number of separate works and that of their *K'uan*. By adding up these separate totals the aggregate could be ascertained without difficulty.

^{*} 大清會典, 事例, *K'uan* 886, art. 內務府.

mary;* but the only work specifically mentioned there is the annual issue of the Imperial calendar—a publication invested with high State importance. The blocks of the magnificent editions of works published by imperial sanction in the reign of K'ien Lung which were issued from this printing office, and hence known as *Tien-pan* 殿版, were unhappily destroyed, with the buildings themselves, by an accidental conflagration on the night of July 28, 1869.† The occurrence of this disaster is to some extent mitigated in its consequences through the institution, to which it gave rise, of a new printing office arranged entirely upon the European plan, which has been established in connection with the *Tsung-li Yamén* or Office of Foreign Affairs. Founts of moveable type, procured from the supply intro-

duced at Shanghai by Mr. Gamble,* have been employed in this establishment during the last four or five years in producing several official compilations of great bulk and possessing a high degree of historical importance. The most noteworthy of these are the *Ts'iao P'ing Yüeh Fei Fang Liok* 勦平粵匪方略, in 422 *Küan*, filling 42 *han* or cases, and *勦平捻匪方略*, in 321 *Küan*, filling 32 *han*, (each containing 10 volumes), which constitute respectively the official record of the operations connected with the suppression of the Taiping and Nienfei rebellions. These great collections of printed archives were distributed, according to custom, among the high officers of State in March, 1876. A collection of poems by the sovereigns of the present dynasty is at present in course of preparation at the same press.

W. F. MAYERS.

* 大清會典, *Küan* 80, art. 內務府.

† See Decree in *Peking Gazette* of July 30, 1869.

* See an article entitled *Moveable Types for Printing Chinese*, by S. Wells Williams, LL.D., in the *Chinese Recorder*, Vol. VI., No. I., Jan.—Feb. 1875.

IMPERIAL CONFUCIANISM.

FOUR LECTURES,

Delivered during the Trinity and Michaelmas Terms of 1877, in the Taylor Institution Oxford, on "Imperial Confucianism, or the Sixteen Maxims of the K'ang-hsi period."

(Continued from page 235.)

LECTURE III.

An acquaintance with the laws of the country to which we belong is a most desirable acquisition, and for this acquaintance the eighth Maxim of the Sacred Edict was intended to provide, so far as the subjects of the Benevolent Emperor were concerned.

Chiang fa lü i ching yü wan,

"Expond the laws in order to warn the ignorant and obstinate."

We are, no doubt, all prepared to admit the observation of Gibbon, that "the laws of a nation form the most instructive portion of its history." Now, in the earliest Historical Records of China, we find its rulers occupied with the enactment of laws, and with the best means of making the people familiar with them. Of Shun, whose accession to the throne is placed in B.C. 2,255, we have this notice:—"He gave de-

lineations of the statutory punishments, enacting punishment in mitigation of the five [great] inflictions, with the whip to be employed in the magistrates' courts, the stick to be used in schools [for the training of officers], and money to be received for redeemable offences. Inadvertent offences, and those ascribable to misfortune, were to be pardoned; but presumptuous and repeated transgressions were to be punished with death." "Let me be reverent, let me be reverent," [he said to himself]. "Let compassion rule in punishment."*

We find the same ancient monarch* appointing a Minister of Crime, and there is a conversation recorded between the two personages, which I have never read without a suspicion (which there is nothing, however, to justify) that it is "too good to be true." Shun is complimenting his minister on his intelligent and efficient exercise of his functions, so that hardly one of his officers or people transgressed the laws, and they might hope for the time when through punishment there would be an end of punishment. The minister replies, "Your virtue, O sovereign, is faultless; you condescend to your ministers with a liberal ease; you preside over the multitudes with a generous forbearance. Punishments do not extend to the criminal's heirs, while rewards reach to future generations. You pardon inadvertent offences, however great, and punish purposed crimes, however small. In cases of doubtful guilt, you deal with them lightly; in cases of doubtful merit, you prefer the high estimation. Rather than put to death an innocent person, you will run the risk of irregularity and error. This life-loving virtue has penetrated the minds of the people, and this is how they do not render themselves liable to be punished.†

The principles thus entertained in China in the 23rd century B. C. seem to be those on which all good criminal legislation should proceed. That the criminal alone should be

punished, and his guilt not be visited on his children and others connected with him; that all mitigating circumstances should be taken into account in adjudging to punishment; that the accused should have the benefit of every doubt; that it is better that guilt should escape than innocence be punished; and, generally, that compassion should rule in punishment:—these are principles that would go far to form a perfect code of laws. It was well that Chinese legislators should have such an ideal presented to them; and it has not been without effect, though they have not attained to anything like the full realization of it.

The ancient Shun, it has been seen, gave delineations of the statutory punishments. That these were circulated among the people and hung up where all might see them, we may be sure from what we read in the Statutes of the Chow dynasty that date from the 12th century B.C. Previous to that time, we can hardly be said to have any particular account of the laws of China, but these Statutes give us much information about those of that dynasty. In the account of the duties of the Minister of Crime, it is stated that, on a day in the first month of the year he despatched a digest of the penal laws to all the feudal States, and hung up at a certain gate of the capital delineations of the various punishments, with the necessary description of the offences falling under them.* Another Statute required that throughout all the divisions of the Kingdom the people should be assembled at certain times to have the laws read in their hearing.†

Since the change of the feudal kingdom of China into the despotic empire towards the end of the third century B.C., every successive dynasty that has obtained firm possession of the throne has published its own code of laws, founded on the labours in the same field of previous dynasties, with the additions and modifications deemed necessary. The present Manchou dynasty dates its undisputed

* The Shu King, Pt. II. i. par. 11.

† Shu King, Pt. II. ii. par. 11, 12.

* The Li Chi, XXXV. par. 21.

† Li Chi, XI. par. 12, 22, 27.

occupancy of the throne in A.D. 1644, and its first Emperor in his 3rd year published the first edition of the code to which the maxim refers. A preface to it from his pencil tells us that soon after his accession he assembled a numerous body of officers of legal experience, and charged them to revise the penal code of the previous Ming dynasty, and digest the same in a new code, impartial and complete. When the result of their labours was submitted to him, he first examined it carefully and repeatedly himself, and then gave it for revision to a number of his great ministers. In this way the existing laws of China were first compiled and published exactly 230 years ago. A new edition is issued by authority every five years. The copy in my possession appeared only four years ago.

The maxim does not require me to attempt any analysis or description of this code; but I will quote a few sentences of what is said about it in an article in the *Edinburgh Review* for the third quarter of 1810. In that year a translation of the *Fundamental Laws* in it, and of many of the supplementary Statutes, was published by the late Sir George Thomas Staunton. The writer of the article, just referred to, reviewing that work, says:—"By far the most remarkable thing in this code appears to us to be its great reasonableness, clearness, and consistency; the business-like brevity and directness of the various provisions, and the plainness and moderation of the language in which they are expressed. There is nothing here of the monstrous verbiage of most other Asiatic productions; none of the superstitious declamation, the miserable incoherence, the tremendous *non sequiturs*, and eternal repetitions of those oracular performances; nothing even of the turgid adulation, the accumulated epithets, and fatiguing self-praise of other oriental despotisms, but a calm, concise, and distinct series of enactments, savouring throughout of practical judgment, and European good sense, and, if not always conformable to our

improved notions of expediency in this country, in general approaching them more nearly than the codes of most other nations. When we pass, indeed, from the ravings of the *Zenda-vesta* or the *Puranas* to the tone of sense and business of this Chinese collection we seem to be passing from darkness to light, from the drivellings of dotage to the exercises of an improved understanding. And redundant and minute as these laws are in many particulars, we scarcely know any European code that is at once so copious and so consistent, or that is nearly so free from intricacy, bigotry, and fiction."

You will not doubt that the code of laws of which an *Edinburgh Reviewer* thus writes has great excellencies. He justifies his estimate of it by pointing out certain great defects, particularly, the cruelty with which offences against the government are avenged, and the indiscriminate frequency of corporal punishments. I might add much to his indictment against the laws of China. The sage Shun punished only the guilty individual; in this code a man's crimes are often visited on the members of his family, and even on the wide circle of his kindred; sometimes also on others outside that circle. The exaggerated place in the moral code given to filial piety and the rights assigned to parents and masters over their children and domestic slaves affect the code injuriously. Parents murdering a child, grandparents a grandchild, and a master his slave, are only punished with sixty blows and one year's banishment. And then there is the use of torture in examining parties who are accused.

However, with all its merits and all its defects, there the code is. What the Benevolent Emperor was concerned about, was that it should be made known to the multitudes of the people. The Paraphrast Wang says: "The statute book may be compared to a sign post, set up near where the spring bow—we should say the spring gun—is concealed, to give warning to people to avoid the danger. The instruments of punishment

are the spring-bow; and the law is the sign-post." He then gives a summary of the laws which men are most in danger of violating. To transfer his summary to my manuscript would lengthen the lecture too much; but you perceive how the publication of the edict, and the regulations for the public reading and expounding of it, have operated to secure the object of the Emperor. The ignorant and obstinate are duly instructed and warned. And, as we saw in the case of the maxim about Agriculture and Weaving, this maxim has led to the extensive publication of pictures of the statutory punishments. Among the books of coloured drawings on rice paper that are brought to this country, you will generally find one representing individuals undergoing the penalties of the law. Amidst the other books of flowers, and fruits, butterflies, agricultural and weaving operations, this volume of punishments is like "the Chamber of Horrors in Madame Tussaud's Exhibition of wax-work. Travellers bring it home because of its grotesque and bright coloured horribleness; while not one in a hundred knows that it was prepared at first, and its circulation is still encouraged, to further the design of the Benevolent Emperor in this maxim.

Drawing towards the close of his Paraphrase, Mr. Wang says, in the person of the Emperor:—"Listen, ye people, to what I say. Before engaging in any affair, consider whether you will be transgressing the law by it. If you will be so, do not do it, although it has the prospect of great gain. The greater the prospect of gain, the greater is the risk of detection and loss.

"Probably no one in the world does evil at first without reluctance; but, ere long, by repetition of the deed the mind becomes daring. A habit is formed, and the conscience is gradually annihilated. Some say, 'Conscience is well enough, but it will not supply us with food and drink.' Others say, 'The opportunity is fast passing away.' And others still say, every one sells spirits

privately; he that can get off without being detected is the clever Hand.' Those who thus speak are fit materials for the axe or the strangling cord, for banishment, for the bamboo, or the cudgel.

"There are on the other hand two good sayings;—'Do not what is a transgression of the law,' and 'To die of hunger is a small matter; to lose our character is a great matter.' Say not, 'It is no great crime; why not do it for once?' know you not that for every one offence the law has a strict punishment. Say not 'It will probably be pardoned, what is there to fear?' Remember that, if you have a single transgression, yonder is a statute to resist you. Take the law of your sovereign every hour and moment, and place it as a restraint on yourselves, and on all occasions caution others by it. Fearing the law, you will not break it; fearing punishment, you will avoid it. Depravities will melt away; contentions will disappear, the ignorant will become intelligent, the sottishly obstinate will become conscientiously good. The people will be happy in their fields, and the soldiers rest quietly in their camps. For hundreds of years the penal law may not be needed: will not his majesty be filled with delight? We go on to the

Ninth Maxim, which need not detain us so long.

Ming li jang, i hou feng su,

"Exhibit clearly propriety and yielding courtesy, in order to make manners and customs good."

As in the case of the fifth maxim about method and economy to prevent the lavish waste of our means, we accept this one at once, nor does it need any commendation to secure our approval. I will only adduce what is peculiarly Chinese in the illustration of it, in the Amplification and the Paraphrase.

On the meaning of the terms which I have rendered by "manners" and "customs" we are told:—"According to the scholars of

the Han dynasty, the hearts of all men are furnished with the principles of benevolence, righteousness, propriety, intelligence, and sincerity. But the people of the North are hardy and determined, while those of the South are delicate and pliant. Where the disposition is lively, things are done with promptitude; where it is sluggish, they are done more slowly. People of our place, again, do not understand the speech of those of another. All this arises from the varieties of climate; men are acted on by the subtle influence of the breath of nature, and present differences of air, which we call *manners*. Further, what the people of our place delight in is an offence to those of another. What they choose here, there they reject; what moves them here to activity is there regarded with indifference; according to the different ways of each district. It is this which gives rise to what we call *customs*.

"Thus in manners and customs we have very great varieties. Some are good, some bad; some mean, some extravagant; some polished, some simple. And to meet this condition, and make all manners and customs good, the sages of old instituted the rules of *propriety*."

What is this propriety? There is not a more important character in Chinese than *li* which is so translated, nor one a correct idea of which is more necessary towards our understanding the people. It means propriety in the abstract, or the principle of propriety, and the same in outward manifestation, variously exhibited. We render it by propriety, the rules of propriety, ceremonies, decency, formalities. Chinese writers sometimes express themselves about it in language which it is difficult to follow. "The way of the sage," it is said in the Confucian "Doctrine of the Mean," "comprehends the three hundred rules of propriety, and the three thousand rules of demeanour." The consequence is that many who do not care to search beneath the surface, look on the Chinese as a nation of formalists and

ceremonialists, so many whited sepulchres, hollow inside or full of dry bones and absurd pretensions. This is far from being the truth about them. I will not say, indeed, that there is not in China too much attention to forms, but a regard to propriety and decency is certainly a gift of the black-haired race. I never felt this so strongly as when I was in India, and witnessed the exhibitions, even in the streets of Calcutta, at its great religious festivals, of things of which it was impossible for me to conceive the existence in any city of China.

The radical idea of *li* with the Chinese is "the right or fitness of things." What righteousness is in moral things, that propriety is in social things; and carried out in the intercourse and relations of life, it gives rise to a thousand observances and ceremonies. But when these are the outcome of the inward feeling and sincerity, we have in every action and performance not a sham, but a reality, where the inward and outward meet, and the whole thing is, in the French phrase, *comme il faut*.

It is correctly said therefore by the Paraphrast that "propriety is the root of manners." And that manners should not only be the sincere expression of the inward feeling, there should, moreover, be "no awkward stiffness about them," but every movement should be "natural and easy." This can be realized by the other thing recommended in the maxim, which I have called *yielding courtesy*. It might also be expressed by *differential humility*. It is humility taking the form of complaisance in the reciprocations of society. That the display of propriety and yielding courtesy would have such a grand result as the maxim supposes, and make manners and customs all over the Empire good, proceeds from the Confucian doctrine of the preponderating goodness of human nature, and the amenableness of men to the power of example and moral influence. The sage once said, "If a ruler be able to govern his state with the complaisance proper to propriety, he will experience no dif-

tically.”* In such a case, to use other words of his, the people will come under the influence of his example and character, and yield to it as readily as the grass bends before the wind.

A minister of the 23rd century B.C. said to the great Yü, “Pride brings loss, and humility receives increase;—this is the way of Heaven.”† So it was, argues Mr. Wang, is now, and ever shall be. People are unwilling to yield to others, lest they should lose in doing so, but they forget the proverbs “He that yields the precedence to another will not lose a hundred paces on all the road of life,” and “He that yields the landmark to his neighbouring farmer, will not, at the end of his days, have a field the less to plough.”

Long ago, under the T'ang dynasty (A.D. 118—906), there was a Lou Sze-te, who once asked his brother, “Suppose that some one were to spit in your face, how would you treat him?” “I would simply wipe the spittle off,” was the reply. “If you wiped it off,” rejoined Sze-te, “the man would proceed to do something more outrageous; you should simply receive the insult with a smile, and let the spittle dry of itself, and there would be an end of the matter.” After relating this antidote, Mr. Wong adds, “Reflect, this Sze-te, who was so mild and yielding, afterwards rose to the dignity of prime-minister. Does not this example prove that the humble gain?”

Here are two other stories from the paraphrase. There was a Wong Yen-fang, known far and wide for his propriety and yielding courtesy. Once when a man, who had stolen an ox, was apprehended, he said to his captors, “I am willing to suffer punishment; but I pray you not to let Wong Yen-fang know of the affair.” Wong heard of this, and sent a messenger to the thief, with a piece of cloth and some good advice. What was the consequence? The thief became reformed, and afterwards, on

seeing a man drop something valuable on the road, he kept watch over it till the owner came again to the spot.

There was another worthy, called Kwan Yu-an. When a stray ox came into his field, and was eating his growing corn, instead of bursting into anger, he took the creature, tied it to a tree, and plucked some grass for it to eat. What was the consequence? All the people of his village were renovated by his mild and humble example. In a time of insurrection, the banditti would not come near to trouble him, and those who fled from them, threw themselves on him for protection. “When you consider,” writes the paraphrast, “that one man could thus by his yielding reform all his district, and even influence insurgents and banditti, does not this show how very powerful and valuable are propriety and yielding courtesy?”

With a short poem of the 7th century B.C., satirizing a feudal prince who was noted for his want of propriety, as not equal to a rat, I will pass on to the next maxim.

“Behold a rat! Its skin has glassy sheen!
Then mark that man's demeanour, poor and mean!
Bearing of bearing void! What means it?
This:—
’T were better death than longer life were his!

“Behold a rat! Its teeth can sharply bite!
Then mark deportment careless of what's right!
Manners thus careless of what's right declare
’T were well the man for death himself prepare!

“Behold a rat! How small its limbs and fine!
Then mark the course that scorns the proper line!
Propriety's neglect may well provoke
A wish the man would quickly court death's stroke.”

The Tenth Maxim is—

Wu pên yeh, i ting min chih,

“Labour diligently at your proper callings, in order to give settlement to the aims of the people.”*

Husbandry and the cultivation of the mulberry trees were treated of under the

* Confucian Analects, IV. xiii.

† The Shoo King, Pt. II. ii. Ch. 3.

* The Book of Poetry, Pt. I. iv. VIII.

fourth maxim, as the fundamental employments, essential to the supply of men's wants. The Amplification and Paraphrase, in expanding it, touched on other employments or callings; but the Benevolent Emperor added in his Edict the maxim now before us, that no class of his subjects or children might feel that they were overlooked by him.

Heaven, we are told, designs that every man should have a fixed occupation, to afford him the means of support for himself and those depending on him. Though the employments of the scholar, the husbandman, the mechanic, the trader, and the soldier, are not the same, yet, when duly attended to, they equally conduce to the same object.

When a foreigner walks through a Chinese city, he is struck by the manner in which trades and professions are grouped together. Here is a street where there are no shops but those of apothecaries. There is a quarter where the workers in precious metals and stones are brought together, and hard by may be found the workers in ivory and bone; and so on. The same thing would have been found in an ancient Roman city. It is a relic of a custom which made callings hereditary, and required that certain quarters in the cities and towns should be set apart for the followers of each. Among the counsels given to the marquis of Ch'i which was then the leading State of the feudal Kingdom, in the 7th century B.C., by his chief minister Kuan Chung, was this, that he should not allow the four classes of the people to dwell together, but assign to scholars their location in the neighbourhood of the colleges; to husbandmen theirs in the country; to mechanics, theirs near the public offices, that they might be the better under surveillance; and to traders, theirs around the market places. Their children, he said, would in this way become accustomed from their earliest years to the callings of their fathers, and their minds would rest in them;—they would not see

any others to which they might be led away.

This state of things, however, could not continue when the population considerably increased, and society became complicated. It was contrary, moreover, to the spirit of ambition, produced from the first by the estimation in which learning was held, and the free access to its rewards that was open to all.

As a matter of fact, there is in China, as among ourselves, every variety of calling; and according to the exposition of this maxim, it only requires a settled contentment with his lot, and an unwearying diligence, for a man to obtain at least food and raiment for himself and the members of his family. As it was laid down by the duke of Chou, in the 12th century B.C., "Great and certain achievement will follow when there is a settled aim, and the patrimony is sure to be enlarged by diligence."*

There are, indeed, according to the Paraphrase, certain diseased classes of society, for whom this maxim is very necessary, but to whom it is not applicable unless they first undergo a change. There are the lazy,—men who do not do anything glaringly evil, but are fond of play and enjoying themselves. They are the materials out of which beggars are made. There are, next, the dishonest, who love to eat and dress well, but will not condescend to work, and proceed to pilfering and robbery. They bear from the first the stamp of the branding iron on their faces, and you will by and by see their decapitated heads grinning from the place of exposure. There are again the pettifoggers about the courts of justice, who stir up people to go to law, and are prepared to perjure themselves in giving evidence for a little money. Punishment is sure to overtake them in due course, and you will have to look for their children among thieves and in brothels. There are, once more, the restless spirits who associate themselves in

* The Shu-King, Pt. V. xx. Ch. 4.

brotherhoods, and rush on to atrocious enterprizes. These are they who fill the jails and wear the cangue.

But apart from these bad classes, all others might do well for themselves, if they only had the required attributes of fixity of purpose and diligent application. The evil is, that many get tired, after a time, of their own proper callings, and take to others. They see men making money by other professions, and their eyes get red and hot, and they throw themselves into the same lucky pursuit. Or they come to the conclusion that fate is against them, and think they must look out for some other way of living. "But," argues Mr. Wang, "a fixed aim and a diligent hand are sure to be successful in the long run;—what has fate to do with the matter? Very good is the soliloquy which an old essay puts into the mouth of a student:—'The more I read, the more I fail. But I will read on;—what have I to do with fate? The more I fail the more I read. And I will read on;—what has fate to do with me?'"

But besides scholars, husbandmen, mechanics, traders, and soldiers, there are the very poor, who have no land to till, no money with which to start a small business, and who do not understand any mechanical art. They must hire themselves out, they are told, as day labourers. Their backs must bear, and their shoulders carry. Only let them be diligent and honest, and they shall not want either food or clothes; for the proverb says, "Each blade of grass has the dew of a blade of grass allotted for its nourishment." And there is another proverb, equally assuring:—"The birds of the fields have no stores of food provided for them, but Heaven and Earth are generous."

And not the men only, but the women also, have their proper work. Mr. Wang says to them, "You must dress the flax, spin the cotton, embroider with your needles, and weave sarsenet, gauze, silk, and grass-cloth. Why should you desire the pearls, gems, gold, and silver, which you see some

possess? Go and make shoes, stockings, and clothes, and you will get coppers and grain in exchange." When I have seen the very poor women in Hongkong sitting, a dozen of them together, at the side of a street, wherever there was room for mending the clothes of the coolies about, or any torn garment that a shopman might entrust to them, I have felt sad for them, and thought of the paraphrase of this maxim of the Benevolent Emperor.

Drawing to a conclusion, Mr. Wang says, "The ancients said well, 'when men are idle, their thoughts become lascivious.' If a person becomes habituated to idleness, the thoughts of his heart will walk in the road of corruption." This is exactly what we teach our children in the lines, "For Satan finds some mischief still, for idle hands to do."

There is still another old law, available to enforce the Maxim:—"By patient labour a bar of iron may be rubbed down to a pin. With a determined heart you may tunnel through a mountain for the waters of the sea." "These," says Mr. Wang, "are very difficult things, and yet they may be effected; how much more may success be commanded in men's proper calling!"

I conclude what I wish to say on the Maxim with the words of the Amplification:—"As you are diligent and contented, you will transmit to your posterity what your ancestors handed down to you. Living at ease under a resplendent heaven, fulness and abundance will be enjoyed by all; you will satisfy the object of our sagely Father's gracious exhortation, and accord with our earnest purpose to nourish you with kindness. Happiness will then be enjoyed both by you and by us."

The Eleventh Maxim is

H'ün tze ti i chin fei wei,

"Instruct sons and younger brothers, in order to prevent them from doing what is wrong."

The sixth Maxim had respect to the high-

est style of education in China, from which the students proceed to the competitive examinations of the empire, then going on, possibly, to positions of the highest dignity and importance. The present Maxim deals with the earlier education in the family, the earlier education of all the youth of the nation, whether they pursue the literary career or not.

The Chinese terms translated "Sons and younger brothers" are equivalent to our *children*, or rather to *the young*. That the two terms should be used in combination for our one term, *the young*, will not surprise those who remember how filial piety and fraternal submission are combined together in the first Maxim, and the place which is assigned to the elder brother in the family by the Amplification and Paraphrase of that. Altogether this Maxim is, as nearly as possible, of the same purport as that in our Book of Proverbs, "Train up a child in the way he should go, and, when he is old, he will not depart from it."

And the way in which it is enforced is much the same as that which we find in other proverbs of Solomon, and in ordinary books treating of the same subject. The importance of early instruction is insisted on, because it affects all the future, and because of the pliancy of the youthful mind. So it is said by Mr. Wang, "Between the years of ten and twenty the mental flower begins to unfold. Children are almost wholly devoid of any decision of their own. If you wish them to be good, they will be good; if you wish them to be evil, they will be evil. If the children and younger brothers in your families are not good, it is the fault of you, fathers and elder brothers." We often quote the lines of Pope,

" 'Tis education forms the common mind;
Just as the twig is bent, the tree's inclined."

Similarly a Chinese proverb says, "Bend the twigs of the mulberry tree, while they are yet small," teaching that "all good and evil in the life of man commence from his childhood."

Again, Wordsworth has said, "The boy is father to the man."

The same sentiment appears in the Chinese saying, "Let the parent have regard to the maturity of his child," which means that, if the child learn what is good, he will act as he has been taught through the whole of life. Liang Yen-nien quotes on this subject two lines, one of which will move you to smile. In order to do them justice, I am obliged to expand them in English into four lines:—

"Soon as you welcome home your bride,
Teach her at once true wifely ways;
And with your little boy begin
The lessons for his future days."

What is the reason that fathers and elder brothers so often and so much fail in instructing the young branches of their families? It is the habit they have of indulging them. Not only is it a true saying that the indulgent mother ruins her boy; but even fathers and elder brothers err in the same way. They give the children fine clothes, to induce people to look at their vanity. They give them nice things to eat, and so pamper their appetite. And not only so. When they hear the young rascals abusing people, and ought to correct them, they say admiringly, "They scold well!" When they see them beat others, they say, "There is a bold and spirited fellow! He will not fear the face of man!" The children were merely playing! What does it matter?" Even when they see them acting vilely, and stealing the things of others, they praise their cleverness, and say, "From childhood they know to look after themselves!"

"All this," says Wong, "is very bad; you, fathers and elder brothers, should not allow your children to wear silk and satin, but keep them to clothes of common cloth; so shall you preserve them from pride, and from dissatisfactions and discontent hereafter. You should not give them sweetmeats and delicacies, for these do them no good, and may produce sickness and disease.

When you hear them abusing any one, or see them fighting with other children, whether they are in the right or the wrong, be sure to punish them. When they tell a lie, reprove them. If they take merely a needle or a rush belonging to another, admonish and beat them. Daily talk to them of filial piety and fraternal submission, of hale-heartedness and truth."

It is thus, you perceive, to the moral teaching and training of the children, that the maxim is understood to have respect. Two other methods are insisted on. First, their attention should be called daily to what deeds and words are good, and what bad, and the examples of upright men be set before them, and they be encouraged to frequent the company of such. Solomon says, "He that walketh with wise men shall be wise," and the Chinese proverb is like his,—"He that keeps company with good men will learn to be good himself."

Next and especially, there must be the teaching of example on the part of the fathers and elder brothers themselves. Let them not be impatient for immediate results, and not intermit their endeavours, but above all, let them be themselves what they wish the young to become. The posterity of the Sage Confucius, it is stated, are never known to be angry, and the posterity of Tsêng-tze, one of the Sage's most distinguished disciples, are never known to revile others. These instances prove how great and permanent are the results of good example.

This Maxim about the instruction of the young commands our cordial approbation, so far as it goes. The outline I have given of the manner in which it is explained and enforced shows also no little insight and practical wisdom. But one defect will probably have struck you. Nothing is said about the instruction of daughters, and nothing about the influence of the mother. The influence of mothers, however, is not small, and the philosopher Mencius, one of the greatest names in China, became what he was very much through his mother's

training. Still the silence of Confucius regarding woman indicates how insufficient was his appreciation of her, and is a great defect in his teaching. We could not expect the Benevolent Emperor, or his son, or his son's Paraphrast, to be wiser than the Sage.

There is still time to set forth in this Lecture the Twelfth Maxim:—

Hsi wu kao, i ch'üan liang shan,

"Put a stop to false accusations, in order to protect the innocent and good."

This maxim, more than any of those that have preceded it, seems to me to indicate the positive existence of the evils which it is designed to remedy. And there is abundant proof that the crime of false charges and accusations is common in China. A considerable proportion of the cases that come before our courts of justice in the Straits' Settlements and Hongkong, and in the Mixed Court at Shanghai, are of this class. That "the Chinese are all liars" is a sentence frequent on the lips of those who have lived among them. It is not by any means correct. It is far too sweeping. There are millions and millions of the people, I believe, who are above a lie. But I do not hold a brief for them, and I allow that falsehood is, probably, more common among them than among ourselves. It is the vice, the sin of weakness, and may be looked for in the subjects of a despotism more than in those who live under a free constitution; especially is it likely, among the former, to appear in the form of false accusations in the Courts of Laws. The thing exists. But we shall see that Chinese moralists acknowledge it to be a great evil, and the Government, by its constant repetition of this maxim, protests against it, and by its laws endeavours to put it down.

The times covered by the old poems of the nation to which I have made frequent reference in these lectures were not better than the present, so far as the prevalence of calumny and false accusations was concern-

ed. I will quote only two pieces in illustration of this fact. In one, referred to the reign of King Yu (B.C. 781-769), the writer says:—

"Like the blue flies buzzing round,
And on the fences lighting,
Are the sons of slander found,
Who never cease their biting,
O thou happy, courteous King,
To the winds their slanders fling.

"Buzzing round the blue flies hear
About the junbes flocking!
So the slanderers appear,
Whose calumnies are shocking.
By no law or order bound,
All the kingdom they confound.

"How they buzz, those odious flies,
Upon the hazels clust'ring!
And as odious are the lies
Of those slanderers blust'ring.
Hatred stirred between us two,
Shows the evil they can do."*

In another piece, of about the same date, a poor sufferer, who was carrying to the grave in his mutilated person the unjust punishment that had been inflicted on him, thus bemoans himself, and anathematizes his accusers:—

"A few fine lines, at random drawn,
Like the shell pattern wrought in lawn
To hasty glance shall seem
My trivial faults base slander's slime
Distorted into foulest crime,
And all me worthless deem.

"A few small points, pricked down on wood,
May be made out a picture good
Of the bright southern sieve.
Who planted, and helped those slanderers vile,
My name with base lies to defile?
Unpitied here I grieve.

"I would those slanderers gladly take,
With all that help their schemes to make,
And to the tigers throw.
If wolves and tigers such should spare,
I'd fling them 'midst the freezing air,
Where the keen north winds blow.
And should the north compassion feel,
I'd hurl them to great Heaven, to deal
On them its direst woe."†

In dilating on the maxim, the Paraphrast, having stated that "lawsuits are the most unprofitable of all things in which men can engage," admits that there are cases of extreme wrong in which a resort to them is unavoidable. Hence there are law-courts, accusations and defences. But bad men

take advantage of the institution to seek the gratification of their own malevolent and diabolical purposes. Perhaps they have some resentment against a person, and accuse him falsely, in hopes of getting revenge; or they have themselves committed some crime, and they strive to throw it on others who had no connexion with it. The detestable pettifoggers, that have come before us more than once, come to the help of such, and say, "without a little falsehood it is impossible to make a good indictment." They set themselves accordingly to make the worse appear the better reason, to turn wrong into right and right into wrong. They will maintain that those who have committed suicide were murdered; that those who have sold their land below its value, when they were in want of money, did so under violent compulsion; that a widow who brings a complaint against her brother-in-law is being persecuted, because she is resisting the attempt of him and others to force her to a second marriage against her virtuous wishes. These are instances of how false charges are trumped up and supported. Those pettifoggers are so many foxes in a fowl-yard, so many otters in a fish-pond. The magistrates are often afraid of them, and dare not refuse to listen to their representations.

Then comes in the use of torture. Good men are judged to be in the wrong, and subjected to it. From of old it has been said, what can be demanded under the screw that will not be confessed? Unable to endure the torment of the compression, people confess at random. "We will not affirm," concludes Mr. Wang, "that the wrong done can never be brought to light, but if it should be made clear, it may be at a considerable distance of time, and not without paying a price to the higher and lower officials."

Where such a state of things exist, or where there is even a possibility of it, there was room for the injunction of the Benevolent Emperor to put a stop to false accusations, in order to shield the guiltless.

* The Book of Poetry, Pt. II. VII. V.

† *Ib.*, Pt. II. v. VI.

In the penal code, which is the subject of the eighth Maxim, the punishment appointed to false accusers is four times heavier than that due to the crime which they charge against others. They suffer the penalty that those would have suffered had they been proved guilty, and three times as much more. Here, for instance, is a slight offence, punishable with ten blows. If a man be falsely accused of it, and the fraud is discovered, his accuser receives forty blows.

But attention is called particularly to the letter of the Maxim. It does not run, "Punish false accusations," nor "Forbid false accusations," but is "Put a stop to false accusations." "The meaning of the Emperor in this," says Mr. Wang, "was that, though to prohibit you by the penal laws from false accusing might induce you, though the terror of punishment, to abstain, yet as the poisonous breath stored up in the mind might on some future occasion break out with greater violence, it was better to counsel you to renovate yourselves, that you might all mutually yield to one another and litigate no more."

This is all well. But the Benevolent sovereign's object will be more promoted when some one of his successors shall decree the abolition of torture in all the courts of justice and shall take the management of cases out of the hands of the detested pettifoggers by raising the legal profession to the eminent position which it rightly occupies in christianly civilized countries.

I will now conclude this lecture by relating two cases that are pictorially illustrated by Liang Yen-nien.

When the scholar and philosopher Chu Hsi was district magistrate of Ch'ung-an in Fu-chien, a poor man, covering the burying ground of a great house sank a tomb-stone in it, and then made a claim for it, as having been unjustly wrested from his family. Of course the claim was resisted, and Chu, unable to decide between the pleas, went to look at the spot. The situation was lovely, finely wooded, surrounded by

hills, with a river flowing near. It was just the place which a great family was likely to covet as the resting place for its dead, and would not hesitate to wrest wrongfully from a poor one. Chu came to the conclusion in his mind that the claimant was in the right; and when he proceeded to search among the grass, and cleared away the earth and found the tomb-stone with the names of the man's forefathers on it, this conclusion became a certainty. He returned to his court, and gave judgment accordingly. Some years afterwards, when Chu was living in literary retirement amidst the Wu-i hills, from which we get our Bohea tea, he had occasion to pass by the old spot; and heard from the people in the neighbourhood the fraud which the poor man had practised. It was too late to remedy the consequences of his erroneous judgment, but he pronounced a curse on the ground. The night after, we are told, there came an awful storm of rain, with thunder, lightning, and wind, and next morning lo! the graves had all disappeared, and a small lake occupied the place of the burying ground.

The other story is about a poor scholar, called Hsiao Lan, of Yü-shan, in Chiang-hsi. He lived in front of the district magistrate's office; and made a scanty livelihood by practising as a scrivener. When people came to him to write petitions for them, he would earnestly advise them to keep out of the court. If they did not listen to him, he would draw up their petitions for them having first made himself sure of the truth of their statements. The largest bribe failed to induce him to engross anything he knew to be false. The consequence was that he was reduced to abject poverty, and obliged to throw up his profession. Heaven befriended him, however, and rewarded his honesty and honour. He took to be a soldier, and rose to the rank of Major-general;—"A bright example," says Mr. Liang, "Of how Heaven watches over the upright, supports the sanctions of law, and vindicates honesty as the best policy!"

THE TANG KOU CHI.

A MODERN CHINESE NOVEL.

(Continued from page 191).

CHAPTER V.

THE TWO HEROES ESCAPE FROM THE TROUBLES
THAT BESET THEM AT THE CAPITAL. THE
ROBBERS OF THE FLYING DRAGON HILL
ARE DISPERSED.

The two, father and daughter, on hearing this noise at the door were dreadfully frightened and alarmed. Li-ch'ing said, "Father, shall we fight our way out?" "Don't be excited, child," said Ch'en, "I will go and look, if they are many, we can't escape, and we must die together. Do you tie up the horses, and put down the bow, and the bundles; retain only your sword, and keep watch here; don't stir or move a step." Ch'en then took his dagger from the bundle, and put it in his waistband; he also put his bundle on his back, and walked to the side of the door, where he heard three or four voices calling out to open the door, whilst they struck it violently. There seemed to be a number of men all holding lamps, "Who is there?" shouted Ch'en; and the answer came back, "H. E. has come himself to fetch back Ya Nei." Hsi Chen at once opened the door, and said, "My son-in-law is passing the night here, all is right." Those two sergeants however rushed right in to the summer house both saying together, "Chen Hsi-chen, you do not know how matters stand in thus keeping Ya-nei. If you don't let him go, there will be trouble, his wife is in a most critical condition, but you won't let him go; H. E. has now sent us to press

you, and if Ya-nei can't move we have a chair ready for him, and must take him back." Hsi-chen said, "You two gentlemen are very credulous. My son-in-law came here drunk, and refused to go home, and I could not drive him out. He has now revived, and should be exhorted to return home; your advent is fortunate, you must come in with me, if you don't he won't believe." The two lifted their lamps and entered with Hsi-chen. All they saw was a confused glimmering of many lights. Wang said, "What were you doing last night?" Hsi-chen said, "You go and see Ya-nei, and you will know." Hsi-chen requested the two to go first and looking along the verandah saw Li Ch'ing standing waiting with uplifted sword. Hsi-chen shouted "Child, quickly move your hand:" the sound had scarcely ceased when the gleam of Li Ch'ing's descending sword could be seen and that man's head rolled away off down the verandah in among the grass, whilst the corpse fell down on one side. Wang Yao much frightened called out, and wanted to go out, but Hsi-chen seized him, and pushed him inside; Li-ch'ing met him with her sword, and cut right through his shoulder down to his heart, which rolled out. The sword was an excellent one, and went through clothes, ohin, sinew, and bone without a swerve. Thus these two men, who had, relying on Kao Chen, done every sort of wickedness daily, met this day with their fate. Hsi-chen

said, "Wait a little, stop a bit; take the lamp and see if I have any marks of blood on my body." Li-ch'ing said, "None." Hsi-chen said, "there is another man yet," and he took his lamp, and went out again. There remained only the two chair bearers standing by their chair who were looking at the mist that was rising up. Hsi-chen said, "Ya-nei can't move, you must bring the chair inside." This they did, and Hsi-chen told one of them to come in to carry Ya-nei out. One of them said, "Is he is as drunk as that?" and went in." Hsi-chen covered the lamp with a robe, then caught hold of the bearer with his right hand, and with his left drawing his dagger, cut his throat with his knife; his account was soon finished; the corpse was pushed on one side, and Hsi-chen hurried out of the summer house where the other bearer was watching, he was cut on the ear by Ch'en's knife, and stabbed twice besides; seeing he was gone, Ch'en ran in.

Li Ch'ing washed her face from blood, put down and extinguished the lamps, and waited. Hsi-chen shouted to her to start at once and she sheathed her sword, tied on her bow to her bundle, and took her spear; she then led the horses out, and as they were going out the bell announcing dawn was heard. It was broad daylight when they went out, and the mist covered everything. Li-ch'ing on the red horse asked her father to go first as she did not know the road. Hsi-chen said gently, "I have yet something to do," and he went inside the house, and shut the door. Li-ch'ing was startled, and suspicious. But in a minute or two he climbed out over the wall, and jumped down. He mounted his horse, and said, "Follow me." The two then rode out of the lane; the mist was so thick you could not see a man at any distance. Men were moving about in the main street, but the two, intent upon getting on, reached the Chao-yang gate. The gate had long been open, and the two soon got outside and trotted along the high road. They went five or six *li* to East when they got out of the mist.

No one lived there. Hsi-chen got on the high bridge and stopping his horse said, "Turn your head and look." Li-ch'ing stopped and looked round and saw that the folds of the mist covered the whole city like steam, the mist being rolled up towards the sky. They were outside it about the distance of an arrow shot. Then the sun came out sufficient to be able to distinguish things. Li-ch'ing was delighted, "Ah, how pretty! Papa, you know well the Taoist arts." Hsi-chen said, "This is nothing, since I have learnt His Reverence Chang's teachings on the Too-loo-ta-ta. I can do anything. This is making mist by his teachings. My art can make a mist thirty *li* in extent, whilst now there is only twelve *li*. You stop and wait till I have dispersed this." Hsi-chen then gave his knife to his daughter and with two hands made a sort of magical figure with his fingers; he muttered then some incantation, shouted once, and threw out both his hands. A beam of white light might then be seen shooting into the mist, and the fog then fell down. Hsi-chen seeing Li-ch'ing's face had marks of blood on it, got off his horse, and said, "I will wash your face, lest men notice your face." He then went under the bridge, dipped the corner of his dress in the water and carefully wiped her face all over. Hsi-chen said, "When you attack a man with your face looking upwards, you must take care the blood does not spirt out over you, now luckily you were not fighting hand to hand or your eyes would have been blinded and you would not have been able to fight properly." Li-ch'ing laughed and said, "I have never tried my hand before at anything half so easy." Hsi-chen said, "Pooh, why are you so happy." Li-ch'ing then looked at the mist rising up and at the high places and towers peeping up out of it like points, or rocks in a sea. Hsi-chen took his knife and mounted his steed and said, "Don't stand gaping, but come on, some one may be after us." The two then descended the bridge, and facing the sun went along the high road to

the East. Li-ch'ing said, "Where are we to stop to-night, papa." Hsi-chen answered, "Don't be afraid of a little trouble, my child, we will to-night talk about resting; that Kao Chin has a follower San Ching, who, I heard yesterday, had returned; he is a very artful man and as the rascal is his brother whose ear you cut off, that fellow is sure to say I have gone off to Liang Shan Po, or if I have not got there, that I am going along the road to it. If he picks out men and horses who can vigorously pursue us, we shall meet with danger. If I now proceed along the direct road to I-chow-foo, we must go by King-ling, cross the Yellow River and go to Tsao-hsien in Shantung, where is Liang-shan and where we can leave the road. My opinion is we had better make a detour; at King-ling leave the high road, pass out by Yu-ch'eng, cross the Tang Hill, pass over the Wei-shan lake in Chiang hau to I-hsien in Shantung, so then that fellow will have no means of taking us. From here to Yu-ch'eng is not more than 500 *li*, which by ordinary going, we can accomplish in three or four days; we must not care for our animals, but travel by night; the road is a well frequented one, and we can buy two oil paper lamps and candles. Can you go through all this?" Li-ch'ing said, "On horseback, yes, easily, but if the army come out to fight, they will go by this road." Hsi-chen said, "Tell questioners on the road we are going to Tsao-hsien in Shantung on most important military public business; to passers by say, 'You are a young fellow.'" Li-ch'ing laughed and said, "I don't fear this, when the sea fish escapes off the hook, he wags his tail and shakes his head and takes care not to return."

To return to Kao Chin, at fifth watch he had an audience and then told Wang and Wei to go and meet Ya-nei. When the sun was high, Kao Chin returned home; the gate-men were gambling and only a nurse came out saying, "The second wife cannot be delivered, she has taken the doctor's medicine, and he has just gone. Ya-nei too has

not returned." Kao Chin said, "How is it the fellow is not back!" A follower standing by said, "Wei and Wang have not returned either." "Why are they so stupid, send two more to fetch him," cried Kao Chin. After a bit they came back and reported that the Lieutenant's gate was shut; they knocked, but no one would come or answer, and as no one opened the door they had to return. "Ch'en used to boast," said His Excellency, "of not being an early riser, but as it is I think he must have been drunk last night. You go and press him further." The man agreed and went. San Ching soon came up, and after morning salutations sat down to gamble with the rest. The man sent then returned and said, "The door was knocked at, but no one opened it, nor did any one answer." Kao Chin and the gate-men said together, "This man must have slept himself dead as the sun is now so high." San Ching asked, "what was up." Kao Chin said, "It is that son of mine, he has cast aside the old love and yearns for the new, yesterday he went to his fresh father to pass the night, whilst his second wife was near her time but could not deliver herself. During the night he was summoned, but would not return. I said his father was keeping him and I could not go to press him, your brother knew nothing of it. At daylight Wang and Wei were told to go, but the two dogs very likely never went at all. Men have just now been, but twice, but the door was not opened." He had not finished speaking when San Ching, much startled, changed colour. He threw the cards aside and rising up, ordered men to "go quickly and rescue Ya-nei." Kao Chin and the rest said, "What!" San Ching replied, "I always told you Hsi-chen in his heart had bad intentions, but you would not believe. To-day he has been at some foul play. It is quite plain. He kept his son-in-law but would not have wished to have kept many more in his house. None have come back, yesterday my brother San Kao had not returned, and all said he was gone off dissi-

pating with Ya-nei. If Ya-nei was at Ch'en's, my brother knows something, and would not have let him pass the night there too when it was known the wife was near her time. As none have come back they must have met with foul play; send immediately a number of men to the rescue." Some of the late men were still incredulous, but Kao Chin, seeing San Ching was excited, ordered those about him to get his flag, and to send the officers on duty at his Foo to go immediately, and order Ya-nei to return home. San Ching said, "These are not enough, send two more officers and also some soldiers." Kao Chin did so; the four officers then came in for instructions and were told to proceed to Ch'en Hsi-chen's house, and ask Ya-nei to come home. San said, "If they won't open the door break it open, and if Ch'en is still inside, I will confront him for his conduct." The four went off like the wind, and Kao Chin said to San, "Sub-prefect, you are not far wrong, but I hope it is nothing, and that all will be well." San-ching said little, but in a few minutes two officers came running back with the perspiration running from their limbs, "It-it-it-it is very bad." Kao Chin in a great fright rapidly asked, "What was the matter?" The two officers said, "Your little ones proceeded to Ch'en's house, and repeatedly called out to open the door, but with no effect. A soldier then borrowed a ladder, and crawled over the wall; he called twice, but no one answered, inside resting against the wall, he said, was another ladder; this he descended and then opened the door to us. We two went in, and on looking saw by the summer-house an empty chair, and a chair-bearer lying dead. On going behind, the other chair-bearer was turned over dead. In the verandah there were also two corpses, one was that of Wang Yao, the other was headless, but from the clothes one could recognize it was that of Wei Ching. We looked all about, and though there was a great deal of furniture not a man could we see, nor Ya-nei. We have told the ti-

pao, and neighbours to keep a look out there, and now we await your farther orders." Kao Chin on hearing this was like a man who has fallen into a frozen well, he could say nothing, but only emit confused sounds of sorrow. San Ching said, "All is over, all is over, I shall die of rage." He then exhorted Kao Chin immediately to send men, as if that fellow has really slain Ya-nei, he must be hiding somewhere in the rooms and can't have taken him off and gone. Kao Chin recovered himself, took from his household a hundred men; the two officers with those men, and armed with sword, and spear, and clubs, marched to the lane. About half way they met a soldier running back, who said, "Ya-nei and the rest are alive; they are all lying bound in the garden behind, but not yet dead. That man's head too has been found. The man was told to go, and report to H. E.; the rest hurried on to Ch'en's house, and rushed in there. They first saw only a number of lights, but behind in the garden were the others. Ya-nei had already been released, and assisted to dress; his face was besmeared with blood, and the ground was covered with ropes, candles, grease and oil. In the summer house were the cups and dishes set out for a feast, some very *recherché*. One ear was taken to be given to H. E., and five men took Ya-nei, and helped him along into the empty chair, in which he was carried home. Four other chairs were procured, and the other four were sent to Kao Chin's house. After searching the premises the door was sealed and locked, and the neighbours and the local head borough were taken to Kao Chin's to be examined.

This affair much moved the inhabitants of the capital, and all said, "That fellow Ch'en was a dreadful man." When Kao Chin saw his son minus ears and nose, and the rest in their condition, he was so angry he could hardly speak, he could hardly contain himself. He gave instant orders for the thirteen gates of the city to be closed, and to let no one out without examination. At

the same time he memorialized the Emperor stating, "The wicked Ch'en Hsi-chen, being in secret collusion with the Liang-shan robbers, had plotted to destroy the capital. A proclamation had therefore to be issued ordering the writer's son, Kao Shih-tè, commander of troops, to arrest him. Ch'en had resisted, and had slain four soldiers, cut off the nose and ears of the writer's son, and ears of his friends San Kao, and Hsueh Pao; that he (Ch'en) had left his home, and absconded, and that the minister had had the gates at once shut for investigations to be held. He requested authorization for his acts." At the same time he brought up the neighbours, and local head borough for trial, and made San Kao and the rest attend as witnesses. The neighbours in their evidence said they knew nothing; they only knew Ch'en had no friends in the capital, he had a servant and a nurse whom they begged might be examined. The two followers said, "When we went over there we saw neither servant nor nurse." Kao Chin asked the names of these two, and where they lived? A neighbour said, "The surname of the servant was Wang; I don't know his name. I have heard he comes from the great East village outside the wall, I don't know anything about the nurse." Kao Chin went on enquiring half the day, but no one knew anything, and the men were to be out on bail. San Ching said to H. E., "I think it is of no use closing the gates, a fellow who could venture on acts like these must have left the capital long ago; I expect he has gone to enroll himself at Liang-shan Po; if not he has gone to some distant relation. It would be best to enquire now out of which gate he went. When he killed Wang, and Wei it was nearly daylight, he can't have left at midnight. "How shall we enquire," said Kao; San Ching asked San Kao, "When you came to again how was Ch'en dressed, when he went out?" they said "We all saw him;" San Kao said, "He had on a long red fighting robe with a red petticoat round it; he had a knife and a dagger; his

daughter too was dressed like a young officer; she had on a white embroidered fighting robe and on old red petticoat; she carried a long white spear, a board, and at her waist a bow and arrows." Hsueh Pao said, "Ch'en at his waist had tied a blue bundle and his daughter a red one. Both wore a red hood embroidered with gold. Hsi-chen had a turban, his daughter had her hair bound round with a purple fillet." The two followers said, "One rode a red horse, the other a white one." San Ching had all this taken down in writing, and enquired at the thirteen gates, if whether when they were opened, such men had passed out. Twelve gates reported that so many officers went out and returned, they could not distinguish persons. The officer in charge of Chao-yang gate, however, reported, that soon after the gate had been opened, an old soldier had seen two officers dressed as described, but owing to the mist he could not distinguish them clearly. They appeared to be an old and a young person, one with a knife went first and one with a bow and a spear behind. They passed out in great haste." San Ching said to Kao Chin, "They have certainly gone off to Liang-shan-po out of that gate. You must choose a strong man to make a special pursuit along this road to capture them, but he must be a brave soldier with a good horse." Kao Chin tried to think of some one when a man rose up and said, "I am willing to go." Kao Chin looked at him and perceived he had broad shoulders and slender flanks, large ears and a square face. His surname was Hu and his name Chun. He was attached to the censorate of the capital and had been rapidly promoted to the rank of Sub-Lieutenant. San Ching said, "Hu is a fine fellow, yet unless he has a good horse how can he pursue them?" Hu Chun said, "If His Excellency will lend me his black cloud leopard, an Imperial present, I will guarantee to overtake them." "That Hsi-chen is a skilful swordsman and his daughter is no joke," said Kao Chin, "I fear one man will

find it hard to take them. Another man must be found to assist. Ch'eng Tzu-ming, a commander of cavalry by the East wall, who has been recommended by me and assisted to his present rank, will be glad to do anything for me. Tell some one to summon him, he is sure to come." Now this Ch'eng was a Shan-hsi man; he had a head like a leopard with great staring eyes, his hair was yellow and he had tiger-like moustaches, and he was generally called the golden-haired iron lion; he carried an iron spear with a point five fingers in breadth, weighing fifty catties; he was brave enough to withstand a thousand men. On hearing Kao's summons he came instantly, saying, "Sir, what work have you for me to do?" Kao told him. He said, "I could go alone well enough, with that yellow horse. I could easily catch them; if they have gone along that road, we are sure to get them both father and daughter, and will hand them over to Your Excellency." Kao said, "Hu also wanted to go alone, you must not whittle away his ardour but go with him." The black horse was then got ready for Hu Chun; Kao Chin took the stirrup cup and looked towards the two men. Each took dried provisions and lamps, and mounted. It was now late, so Kao gave them two order

flags, one to allow them to go outside the wall and one to take with them for making requisitions on camps and stations and military posts they might fall in with. The two proceeded quickly out of the Chao-yang gate. Kao told San Ching, "Ch'en's goodness deceived me, I repent me of not following your advice. If I catch him I will cut him into ten thousand pieces to assuage my hate." Ch'en's letter was then given him, but Kao in a fury said, "Why is this given to me to look at," and he tore it in pieces and threw them on the ground. He then gave orders for San Kao and Hsueh Pao to be kept quiet at their houses; he called a doctor to heal Ya-nei's wounds, and got hold of a workman skilful in restoring the five senses, to put on a false nose and false ears to Ya-nei, he also got ears for San and Hsueh; the heads and corpses of Wang, Wei and the two chairmen were buried in coffins together, and a report of the matter was placed in the archives. Much money had to be spent in wood for coffins and supporting the relatives of the dead men. Hsi-chen's things were confiscated and the house was sold to an official. San Ching searched for Ch'en's letters and correspondence, but could find nothing.

(To be continued.)

GEOGRAPHICAL NOTES ON THE PROVINCE OF KIANGSI.

(Continued from page 264.)

Rivers.—According to modern native geographers, the eight great arteries of Kiangsi are, the Chang, Kung, Siu, Kin, Siu, Hsi Shang-jao, and Po Kiang or rivers.* The two first are the chief tribu-

taries to the Kan Kiang* which traverses the province from Kau-chow-fu northwards to the Poyang lake; while the Hsiu and Kin are its main affluents, which, with the Hsiu, Hsiu, Shang-jao, and Po, form the latitudinal water ways of the province.

* 章貢, 秀, 錦, 修, 肝, 上饒, 番.

* 贛

Chang, Kung and Kau rivers.—The Chang Kiang rises in the Nie-tu Shan (or Mo-shih' mountains as they are usually called) lying to the S.W. of the district of Tsung-i in the department of Nan-an-fu. After leaving its mountain recess it flows south, and then winding round to the east flows past Ta-yü-hien (i.e. Nan-an-fu) and thence in a north-easterly direction past the district town of Nan Kang, whence it changes its course nearly north and runs past Kau-chow-fu, at a little distance beyond which it meets its confluent tributary, the Kung Kiang. This river (Kung Kiang) is the Hu-han 湖漢 river (shui) of the ancients, and has its source in the neighbouring province of Fukien in the Lo 樂 mountains. It flows on the whole in a westerly direction, passing on its rapid course the district towns of Jui-chin and Yü-tu and thence on to Kau-chow where it unites with the Chang Kiang. From this junction the river goes by the name of the Kau-kiang and flows nearly due north and past the provincial capital, until it disembogues into the great recipients of all the rivers of Kiang-si, the Po Yang lake.

Po-kiang water route to the North-east of Province.—The Po-kiang forms the main water communication to and from the North-east of this province. This river is the Po-shui of the ancients, and it has two confluent feeders. One rises at the south-westerly spur of the Ta Hwang mountains, in the district of Wu-yuen (Moyune) in An-hui, and enters the limits of Kiang-si at Ta-pih-sze 大白司 in Teh-hing-hien, whence its course is west, gradually trending round to the north, passing on its way down the district town of Lo-ping (where coal is produced) and from thence on to Jao-chow-fu. The other feeder of the Po river has its source in Ki-mên-hien, also in An-hui and flows from an E.N.E. direction and joins this province at Chên-fow in Fow-liang-hien, which town as well as that of King-têh Chên (the site of the famous porcelain works) it passes, and

thence it rolls on swiftly towards Jao-chow-fu, where it meets the other feeder from Wu-yuen. The united tributaries then skirt along the departmental city on the south and disembogue into the Po-yang lake.

Shang-jao Kiang, communicates with E. of province.—Water communication with the east of Kiang-si is provided for by the Shang-jao Kiang or Yü-shui (river) as it was anciently called. This river rises to the north of the district of Yushan, in the Hwai Yü mountains, whence the name of the Yü-shan river given to it in the annals. Another name for it was the Yü-chi (Jade stream). After quitting the mountains its course is due south, until after rounding by Yü-shan, when its current assumes a westerly course, flowing by the departmental city of Kwang-siu-fu and the district towns of I-yang and Kwei-ki, after which it bears away to the North passing the towns of An-jen and Yü-kan, in the prefecture of Jao-chow, and finally emptying into the lake at Jui-hung.

Hsü-kiang, the water route to S.E.—In the south-western section of the province the Hsü Kiang is the chief water way. Its source is in Kwang-ch'ang-hien, which town it passes, as also the town of Nan-feng and the city of Kien-ch'ang, as it meanders on its north-westerly course towards Fuchow-fu, which city it passes to the north. From this point it winds along the edge of the western boundary of the district of Tsin-Kien, and thence turning to the northward, flows on to Chu-cha, 滁汭 where it falls into the Po Yang lake.

Siu or Ho Kiang, the principal water road to the N. W.—This river leads to the important tea districts of Wu-ning (Moring) and I-ning-chow (Ning-chow), and like the rivers on the opposite side of the province, is fed by two small tributaries. Its most northern feeder rises in the district of I-ning on the confines of Hu-pei in a recess of the Mu-fow mountains. It then bears away to the south as far as Ma-yao, after which it sweeps round in a crescent-

like form, to the north-east until it reaches Shwang-tsing where it is met by the more southern feeder which takes its rise in the Hsüeh-shu 屈樹 vale on the borders of Liu-yang in Honan. The latter stream flowing north, and past Tung-ku Ying, winds on to Shuang Tsing. The united stream now flows eastward past I-ning, Wu-ning and Kien-chang-hien and then on to Hsü-chia-fow where it falls into the lake.

Kin Kiang, main water road due W. of capital.—With the districts west of the Capital the Kin Kiang* or ancient 蜀 Shuh-shui offers direct water communication. This river rises in the Tieh Shan or Iron hills in the district of Wan-tsai, and after passing the district town of Shang-kao, and the departmental city of Jui chow it skirts along the south end of the district of Siu-kien, at the base of the Si-shan (Western hills) near Nan-ch'ang-fu and finally empties into the Kan Kiang at Jui-'ho-kow.

Siu Kiang, the principal water way to S. W. of Kiang-si.—The Siu Kiang or ancient Nan Shui (south river) rises in the Yu-hwang mountains on the limits of Ping Hsiang. It first flows to the south but then doubles

round to the east passing the departmental city of Yuen chow, and on to the Ta-hung hills, which turn its course to the south-east; then trending round again more to the east it flows by to the south of Fen-i and Yukan-hien and Lin-Kiang-fu emptying at Sha-ki into the Kau-kiang. The great recipient of the rivers described above is the Po-yang lake which drains the entire province. The lake again empties itself into the Yangtze and contributes in no small degree to the magnitude of that river.

The Yangtze only skirts the northern end of the province, as it flows from its unknown source in the west towards the sea. A very extraordinary feature in connection with this great river is the immense height to which it rises during spring and summer, often causing great distress to the lower class and agricultural population, and incalculable damage to crops and property. The rise and fall of this volume of water will be more easily understood and realized by a glance at the table appended showing the maximum height for the past ten years. At 37 to 38 ft. it overflows its natural banks.

<i>Date of Low Water. Kin Kiang.</i>	<i>Registered by Gauge.</i>	<i>Fall.</i>	<i>Date of High Water.</i>	<i>Registered by Gauge.</i>	<i>Rise.</i>	<i>Remarks.</i>
1st Feb. 1868...	0	0	18th Oct. ...	40 ft. 8½ in.	40 ft. 8½ in.	
27th Jan. 1869...	12 ft. 2 in.	28 ft. 6½ in.	18th July...	44 ,, 9½ ,,	32 ,, 7½ ,,	Flood
11th Mar. 1870...	2 ,, 7½ ,,	42 ,, 2 ,,	8th Aug. ...	44 ,, 1½ ,,	41 ,, 5½ ,,	"
6th Feb. 1871...	3 ,, 2½ ,,	40 ,, 10½ ,,	8th Sept. ...	40 ,, 4½ ,,	37 ,, 2 ,,	
28th Jan. 1872...	4 ,, 8½ ,,	35 ,, 7 ,,	3rd July...	43 ,, 9 ,,	39 ,, 0½ ,,	Flood
5th Mar. 1873...	1 ,, 8 ,,	42 ,, 1 ,,	1st Aug. ...	38 ,, 8 ,,	37 ,, 0 ,,	
28th Jan. 1874...	1 ,, 10 ,,	36 ,, 10 ,,	30th Oct. ...	33 ,, 11 ,,	32 ,, 1 ,,	
10th Feb. 1875...	4 ,, 7 ,,	29 ,, 4 ,,	2nd July...	41 ,, 9 ,,	37 ,, 2 ,,	Flood
29th Jan. 1876...	3 ,, 1 ,,	38 ,, 8 ,,	2nd July...	42 ,, 7 ,,	39 ,, 6 ,,	"
30th ,, 1877...	3 ,, 2 ,,	39 ,, 5 ,,	26th Sept. ...	34 ,, 10 ,,	31 ,, 8 ,,	

The monthly fluctuations of the river for a series of years, are shewn in the tables appended to the Kin-kiang Reports on Trade published by the I. M. Customs.

In windy weather the navigation of the Yangtsze and Po Yang lake are the cause of

almost as much anxiety and apprehension to natives as Cape Horn causes to our seamen. Whenever a fresh breeze springs up, whether fair or foul, it is the signal for all the clumsy craft of this neighbourhood to betake themselves to a safe haven. Scarcely a sail will then be seen, unless it happen to be one flying a foreign flag, or

* Also known as the Jui-ho.

the powerful vessels of the river steamer companies.

At night, however calm or fine, the scene is generally the same. The great river is too perilous for the native sailors to navigate after darkness sets in. Storms might spring up or creek pirates attack them, so they abandon their magnificent river to the "fire gutted" vessels designed by outer barbarians.

It is greatly to be hoped that ere long our vessels may lessen the fears and dangers of the navigation of the Po Yang lake, as they have done on the Yangtze.

The terror of the natives is by no means groundless, for the lake and river can lash themselves into a terrible rage. Stronger craft and pluckier sailors are then needed, than the fine weather craft and mariners of these waters, to cope with the elements when the river rouses itself from its usual placidness.

Lakes.—Throughout the low northern end of Kiangsi there are a great number of lakes, waters, and fresh lagoons, formed by the ingress of the Yang-tze and Po-yang water. The first are fed from the rivers and streams inland. The proper lakes or *hu* have feeders from the mountains or rivers, and all of them at the northern end are materially influenced by the rise or fall of the great river, some becoming unnavigable or dry in winter when the Yangtze falls. The Po-yang lake, the receiver of the principal rivers in this province, presents a very different aspect in winter when there are some 30 feet less water in it than in summer; in fact, from an elevated position the valley of the Yangtze in summer presents the appearance of a vast lake when the river is swollen by the melting snow of Thibet (?)* and heavy local rains, while in winter the banks are well defined. From all I can glean the lake scenery of this province is

not on the whole very attractive. There are some few exceptions. The water hereabouts is generally very muddy in summer, and the banks of the larger lakes low and marshy.

Nan-ch'ang-fu.—Around the provincial capital, Nan-ch'ang there are several lakes. The Tung-'hu or Eastern lake is close to the eastern wall of the city and is described as being beautifully clear, and abounding with excellent fish.

It passes by Nan-tang, and empties into the Kan-kiang. It has diminished from ten to five *li* in diameter.

Five miles east of the city is the 瑤 Yao-'hu, and about twelve miles further is the 南 Nan-hu, fed by a stream from Tsin-kien district having its source in Lo-chi-ling. South of the city about 20 miles is the 汝 Ju-chih-hu.

Twenty-four miles south of Nan-ch'ang-fu is the yellow and white lake 黃白 Hwang-pai-hu, sometimes called 柏 Pih-hu. In this sheet of water there is an island known as the 鳳溪 Fêng-chi-shan, where there is a well called the Nine Dragon well.

To the east of the district town of Fêng-chêng is the Hundred catty lake 百斤湖 covering a space of over 500 *King*, and east of this again is the Chu 株 hu about three miles long. Eight miles further in the same direction is the east lake; it connects with the Fêng and Fu rivers and flows into the Fu-ho 撫河.

To the west of Fêng-chêng there is a lake called the Chiao-hu 蛟 or, according to Morrison, the Crocodile lake, which is fed from the Kien 劍 pool. This lake is of considerable size, and empties into the Chang-lo Kiang.

To the north is the Lotus 蓮 lake, a small sheet of water, which winds almost round the city, hence it has received the name of the Girdle lake or water.

The Medicine 藥 lake is some 19 miles north of Fêng-chêng and is about 13 miles round. The above name was given to it owing to the following incident: While a horseman was fording it, a leech pinned

* These notes were penned many years ago, since when travellers have visited the Upper Yangtze who ignore the snow water theory to which the floods have been attributed.

his horses leg, but having some pills with him he threw them in, which killed all the leeches.

The northern boundary of this lake runs into Sin-kien-hien. Going north from Tsin-hien there is a lake called the Kūen-shan-hu, some 12 miles long, where stood the ruins of a college of same name. Close to this lake is the Sun and Moon lake, Jih-yueh-hu. When the water is low this lake is divided into two sheets, separated by a rapid known as the stone man, Shih-jen. There is a saying that when the lakes unite, a general will be born, and when the stone man is bare, a scholar will rise up that year. Another lake 馬祖 Ma-tsu-hu is at Ning-chow at the village of Tsung-hiang.

Jui-chow-fu.—In the department of Jui-chow-fu there are seven lakes of some size, but from the native description it is difficult to tell where one ends and the other begins.

The 清 Tsing-hu is described as beautifully clear throughout the year, and distant but 5 miles from the city of Jui-chow, and to the S. and E. of the walls are the 蔣 Chang-kia-hu and 陳 Chen-kia-hu respectively, through which the Shih-ho 市 runs.

At the back of Kao-an is the Pai-lien 白練 or white chain lake. About 5 miles south of Jui-chow will be found the 平 Ping-hu, where there was a fine bridge called the Cormorant 鷺 bridge and a peak in the lake, called the goose peak or Ngo-fêng, a favourite resort of pleasure seekers.

Further south still is the Pearl lake, so called from the story told of certain genii having thrown pearls therein.

Eight miles S.W. from Jui-chow there is another medicine lake or Yo-hu. This lake, the legend says, derived its name from the act of the genie Lü, 呂, who, we presume, being much disturbed by the croaking of the frogs, conceived the idea of physicising them with a magic pill to stop their incessant noise. This pill had the desired effect, and the crusade has been immortalized by the poet Li-pan-lung 李攀龍 who quotes it in his verses, though in a less

sympathising strain than Mrs. Leo Hunter, of Pickwickian celebrity, would have done, had she had such a fitting theme. At no great distance is the Brass 銅 lake, covering a large space and expanding far away into the boundary of Fêng-cheng-hien. The Pai-chia 白家 lake is 5 li from the town of Shang-kao and when full of water covers a considerable area. Less than a mile from Sin Chang is the 白澤 Pai-tsih-hu. Hsu Ching Yang 許旌陽, according to the story told, washed his clothes here, since when it has always been clear and clean; it is sometimes called the 濯 Choh-hu or Purifying lake. To the North 3 miles is the Lung-hu or Fir-tree lake.

Lin-kiang-fu.—The 桂 Kuei-hu is immediately outside the south gate of the district city of Sin-kan; it is of no great size and goes by the name of the Cinnamon water. Sixteen miles west of Sin-kan, is the Lotus lake.

Ki-an-fu.—In the mid-western department of Ki-an-fu the lakes are not numerous, but from the hilly nature of the country it may be inferred that they are picturesquely situated.

It was in this department that the transparency of the streams and varied forms of the mountains called to Barrow's mind those delightful streams that are discharged from the lakes in the northern countries of England.

The Lo 螺 or Spiral lake is N.E. of the prefectural city, and rises in the hills some two miles distant at the cold water dyke Lêng-shui-kêng; it flows down from Yüntêng-ling (hills) and unites with the bubbling (warm) springs (沸泉) running northwards, which turning off abruptly to the east forms into the lake basin connecting with the Kan-kiang.

Less than a mile east of Ki-shui-hien is the Mirror lake (Kien-hu 鑑湖), and close to the town of An-fu-hien, at the foot of the San-fêng (three peaks), is the eastern lake. The annals state this lake to have been the site of a Taoist temple, the bell

and drums of which used to sound of their own accord at cockerow, but the ground has since become so low as to have formed a lake. West of the Shu-kang hills is the Duck's Wing lake (Ya-i-hu).

Five miles east of the district town of An-fu-hien, there is a lake called the Honey lake. According to the Yu-ti-chen (Geography) this water abounds with Ssu-shun (絲蓴) and with bream as sweet as honey, whence its name. There is a cave alongside the lake capable of admitting 100 men.

Yuen-chow.—The Fallen Star lake 落星 is about West of Fen-i-hien, and some ten or twelve *li* in area, with an unfathomable depth. At one side of it there is a dragon's temple, where people pray against drought. A star is said to have fallen, whence water issued and formed a lake. North of this lake is the Shih-kang-hu, 石岡湖 six hundred feet broad.

The Chin-tung 金鐘 lake is forty miles West of Wan-tsai.

Fu-chow-fu.—The Yao-hu 瑤 outside the South east end of the city is more correctly speaking a river, but the water being so sluggish they call it a lake.

Kien-chang-fu.—Judging from the names of the lakes in this department, the people appear to have possessed strong faith in mythology, as most of them are named after sacred or fabulous animals, such as the Kwei-hu or Tortoise lake two miles East of the city. Next we have the Tien-hu, thirty-five miles East of the city, in a picturesque valley, situated in the Wutsang-yen hills, and no matter how dry the season may be, its supply never fails to nourish the crops in the locality, hence the appropriate name. Three miles East of the above lake is the golden tortoise lake (Chin-kuei) named after the tortoise-like stone therein; and not far from this is the Chiao 蛟 lake. The legend has it, that during the Sung dynasty an alarming noise was heard to issue from the lake, which proved to be caused by a Chiao and Chen 蜃 fighting. Ten miles still fur-

ther East is the aquatic house of a dragon called the Lung-hu.

Besides the heavenly lake there are two celestial well lakes, Tien-tsing-hu (天井) one seven miles South-west of the city in the basin of the hills. This lake is as clear as amber, and its water prognosticates plenty or scarcity by its rise or fall.

To the North-east of Nan-feng-hien, ten miles distant, is another heavenly lake as deep as a well and as clear as crystal, whose waters reflect the heavens, hence its name.

There are three more small lakes within thirteen miles of the city of Kien-chang; and close to Nan-feng-hien are two other small lakes called the Sun and Moon lakes and a third called the Wan-tsui 蔓翠 or Wan-sui 萬歲 whose mouth joins the Hsü river to the West and North. The two lakes to the West and North, within ten miles of Sin-chêng, called the West 西 and Elephant 象 lakes, and the Kuei-hu 桂 South of Kuang-ch'ang complete the list of lakes in this department.

Kuang-sin-fu.—There are fewer lakes in this department. The Lily 蓮 lake three miles West of I-yang appears to be the largest. It is fed from the streams rising in the Ming-shan. The Si-hu 西 is just outside the South gate of Yuen-shan, and the beautiful clear or azure lake (T'sing 清 Hu), in shape like the oval jade buckle of a girdle, is eight miles from the same town.

Jao-chow-fu.—The Placid Ford lake 澹津 is inside the city of Jao-chow, but although shallow and small, it never lacks water. East of the same city is the Tung-hu or Eastern lake, also called the General's 督軍 lake after the naval evolutions practised there by Wu-jui 吳芮. The Western lake is outside the Pin-chow gate, and beyond that again to the North is the Pearl lake, measuring seventeen miles from South-east to North-west. At Hwai-teh-hiang is the Southern Pearl lake. Facing the district town of Yu-kan is the Shi-hu, 市 or Market lake; it is peculiar on account

of a clear stream running through it without mingling with the muddy water of the lake, which when unruffled by the wind resembles a mirror. During the Tang dynasty Lu-yü 陸羽 the great tea drinker and author of the Treatise on the Tea Plant, tried this water to make this beverage, and pronounced it equal to the mirror lake water.

There is another lake South of Yü-kan at An-lo-hiang remarkable owing to its having no fountain or outlet, besides being unfathomable, according to native accounts, consequently it is never dry during the greatest drought; the clearness or muddiness of this water predicts peace or rebellion; the sudden discolouring of the water foretold the downfall of the Yuen dynasty.

There are two more lakes in this department, one in Lo-ping at Chang-cheng-hiang 長城鄉, called the Yang-tsing 秧青, and another at Yung-fêng-hiang known as the Kiao 蛟 Crocodile or Mountain Dragon lake.

Nan-kang-fu.—Adjoining the Poyang lake are a number of smaller lakes or inlets to which, in many cases, some legend is attached. The Fallen Star lake, Lo-hsing-hu, is North-west of the great lake; it is here, tradition says, that the troops of How-king were defeated by Wang Tseng-pien 王僧辯 [Chen] and that while Queen Méng (A.D. 420-77) crossed the lake in safety, her entire escort was drowned. At the Kung-ting 宮亭 lake, about two miles West of the city, there lived in ages gone by, a god who possessed the power of commanding the winds and waves to suit the wants of vessels &c. This lake is sometimes called the Shen-lin Spiritual forest.

Around Nan-kang-fu, there are thirteen lakes of various sizes and importance, all of which are materially enlarged or diminished according to the state of the Yangtse, and likewise the lakes at Tu-ch'ang-hien on the West of the lake. At Kien-chang-hien, there is, it is said, a very pretty pool in the hills called Fun-chü-shan 雲居 named the Bright Moon lake, Ming-yueh-hu.

Kiu-kiang-fu.—In this department several of the lakes become plains in winter when the Yangtse falls. The largest winter lake, in the vicinity of Kiukiang, is the Crimson lake, seven miles North-east of Jui-ch'ang, said to be thirty odd miles in circumference. Thirteen or fourteen miles to the North of the same town is the Hsiu-tsai-hu, a lake without any source. The water comes in as the Yangtse rises, and leaves it very shallow, if not dry, when it falls.

Abutting the S.W. wall of Kiukiang there is a pretty piece of water called the Kan-tang-hu, which never dries; and round about Pêng-tsih there are many lakes the largest of which is the Ta-pih-hu, but sometimes they are dry in winter.

Nan-an-fu.—In this prefecture there is only one lake called the Ya-tze-hu, or Duck's Egg lake, after a stone in the centre of it resembling that shape. This water lies South of Nan-kang-hien.

Kan-chow-fu.—There are three lakes in this southernmost department of the province: the first called the Kiao or Crocodile lake is outside the south gate of Hing-kuo; the other the Tidal lake is outside the eastern gate of Yü-tee so called from the three daily tides; the sand therein is like ashes.

In the Lan-tien 藍田 hills in Jui-chin-hien is the Dragon's lake; the water of this lake is a mirror, and being shaded by a large inclining rock the water is cool in the hottest weather. The Dragon cave at this lake is worshipped by the peasantry to avert drought.

To the general reader, geographical notes are always rather uninteresting, and when culled from Chinese sources, they will appear particularly wearying; nevertheless, it is hoped that despite the dryness of these notes they may be found of use to those who wish to better their acquaintance with the interior of Kiangsi, which, at the present time, is less known to the majority of foreigners in China than the configuration of Central Africa.

H. K.

CHINESE MORAL SAYINGS COMPARED WITH THOSE OF THE GREEK TRAGEDIANS.

It is to the writings of the Greek tragedians rather than to those of the philosophers and epic poets that we are to look for a reflection of the popular mind of Greece. The latter showed forth their own individuality, but the former, writing for the stage which was such an important force in the political and social life of the Grecians, not only mirrored forth the popular sentiment, but went far to mould the minds of the masses. We have nothing in Chinese literature exactly corresponding to Greek tragedy. Their plays scarcely deserve a place in the *literature* of the land, and are regarded by men of culture as low and below the level of street ballads even. Their novels while *reflecting* the mind of the common people, have very little to do—with perhaps the single exception of the noted historical romance, the *San Kwoh Chi*—in *moulding* popular sentiment. We may safely affirm, I think, that the main factors which go to form the moral public sentiment are the sayings of Confucius and Mencius recorded in the classics and the proverbs written and unwritten which leaven the daily intercourse of the people.

It has occurred to me that a comparison of some of these sentiments of the people of the East and the West would not prove altogether devoid of interest.*

* I beg to acknowledge my indebtedness to "God in Human Thought" by Prof. E. H. Gillett, New York; "Chinese Proverbs" by Rev. W. Scarborough, and "Chinese Nat. Theology," an article in a former No. of this Review, by

Preëminent among the three masters of Greek tragedy is Æschylus, (525-456 B.C.) In his *Prometheus* he portrays Jupiter as a tyrant, and it has been supposed that he intended by a kind of *reductio ad absurdum* to shew up the gross features of the popular mythology. Here he describes Jove as

"ἀνίχνητα γὰρ ἦντα καὶ κίεα
ἀπαρξέμεθεν ἔχου Κρόνου παῖς" l. 184, 185.

"The son of Saturn has manners that prayer cannot move and an inexorable heart." Again:

"τὸ τῆς ἀνάγκης ἴσ' ἀδίκητον εἶναι" l. 105.

"The might of Necessity cannot be resisted."

These sentiments are far removed from the Chinese conception of the Divinity. Their 天命 approaches nearest to Necessity or Fate but does not generally appear in so harsh a light. Sometimes however its inexorableness appears, as in the popular saying:

人能醫病, 不能醫命 "Man can cure disease, but not fate." Again: 萬般皆由命, 半點不由人 "Everything is fated, nothing on man depends." Again: 世事皆先定, 浮

Rev. John Chalmers for much of the material on which this article is based. I am speaking of *moral* and not *theological* views, and do not wish to be considered as identifying Ζεύς or 上帝 or "Heaven" with Jehovah. They all refer however to a Supreme Ruler or Supreme Intelligence.

生空自忙. "Every event is settled beforehand, so it is vain to fret over this transitory life."

Many other instances might be given of the same sentiment. Also compare with the first quotation from Æschylus the following proverb:

喊天天不應, 叫地地不靈.

"On Heaven and Earth he loudly cries,
Both Heaven and Earth his prayer despise;"

and this from Confucius:

獲罪於天, 無所禱也. "He who offends against Heaven, has none to whom he can pray."

Also this from the Shi King **不弔昊天, 不宜空我師.**

"O unpitying great Heaven!

It is not right he should reduce us all to such misery."

In the "*Persians*" the writer ascribes the wonderful victory at Marathon to Divine aid.

"ἀλλ' ὅδε δαίμων τις πατιφθεῖσι στρατὸν,
τάλαυτα βρίας οὐκ ἰσορροπῇ τύχῃ"

"Thus some divinity destroyed the army, having depressed the balance with a counterpoise of fortune."

Compare the words of a Chinese general on a similar occasion:

謀事在人, 成事在天. "It is man's to scheme; it is Heaven's to accomplish."

The poet speaks of one not accustomed to worship the gods as "worshipping Heaven and Earth."

"γαῖαν οὐρανὸν τε προσκυνῶν" l. 499.

Compare the Shu King: **惟天地萬物父母** (Pt. V. Bk. I. P. i., 3.)

"Heaven and Earth are the parents of all creatures."

And again **告于皇天后土** (Pt. V. Bk. III. P. 6.)

"Announced to great Heaven and sovereign Earth."

Also the present imperial worship of

Heaven and Earth (vid. Tai Tsing Ui Tien, **大清會典**) and many popular proverbs, e.g. **大知, 地知, 你知, 我知.** "Heaven knows, Earth knows, you know, I know."

Again he says:

Ζεὺς τοι κοιλότης τῶν ὑπερκόπων ἔ;εν
φρονημάτων ἱππεύει, οὐδὲν βαρύς. l. 827, 828.

"Jove is a chastiser of thoughts too overweening, and a heavy corrector."

Compare the popular saying: **人心惡, 天心惡.** "If man's heart is violent, Heaven's heart will be violent."

Also: **滿招損, 謙受益.** Self-sufficiency brings loss, but humility receives benefits." (Shu King II., ii., 21.)

Again: **驕人好好, 勞人草草, 蒼天蒼天, 視彼驕人, 矜此勞人.** (Shu King, II., V., 6) "The proud are delighted, and the troubled are in sorrow. O azure Heaven, O azure Heaven! Look on those proud men, Pity those troubled."

Again: **惟天無親, 克敬惟親.** (Shu King, VI. Bk. V., iii.)

"Oh Heaven has no attachments; only to those who are reverent does it show attachment."

Compare also Prov. xi., 2 "When pride cometh, then cometh shame; but with the lowly is wisdom."

Again:

"ἀλλ' ὅταν σπιυθῇ τις αὐτοῖς, καὶ θεὸς ἐνέπνιται" l. 743.

"Where a man himself is hastening on (to evil) God also lends a hand."

Compare the common saying: **禍福無門, 惟人自招.** "Evil and blessing have no door (i.e. no fixed entrance), but men call them on themselves."

Also, **惟上帝不常, 作善降之百祥, 作不善降之百殃.** Shu-king IV., Bk. iv., 1. "The ways of God are not invariable;—on the good-doer He sends down all blessings, and on the evil-doer He sends down all miseries."

See again in the Shu-king the xiv. Chap. of Part V. where the house of Yin loses the favor of God, through the dissolute idleness of its sovereign, and "on this account God no longer protected him, but sent down the great ruin which we have witnessed."

惟時上帝不保 降若茲大喪

See also the Shi-king, Part III., Bk. II., Ode. X., where the same sentiment runs through the whole ode, which is too long to quote in full.

Speaking of the inevitableness of punishment, Æschylus says:

"δολόμητι δ' ἀπάταν θεῶ τις ἀνὴρ θανάτῳ ἀλύξει;
τίς ὁ κραιπνῇ ποδὶ πηδήματος ὑπαιτοῦς ἀνάσσει;
φιλόφρων γὰρ παρασάινει βροτὸν εἰς ἄρκυας ἅτα,
τόλιν οὐκ εἴστιν ὑπὲρ θανάτῳ ἀλύξαντα φυνίῃ"

"What mortal man can elude the wily deceit of the deity?"

Who can spring from it with a quick foot at an easy leap?

By kindly dealing it lures man into its ruinous nets

Whence no mortal can struggle out and escape."

Though the Chinese would be slow to ascribe deceit to a deity, they often speak of the impossibility of escaping from punishment when due. E.g. the proverb:

“陽網疏而易漏 陰網密而難逃” "This world's nets are open and easy to evade, but the next world's nets are close and escape is difficult."

And so many popular sayings.

Compare also the Shi-king, Pt. III., Bk. II., Ode. X., 8. **敬天之怒 無敢戲豫 敬天之渝 無敢馳驅 昊天日明 及爾出王 昊天日旦 及爾游衍**

"Revere the anger of Heaven.

And presume not to make sport or be idle.

Revere the changing moods of Heaven,
And presume not to drive about (at your pleasure).

Great Heaven is intelligent,
And is with you in all your goings.
Great Heaven is clear seeing
And is with you in your wanderings
and indulgences."

—Legge's Transl.

Here we see the same "changing moods" and the same final punishment of the wicked ascribed to the deity by the Greek and the Chinese poet, and yet the Chinese conception of the deity was probably higher than that of the Greek poet, for in the one case the changing moods were owing to man's changed conduct, and in the other to the "deceit" which is ascribed to the deity.

In the *Seven against Thebes* the poet says that all success must come from heaven. E.g.

διὰ θεῶν πόλις νικέμεθ' ἀδάματον,
δυσμεινῶν δ' ὄχλον πύργος ἀποστήγει, l. 235.

"It is by the blessing of the gods that we inhabit a city unconquered, and that our fortifications shelter us from the multitude of our enemies."

Again: "Θεῶ δὲ δῶρὲν ἴστιν εὐτυχίῃν βροτοῦς," l. 625.

"For mortals to succeed is a gift from Heaven."

Again: "δινὸς ἔς θεοὺς σίβει."

"A dread adversary is he who reverences the gods."

Compare the Chinese proverbial sayings.

人憑神力 草望春生

"Man depends on the help of the gods as the grass must wait for Spring that it may spring up."

Or again: **“人靠天工 船靠舵公”** Man depends on Heaven, as a ship on her pilot.

Or again: **盡其在我 聽其在天**. "It is for me to put forth the utmost effort, it rests with Heaven to give success to my plan."

Take another example already quoted. "It is man's to plan, it is Heaven's to accomplish."

Compare also the expression of Mencius: 順天者存, 逆天者亡 "They who accord with Heaven are preserved, and they who rebel against Heaven perish."

Also this from the Shi-king, III. Bk. i., VII, "帝作邦作對." "God who had raised the state, raised up a proper ruler for it."—*Legge's Transl.*

While success depends on the blessing of heaven, the Furies are the ministers of justice and dog the steps of the guilty. For instance in *Agamemnon*,

"κίλαι—
ναὶ δ' Ἐρινύες χροῖον
τυχηρὸν ὄντ' αἶνυ δίκας, παλιντυχεῖ."

"The black Erinnys in time reverse the fortune of him who is fortunate without righteousness," l. 462-4.

A clear line however is drawn between the innocent and the guilty. In the *Eu-menides*, the Furies say of themselves:

"τὸν μὲν καθαρὰς χεῖρας προνέμοντ'
οὗτις ἀφ' ἡμῶν μῆνις ἰφίεραι
ἀσινὴς δαιῶνα διοιχυεῖ.
ἥσσις δ' ἀλγίων ὤσπερ ὁδ' ἀνέη κ.τ.λ."

"On him who presents pure hands, no wrath steals from us, he shall pass forever unhurt, but to the sinner and to him guilty of secret murder they will finally appear as the avengers of blood, l. 313-20.

The Chinese mind is not so imaginative as the Greek. To the former Justice appears rather as a stern law than as a personification. The same sentiment however that in the end righteousness will be rewarded and evil will be punished is firmly impressed upon the mind.

Compare with the first quotation above the following from the Chinese,

刻薄成家理無久享. "A house established by oppression cannot enjoy it long." See Prov. XX., 21. "An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed;" also iii., 33; "The curse of the Lord is in the house of the wicked."

Or this proverb: "無義錢財湯潑雪, 儻來田地水推沙."—"Unjustly gotten wealth is but snow sprinkled with hot water; lands improperly obtained are but sand banks in a stream."

Also this from the Shu-King: 惟天監下民, 典厥義, 降年有永有不永, 非天夭民, 民中絕.—"In its inspection of men below, Heaven's first consideration is of their righteousness; and it bestows on them accordingly length of years or the contrary. Heaven does not cut short men's lives; they bring them to an end themselves."—*Legge's Transl.* Pt. IV., Bk. IX., p. 3.

Filial piety is abundantly inculcated in Chinese writings and sayings and illustrated in their practices; indeed almost all the "piety" the Chinese have seems to exhaust itself in reverence to ancestors. But we nowhere find it enforced by such a terrible sanction as a father's curse; indeed the family tie is so strong in China and a man's own blessing is so bound up in that of his offspring that it seems never to occur to a parent to imprecate a curse upon his child hoping it will follow the family through generations. But what an awful picture the Greek poet gives us of a father's curse. Eteocles sees it:

"ζηρᾷς ἀκλαύστοις ὄμμασιν πρόσζάνει
λίγυσα κίρδος πρότερον ὕστερου μέρου"

"Sitting near by him with dry tearless eyes, Saying that present gain is only a fore-runner of after doom." The Seven l. 697, 8. At last:

"ἔξπραξιν, οὐδ' ἀπιῖσι
πατρόςθιν ἐκταΐα φάσις"

"The imprecation invoked by his father Has its full effect and fails not."

Wickedness according to the Greek conception is like a zymotic disease, spreading its effects and accumulating so that no mortal can see its limit:

"τὸ δυσσεβὲς γὰρ ἔργον
μιτὰ μὲν πλείονα τίπτει, σφισίτῃ δ' ἐκίστα γίνασθαι."

"The impious deed begets more, like to its own race." Agam., 757,8, again:

"παλαιγενῇ γὰρ λίγω
παρβασίαν ἀκύνουσιν
αἰῶνα δις τριτον μῖνι."

"The ancient transgression is quickly avenged, and it lasts till the third generation."

Of some kinds of pollution as the murder of a brother, it is said:

"οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος."

"There is no old age (decay) to such a taint." Seven l. 682. One may by his guilt utterly destroy his whole house, as it is said of Paris:

"πανώλιθρον
ἀντίχθονον πατρῶον ἵδρστιν δόμον."

"He mowed down to the earth, in utter destruction, the house of his father." (Agamem. l. 381,3).

So, again:

"οὐ γὰρ ἔστιν ἰσαλξίς
πλούτου πρὸς πόρον ἀνδρεί
λαμπρύναντι μίγαν δίκας βωμὸν εἰς ἀφάνειαν."

"There is no bulwark in wealth for the man who insolently tramples to pieces the great altar of justice."

Again:

"θράσαντι παθεῖν
τριγύρων μῦθος τὰδε φωνεῖ."

"The doer must suffer is a very old saw." Choeph. l. 313-14.

Compare with these similar Chinese sayings e.g.: 遠報則在兒孫 近報就在自己.—"Distant punishment falls on a man's descendants; immediate punishment on the man himself."

See also the Shu-King *passim* on the destruction of the house Yin. Also the saying of Mencius: 禍福無不自已求之者.—Bk. II., Pt. I., ch. IV.

"Calamity and happiness in all cases are men's own seeking." Thus both Greek and Chinese agree in regarding guilt as involv-

ing certain retribution not only to the guilty man but to his house. The former however seem to have looked on guilt as an awful, mysterious taint, causing final suffering, while the latter look on it rather as a sin, a violation of law bringing punishment from the law giver.

To both Greeks and Chinese the future world is a reality. Existence does not cease at death. Perhaps the subjects of which the Greek poet was writing led him to dwell more on the realms of darkness; at any rate, all is stern and irresistible. The Chinese sages seem to have taken a more cheerful view of the unseen world, or at least not to have dwelt on the dark side. The conscience however tells man that there must be a future retribution for evil men and wicked deeds, hence the fables of Buddhism found a ready assent, and at present the Chinese masses believe more really in hell than they do in heaven.

In the "*Persians*" Darius is represented as coming from the realm of spirits to speak of the overthrow of Xerxes.

In the "*Choephoroi*" we read (l. 56-41.)

κρίται τι τῶνδ' ὀνειράτων
θίοσιν ἱλακον ὑπὶ γγυσι
μίμψεται τοὺς γᾶς
νέστιν περιθύμως
τοῖς κτανούσι τ' ἵγκοτᾶν.

"The interpreters of dreams, under security (to speak the truth), have declared from the gods that those beneath the earth are complaining very angrily and are indignant at their murderers."

In the "*Furies*" we have (l. 273-5).

"μίγας γὰρ Ἀιδης ἰστὶν εὐθυνος βροτῶν
ἱερῆς χλοῆς
διλτογράφῳ δὲ πάντ' ἰσχυρῶς φρενί."

"Great Pluto is a judge of mortals below the earth, and looks upon all things with a recording mind."

With these compare the Chinese popular notions of the ghosts of injured persons always haunting their enemies.

Also, as to the state after death, the following:

“文王在上 文王陟降在帝左右.” *Shi-king III., Bk., i., I.* “King Wen ascends and descends on the right and left of God.”—*Legge's Transl.*

Also: “若爾三王是有丕子之責于天以旦代某之身” *“Shu-king V., Bk., vi.”* “If you three kings have in heaven the charge of watching over him, *Heaven's* great son, let me, Tau, be a substitute for his person.”

It has been remarked that in Æschylus “there is a presiding intelligence, wise, just, resistless, determining all by his counsel, there are unseen ministries of his will, working out varied retribution—there are laws which no wealth or wit or sacrificial device can evade—there is a justice which must work out its end, though the end be reached by a pathway of pestilence or blood. There is nothing accidental. It is not for man by his conventionalisms to modify or remould the moral system. It stands and must stand forever, on a basis as firm as the throne of the Eternal Ruler.”*

The same may be said of the moral system of Confucius and Mencius. The 天命 and 帝命 regulate all things, and in

the end accord with the eternal principles of right.

I find that space forbids me to enter upon the consideration of Sophocles and Euripides. If leisure permits I may take them up in a future paper. In conclusion I remark that (1) These resemblances of sentiment point to the unity of the *Human Race*. If the facial angle and other physical resemblances, similarity of language and of customs point toward a common origin, why do not similar thoughts? We find nations as far separated as the Greeks and the Chinese drawing similar inferences from God's moral government of the world and as Paul says “feeling after God, if haply they might find Him.” Is it not probable that these minds have a common origin? (2) *The future prevalence of Christianity in China is not an improbability.* The same preparatory work has been going on here as in Greece. The ideas of right and wrong, of a superintending providence, of the reality of the future world, of future retribution and of human duty have prevailed in both countries. If Christianity triumphed over the subtle philosophy, and the popular superstitions of Greece, why may it not do so in China? The same preparatory work has been going on in men's minds, and there are the same obstacles to overcome.

* Gillett, Vol. I. p. 113.

R. H. GRAVES.

TRANSLATIONS OF CHINESE SCHOOL-BOOKS.

1. CHILDREN'S PRIMER.

(Continued from page 259.)

IV. THE COURT.

The three Emperors are “The Emperors:” the five Monarchs are “The Monarchs.”—The three primordial sovereigns are the sovereigns of Heaven, Earth and Man. The

five Monarchs are Fu Hi,* Shên Nung,† the Emperors Hwang,‡ Yao,§ and Shun.||

* B.C. 2852-2737.

§ B.C. 2356-2255.

† B.C. 2737-2697.

|| B.C. 2255-2205.

‡ B.C. 2697-2597.

Those who, with virtue as a guide, do good, are rulers; those who, with force as a means, pretend to do good, are tyrants. The Son of Heaven is the Lord of all under heaven.—The rule of the Emperor is inspired by Heaven; hence he is called the Son of Heaven.

The feudal princes were the kings of individual countries. A democratic empire is one where the throne is offered to the wisest; a dynastic empire is one where the throne descends to the son.—The five Monarchs swayed a democratic empire; the three Emperors a dynastic one. The meaning is that the democratic wills the succession to the wisest, the dynastic wills it by descent to the son.

"Beneath on the steps" is a respectful way of addressing the Emperor.—Steps are stairs. Of course the Emperor must have persons at hand who are ranged with presented arms upon the steps [of the throne] to guard against accidents. As to the expression "below on the steps," the courtiers dare not actually address him as Son of Heaven, and therefore they call him "We below:" below, inasmuch as they, being of low degree, communicate with him, who is exalted. This is the explanation.

"Below your palace" is a respectful term of address for the Princes of the Blood. The mounting of the throne by the Emperor is called the dragon's flight; the subjects' interviews with the prince are called the tigers' crouchings.—The Book of Changes says: When the dragon flies to heaven may happiness follow to us all. The Book of Odes says: Two obeisances with knockings of the head and wishes of ten thousand years to the Emperor. Knocking the head, when the head touches the ground, like a tiger couchant.

The Emperor's words are called silken sounds.—The Record of Rites has it: The Prince's words are like silk, they come out like threads; the Prince's words are like threads, they come out like ropes.

The Empress' commands are called the virtuous will; the pepper-house is the place where the Empress lives.—The palace apart-

ments of the Empresses of the Han dynasty were called pepper-houses, for the walls were smeared with pepper, in order to obtain warmth and drive off evil *auræ*. Another explanation is that the fruit of the Capsicum is a symbol of numerous progeny.

The maple-hall is where the Emperor comes.—It is handed down that in front of the Han palaces there were planted numerous maple-trees. Hence the term maple-hall. The place where the Emperor lives is called a hall. "To come" means "to approach."

The Emperor is high and exalted, hence he is called the fountain head: the ministers are as his stays and wings, and hence are called legs and arms.—The Prince is the fountain head of his ministers: the ministers are the legs and arms of the Prince. When the Prince is clear-sighted, the ministers will behave well as a necessary sequence.

The dragon's seed, and the unicorn's horn, terms eulogistic of the Imperial Princes.—The dragon's seed means the Imperial ruler's progeny, which of course differs from that of ordinary men. The book of Odes says: "The unicorn's horn shakes, the young Prince comes out;" the words referring to the fact that the unicorn does not butt with his horn, a sign of goodness and benevolence.

The Prince's assistant, the country's second, both terms for the heir-apparent.—The heir-apparent is the Prince's second. To become heir-apparent is called "to assist the Prince."

And a gray palace is erected for the heir-apparent.—The Record of Miracles says: in the eastern bright mountains there is a palace with walls of gray stone and a silver notice-plate to the following effect: "The residence of the eldest son of heaven and earth." Hence the residence of the heir-apparent is called the gray palace.

The Emperor's seal is called the jewelled signet.—The "First" Emperor of the Ch'in dynasty possessed a gem called the "Orderly and harmonious" which he commanded the jewellers to cut into a precious seal, and

upon the face of which he ordered his minister Li Sz to engrave the characters *Dei gratia, eternus, egyptius*.

The branches of the Imperial family are as widespreading as the milky way.—The milky way, otherwise called heavenly river; meaning that the princely descendants of of the ruler branch off in as many directions as the milky way, an eulogistic metaphor.

The Emperor's genealogical record goes by the name of the jewelled tablets. The "Front star" and "Resplendent colour" are both terms praying that the heir-apparent may live for a thousand autumns.—The Natural History says: The three stars α in Antares, ϵ and τ in Scorpio, represent the great throne of heaven. The middle star is the Emperor's throne, the front star is the heir-apparent's throne, and the after star is the throne of the concubine's son.

There was a divine manifestation on mount Sung when the Emperor was twice hailed as "Live for ever."—The "Martial" Emperor of the Han dynasty had some business in the flowery hills and went to the central peak, himself mounting the Sung summit. The officers and guards at the side of the temple all heard the cry, three times repeated, of "Live for ever."

The spiritual machine and the great gem are both terms for the Emperor's throne.—The "Testimony of Literature" says: The will of heaven is declared, the throne of the Emperor is illuminated, and the spiritual machine is filled. The Book of Changes says: The greatness of heaven and earth is called creation, the great gem of heaven and earth is called the throne. That by which the throne is maintained is called benevolence.

Fei, Pin, Shing, Ch'iang, are all equally terms for the palace beauties. Because the Empress Kiang took off her head-ornaments and submitted herself for punishment, after generations called her the wise Empress.—

Prince Sian* of the Chou dynasty was given to late rising. His Queen, Kiang, took off her hair-pins and ear-rings and offered herself for punishment saying: Your concubine is at fault for causing her Prince to delight in the pleasures of the bed and to forget virtue, and she ventures to request punishment. The Prince said: Our Royal selves are to blame; what fault have you committed, wife?

The Empress Ma put on white silk in order to proclaim economy; all have regarded her as a good consort.—Ma, called the bright virtue Empress of the Emperor Ming† of the After Han dynasty, was in the habit of wearing a plain white silk gown, and she observed to the harem women: This sarsnet must be dyed some colour, when it can be used again. Subsequent harems all expressed their admiration and imitated her.

The virtue of T'ang‡ Model Deeds was like unto that of great heaven, and consequently he excited the triple prayers of the Hwa Fief. The grace of the heir-apparent of the Han dynasty was vast as a small sea, and called forth the distich of a rejoiced city.—Model means perfect, and deeds mean works, meaning the vastness and universality of Yao's works. The words were originally those of a censor who used them in praising Yao. Mencius then adopted them as Yao's name. When the Emperor Yao was upon an inspecting tour at Hwa, the Hwa fief hailed him long saying: "We wish your Majesty much happiness, many years and many sons." When the "Bright" Emperor of the Han dynasty was Crown Prince a joyous town composed a refrain in four lines. The double brightness of the sun, the double revolution of the moon, the double glory of the stars, the double breadth of the sea.§

(To be continued.)

* B.C. 827-781.

† A.D. 58-76.

‡ The Surname of Yao, B.C. 2356-2255.

§ Meaning that they had the benefits of two Emperors.

* Kien Yüan, B.C. 140-88.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

The Chinese Recorder and Missionary Journal, January—February, 1878. Vol. IX, No. 1. Mission Press, Shanghai.

With this opening number of the ninth volume our *Missionary Contemporary* has entered upon a new period of its somewhat fitful history. Founded by the Rev. L. N. Wheeler at Foochow, the "*Missionary Recorder*" stopped publication in December 1867 after scarcely twelve months' existence. In May 1868, it was revived in Foochow by the Rev. S. L. Baldwin, as a monthly periodical, under the title "*the Chinese Recorder and Missionary Journal*," but in May 1872, during Mr Baldwin's absence, it ceased to appear. In January 1874, however, it was again started and successfully continued under the previous title, but as a bi-monthly publication, under the auspices of the Presbyterian Mission Press at Shanghai. Mr Baldwin, to whose tact, urbanity and sagacity much of the undoubted popularity and success of our *Missionary Contemporary* is due, has now once more resumed the Editorship and wisely added only one new feature, viz. an Editor's Corner, leaving otherwise the periodical in the practical and neat form which it had gradually assumed under the experienced management of the conductors of the Shanghai Mission Press. The present number contains a few articles of interest for the general student of Chinese subjects, though none of them calls for special praise. Hoinos, in one of his usual chatty articles, entitled "Friendly Mon-

gols," is entertaining enough but trifling. Mr Sheffield contributes "a discussion of the Confucian doctrine concerning man's nature at birth," challenging the correctness of Dr Legge's interpretation of the Chinese Classics and denying that the Confucian writers speak of human nature in any ideal sense. The article is, however, written in a very temperate and fair spirit, and worth reading. "Inquirer" contributes an essay "on the theocratic nature of the Chinese Government," written in the dullest, prosiest vein and so long winded as to become positively deterring by its bootless inquiries. An article entitled "the Classical literature of the Chinese," taken from the *Methodist Quarterly Magazine*, from the pen of Mr. R. H. Maclay, appears to have been written not from a literary but from a popular point of view and contains some good remarks, but the writer occasionally sacrifices truth to a show of eloquence. For instance the following sentence, referring to the Chinese Classics, is rather startling. "*The pathos of some portions will draw floods of tears, the agony depicted in other portions will cause the reader to tremble in terror; while the calm, gentle flow of still other portions will bear him into a peaceful sea of oblivion where he remains entranced until the waves of recollection wash him back upon the shores of reality.*" The tears and the agony, here referred to as caused by the study of the Chinese Classics, may be true enough in the case of Chinese schoolboys having the Clas-

sics whipped into them by the merciless rod of a schoolmaster, and the peaceful sea of oblivion has no doubt been reached occasionally by Mr. Maclay himself poring over the Chinese Classics on a hot summer afternoon, but in any other sense we can see no truth in Mr. Maclay's Johnsonian description of the Chinese Classics, unless he was intending it for fine sarcasm and poking fun, in the style of Mark Twain or Bret Harte, at the unsuspecting readers of the Methodist Quarterly Magazine.

A Glossary of Reference on Subjects connected with the Far East, by Herbert A. Giles, H.M.'s Consular Service. Hongkong and Shanghai, 1878.

Mr. Giles has added another to the list of his numerous little works upon the subject of China and the Chinese; and this time he offers to the public a book which is not only of use to students of the language, but which is calculated to be of service to all whose lot brings them into contact with natives of the East, from Aden to Japan. The want of some work of reference for "pidgin"-English expressions, and for words which have insidiously forced their way into the language of Englishmen dwelling at or trading with the various coast-ports of Eastern Asia, has been more and more felt as the number of settlers has increased and become more fixed; as the Press has become more regular and more influential; and as the general tone of the settlers has advanced, from a literary point of view, with the increasing study of the languages and customs of the East. Mr. Giles' little book is specially adapted to the requirements of that rising race called "globe-trotters," a class of persons (not described by Mr. Giles) well provided with money and full of curiosity, who descend in small shoals upon the coasts of China, rush through the "lions" and the sights of the different ports, and disappear from the scene, charged with the strange words and "modern instances" of the East, upon which they ruminate during

the voyage home, and which they subsequently disgorge for the benefit of their curious friends in Europe. For them Mr. Giles renders many strange and new words much more digestible than they could possibly formerly have been.

A great deal of trouble seems to have been taken to make the collection as complete as possible: though a little more labour might have been devoted to the etymology of words; still the definitions are practical, and to the point, and will in most instances satisfy the ordinary enquirer.

Of omissions it would be unreasonable not to expect some. For instance, *persimmon* is a word in daily use in China, and which does not appear in any English Dictionary we have consulted; the Japanese word *kaki*, too, which distinguishes the species of the fruit, is pretty well understood by most Europeans on these coasts, or at least in Japan. Of errors, too, of course there must be some, even where so erudite a person as Mr. Giles is concerned. For instance, under the word Orthography, an instance is given of a defect in Wade's syllabic system which is decidedly unhappy. Certainly no "ologist" would run to the *Glossary* to settle a great point in language or in science, but it is none the less important that accurate information should be given. There is absolutely no distinction whatever between the Pekingese vowels in the two words 王 and 廣, generally pronounced *wong* and *k'wong* respectively. The dialect permits of their being pronounced *waang* and *k'waang* without there being any chance of confusing them with any other words: yet it is more general in Pekingese for such syllables, and similar ones preceded by *f*, such as 方, to take an *o* sound in preference to *a*. Mr. Giles is perfectly right when he says Sir T. Wade has failed to call attention to this distinction; but if, in so doing, he had substituted 讓, 唐, 蒙, or 狼 for 王, he would have hit the mark; for no one speaking Pekingese ever thinks of saying *jong*, *t'ong*, *nong*, or *long*. The secret of the dif-

ference of these two vowels in Pekingese is not a matter for a short review, and lies with those who have a knowledge of several dialects.

There are some points in the Glossary which strike us as doubtful. For instance, under the word *lawyer*, the well known "Penang lawyer" (we have always been told) is simply a native term, and should be spelt *loyah*, or in some such wise. So under *Hok-lo*, the origin of characters 學佬 (not 佬) is perfectly well known. 佬 is a Cantonese colloquial word meaning *man*: 學 is the attempt of the Cantonese to write the Fukienese sound of the character 福, which is pronounced in very nearly the same way as 學 by the Fukienese, but not by the Cantonese. Again, under the word *Loquat*, Mr. Giles gives some information new to speakers of Cantonese. The character 福 and 蘆 are not pronounced in the same way at Canton; nor does the fruit resemble a donkey's ear, whatever authority may witness to the two supposed facts.

Notwithstanding the slight errors of omission and commission indicated, the book is, as a whole, tolerably correct as far as it goes, and may be confidently recommended as a desirable addition to both the travelling and the permanent library. The print is clear and bright; the margins broad enough for the captious to make notes of exclamation or admiration upon, when stimulated so to do; the punctuation is careful, which is more than can be said for many works printed at local establishments: above all Mr. Giles has this time left the missionaries almost entirely alone, not even hinting in any place that their presence in China is objectionable to him. A more durable cover might have been provided for the book, whose fame may, at any rate, well outlive the frail protection of a paper covering. The price, \$3.00, is not high, considering the usual cost of local publications, and the limited number of possible purchasers. We recommend all who can spare the money to invest in a copy, and we recommend Mr.

Giles, now that he has given us so many useful little works, to devote the talent which he undoubtedly possesses to something more serious and more worthy of his indefatigable industry.—*Communicated.*

Die Grundgedanken des alten chinesischen Socialismus oder die Lehre des Philosophen Micius, zum ersten Male vollständig aus den Quellen dargelegt. Von Ernst Faber, Missionar der Rheinischen Missionsgesellschaft. Elberfeld, 1877. London, Trübner & Co.

In this exposition of the doctrines popularly ascribed to the famous philosopher Mih Tih or Mih Tsze, the indefatigable pen of Mr Faber has accumulated a mass of valuable materials. We regret however that Mr Faber has not thought it worth his while to give us anywhere a literal translation of the text of the work which now goes by the name of Mih Tsze, but substituted for it simply a careful analysis of all those chapters which had any importance in Mr Faber's eyes. Nor has Mr Faber in his preface, introduction and notes bestowed on Mih Tsze anything like the painstaking attention he devoted to Mencius and Lieh Tsze (see *China Review*, Vol. VI, p. 199 and 264). The question as to whether and when Mih Tsze actually lived is scarcely alluded to; the question how much of the work now in existence is the work of authentic disciples—for no part of it can be ascribed to Mih Tsze himself—and how much is spurious addition of later ages, is not even touched upon. Again, Mr Faber omits entirely to give us a resumé of the leading doctrines of Mihism, as he did in such masterly style for Mencius and Lih Tsze, leaving the reader even entirely in the dark as to which doctrines are those of Mih Tsze himself and which those of his disciples. Nor does he tell us anything about the school of Mih Tsze, how it arose, how it was developed in relation to the systems of Confucius, Yangchu, Sun Tsze, and the Sung philosophers. In place of all these subjects, which Mr. Faber ought to

have dealt with for the enlightenment of his readers, he gives us three pages of a very meagre preface regarding Mih Tsze and his work and thirty-two pages of introduction treating modern German socialism in an extremely desultory manner though overflowing with very valuable and suggestive hints. In short, we are very much disappointed by the study of Mr. Faber's work on Mih Tsze, for although he supplies a mass of most valuable information regarding the leading ideas of modern socialism and a very correct abstract of the greater portion of Mih Tsze's work, he leaves it to his readers to work out for themselves a digest of the system of Mihism and to use their own wits to draw the net result of his studies in this field. What he here offers to his readers resembles a meal, composed of superior materials indeed, but incompletely cooked, neither dressed nor garnished, and not served up, but leaving it to those who are hungry to help themselves as best they can.

These remarks, however, would be of little use to our readers, nor altogether justifiable as regards Mr. Faber's own work, if we did not in some measure try to fill up the blank left by it, with a view to encourage the general public to study Mr. Faber's book for themselves and to aid them towards a fuller understanding and appreciation of its truly valuable contents.

The earliest authentic account we have of Mih's philosophy is to be found in the works of Mencius, who though not a contemporary himself of Mih Tih, and mentioning only one of his disciples (夷之) by name, appears to have found Mihism a powerful rival of Confucianism. He attacked Mihism rather fiercely, singling out two points, viz. the strict economy Mih seems to have urged in the matter of funerals and the principle of universal love, i.e. loving all human beings equally to the disregard of the Confucian distinctions of social relations, a doctrine which is not thus taught at all in the essays ascribed to Mih Tsze and which was either a wilful distortion of Mihism by Mencius or

a deviation from Mih's own conception of universal love on the part of his disciples.

Next in time we may mention Han-fi Tsze (circa 250 B.C.), who after briefly referring to eight schools into which the school of Confucius branched off (kuen 50) places Mihism as a separate philosophical system side by side with Confucianism, and says that "after the death of Mih Tsze there was the Mihism of 相里氏, the Mihism of 相夫氏, the Mihism of 鄧陵氏, so that after the death of Confucius and Mih Confucianism split into eight schools and Mihism branched off into three separate schools." Unfortunately he does not further define these three schools, but this is sufficient to show that down to the beginning of the Christian era Mihism was recognized as a separate school and flourishing.

About the same period produced the works popularly ascribed to Lieh Tsze (circa 250 B.C.) in which Mih Tih is occasionally referred to, not as a speculative philosopher but as a practical mechanician who, for instance, manufactured an automaton in the shape of a bird which could actually fly.

The next source of information is the historical record of Sze-ma Ts'ien which was concluded in B.C. 91. Sze-ma Ts'ien, whilst giving special chapters to Lao Tsze, Chwang Tsze, Tung-pub-hai, Han-fi Tsze, Mencius and Sun Tsze, refers to Mih Tsze only in the concluding sentence of the latter chapter, saying, "Mih Tih, a high officer of the State of Sung and excellent as a Guardian and Defender, practised economy; some say he was a contemporary of Confucius, others say he lived after his time." There is however a footnote quoting the works of Mih Tsze and referring to the engineering skill with which he defended the capital of Sung against the equally marvellous engineering talent of Lu Pan (公輸般).

Liu Hsiang (B.C. 80-9) in his Catalogue of the works extant at his time, under the Han dynasty, gives Mihism as a separate philosophical system handed down by the holders of the ancient office of 清廟之守. He

characterizes the leading ideas of Mihism very fairly as consisting in economy, universal love, advancement of men of worth, favouring worship of spirits, opposition to fatalism, and advancement of concord. He criticizes the system with equal fairness by saying "the defects of the system consist in viewing the advantages of economy to the exclusion of proper ceremony, and in pushing the idea of universal love to such a length as to become oblivious of the different degrees in social relations." It is to be noted moreover that Liu-hiang chronologically enumerating the writings of the Mihistic school goes back to 尹佚 an officer of the Chow dynasty who lived B. C. 1115-1078, centuries before Mih Tih can possibly have flourished, and after naming the writings of 田俀子, 我子, 隨巢子, and 胡非子, four philosophers of whom the first is said, in a note, to have "lived before Han-fi Tsze," the second to have belonged to the school of Mih Tih, whilst the third and fourth are designated "disciples" of Mih Tih, last of all gives "Mih Tsze, 71 chapters," with the note "his name was Tih, he was an officer of Sung, and lived after the time of Confucius." We may here add that both the Catalogues of the Sui dynasty and of the T'ang dynasty know only three works of the Mihist school, placing Mih Tsze first, but describing his book as consisting of "15 sections, with one section formed by the Index."

The next authority regarding Mihism is the famous writer Han Yü (A. D. 768-824) in whose works (kuen 11) there is a chapter on Mih Tsze, the principal passage in which is given in Dr. Legge's *Prolegomena* (pp. 123-124). Suffice it therefore to say that Han Yü, true to his liberal and eclectic instincts as a philosopher, who even attempted to harmonize Mencius and Sun Tsze, speaks of the possibility of being Mihist in name and Confucianist in practice, of being Confucianist in name and Mihist in practice, states as his conviction that Confucius would have used Mih and Mih Confucius, the two

systems requiring to be supplemented one by the other, and finally considers Buddhism to be a form of Mihism. So far therefore Mihism appears to have run its course, parallel or opposed to Confucianism, ever since Mih Tih's time.

But with the rise of the Sung philosophy which raised Mencius to the rank next to Confucius, Mihism received a check from which it has never since recovered. Ch'êng Tsze (A. D. 1033-1107) is comparatively mild in his critique of Mih Tih, but Ch'êng's great successor Choo He ruthlessly put upon it an anathema the force of which is felt to the present day. This is what Ch'êng Tsze said (Sing li ta tsuen, kuen 57):—"The goodness of Mih Tih is extreme, yet the superior man does not study Mih Tih; because he left the correct path and went astray. If it be asked, how Han Yü came to pen the remarks in the chapter on Mihism, I reply, this chapter is also very well meant, but without precision and strictness in its wording and therefore in some points untrue; Mencius says Mih Tsze required the same love for the child of a brother as for the child of a neighbour, but where is there anywhere in the writings of Mih Tsze such a sentence to be found? On the other hand Mencius pulled out the very root and stopped the fountain source, knowing that the consequences of the system must consistently lead to that. Generally speaking if any of the literati, in their studies of the truth, err by a hair's breadth, they go astray a thousand miles. Yang Chu began with the study of righteousness. Mih Tsze began with the study of love. But their disciples have all gone wrong, till they reached the denial of the duties to father and prince. Mencius wished to set right the root of the matter and therefore pushed on to this extreme. Yü delighted in putting the best construction on the man's meaning, and we may call it large-hearted and liberal, but whilst maintaining the right doctrine he ignored precision and strictness and therefore went wrong." To this comparatively mild judg-

ment, Choo He, the despot of modern criticism in China, added the following stricture:—"Both Yang and Mih are heretics; but the talk of Mih Tsz is even more the outcome of concealed self-assertion, estranged to the feelings of humanity and moreover quite impracticable. To mention Confucius and Mih together is the error of Han Yü. I could never understand how he could write the chapter on the origin of the truth. Who was first, who came after?"

When the Emperor Kien-lung had his famous Catalogue compiled in A.D. 1772-1790, the influence of Choo He was too great to admit of a direct reversion of his judgment. But the Academicians who wrote the critiques for each work were too enlightened to be blinded by his anathema, and therefore, whilst briefly mentioning the verdict of Mencius, they freely quote Han Yü, but carefully avoid all mention of the condemnation passed on Mih Tih by Ch'eng and Choo. One new item of information they also give (kuen 117, leaf 4) regarding the personalia of Mih Tih. They mention a tradition on the doubtful authority of the 樹屋書影 to the effect that the surname of our philosopher was Tih (not Mih), that he was born through his mother dreaming of a black crow, and that she therefore named him "black," whence was derived the literary equivalent "Mih," whilst people mistook his surname for his name. They also express the opinion that Buddhism, whilst borrowing the idea of listless quietism from Lao Tsze, derived its teaching of mercy and benevolence from Mih; but they evidently lacked the courage to do full justice to Mih Tsze. If we add that a Governor of Shensi (Peih Yuen) was bold enough to edit and annotate (in 1781 A.D.) the works ascribed to Mih Tsz, and that a complete copy of Mih Tsz's work is exceedingly difficult to find anywhere in China, at the present day, we have completed our survey of the literary history of Mihism.

We would only add a brief resumé of the philosophical doctrines of Mih Tsze.

In many respects Mih Tih is in tolerable accord with Confucianism, and yet on every such point of coincidence he shows a spirit going beyond the limits sanctioned by Confucian dogmatism, or shrinks from going the whole length of Confucian orthodoxy. He respects the Sages, but he has not the unbounded admiration for them which is a characteristic of a Confucian. He constantly refers to antiquity, but applies to it the most fearless independent criticism. He maintains the ideas of Imperial Sovereignty and paternal government, but modifies both by his democratic socialistic predilections. He respects personal self-culture, but does not ascribe to it those unlimited results as to social and political welfare which the Confucianists ascribe to it. He believes in the destiny of Heaven, but gives it a naturalistic instead of an ethical basis.

In many respects, on the other hand, Mih Tih wages direct war against Confucianism. He condemns the superstitious lavishness of expenditure in burial ceremonies. He condemns the sceptic disregard, of the influence of the spirits and demons, sanctioned by Confucius. He condemns the sentimental overestimate of the civilizing influence of music as taught by the Classics. He condemns the fatalism pervading the Confucian conception of Heaven. He condemns unsparingly the ceremonialism of orthodox Confucianism.

In other respects, however, Mih Tsz is not only independent but peculiar. His peculiarities consist in a radical tendency to find fault with the ruling classes, and to assert the rights of the masses; in an excess of theory over practical common sense as shewn by the extreme application of the principle of mutual love to the disregard of the inherent selfishness of human nature and by an overweening faith in the power of superiors and the influence of compulsion; and finally in a want of feeling and thought as displayed by the apparent fact that no deeper motive than that of utilitarianism underlies his advocacy of universal love.

Translation of the Peking Gazette for 1877.

Reprinted from the "North-China Herald." Shanghai: April, 1878.

The value of these annual reprints of the translations of the Peking Gazette, which appear from time to time in the "North-China Herald," is too well established to require any comments on our part. The translation work has hitherto been in the hands of the most competent scholars, and we trust will for the current year also be carried on in a manner equal to that which distinguishes the volume for 1877. The index, a most important feature, is carefully executed, and we have frequently the Chinese characters given in the case of names of persons not much known and in the case of unusual terms and phrases. But we believe we echo the wishes of most students of these Gazettes by repeating our often expressed wish to have even a larger measure of such philological peculiarities of style and expression rendered more accessible by the insertion of the Chinese characters. There are a few notes also in the present volume but not enough to satisfy the requirements of students. The publishers of the *North-China Herald* are really deserving the thanks of all interested in the history, religion and politics of China by this annual digest of the only official annuals of contemporary history accessible to foreigners.

Religion in China: containing a brief account of the three religions of the Chinese, with observations on the prospects of Christian conversion amongst that people. By Joseph Edkins, D.D. Second Edition. London, Trübner & Co., 1878.

This second edition of the well-known work of Dr Edkins, first published in 1859, appears now as the seventh volume of Trübner & Co.'s Philosophical Library. There is however in the present edition the valuable addition of a chapter giving a description of the Imperial worship of Heaven

and Earth and of three chapters giving an account of a pilgrimage to the Buddhist shrines of Woo-tai-shan. Dr Edkins is undoubtedly the best authority on the subject of the religions of China, and it is therefore a great boon to the reading public to have his book republished in the elegant form before us, although in a philosophical library a book like this is somewhat like Saul among the prophets, for it is far more a Missionary publication than anything else. The book itself, however, is too widely known to require any comments on our part.

Records of the General Conference of the Protestant Missionaries of China. Held at Shanghai, May 10-24, 1877. Shanghai, 1878.

This is a good-sized volume of 492 closely-printed pages containing the papers read before the Conference of Protestant Missionaries held in Shanghai last year, together with a record of the discussions which ensued on the reading of each paper. There are only three papers dealing with subjects of general interest. There is first an essay, somewhat desultory but extremely valuable as far as it goes, by Dr. Edkins "on Buddhism and Taoism in their popular aspects," next a charmingly written and most interesting paper "on Feet Binding" by Miss S. H. Woolston of Foochow, and finally a lengthy article by Dr. Yates giving a detailed description of the popular customs connected with death as may be witnessed in Central China. The title of the article is "Ancestral Worship." It may be noted that a series of very neatly-executed sketch maps, drafted by the Rev. L. W. Kip, illustrates the regions occupied by Protestant Missions and lends special interest to this volume, which, rich as it is in Missionary information, is comparatively poor in indicating any literary activity on the part of Protestant Missionaries. Dr. Legge's paper "on Confucianism" which was actually read and discussed before this same Conference, does not appear in these Records,

truth being apparently unpalatable to the majority of Protestant Missionaries unless it happen to coincide with their peculiar idiosyncrasies.

Die Opfer der Wissenschaft oder die Folgen der Angewandten Naturphilosophie.

Drei Bücher aus dem Leben des Professor Desens. Mitgetheilt von Alfred de Valmy. Leipzig, 1878.

It occasionally falls to our lot to review a book which excels only by its total absence of any praiseworthy feature about it, apart from the paper, type or binding. On such occasions we prefer to remain silent unless specially requested to review, in which case,—and the present one belongs to this category,—we can but express our opinion of the book as briefly as possible and give a quotation or two to justify it. The book before us we may characterize in one word, for it is filled from beginning to end with the quintessence of what is called in a homely German phrase “*der höhere Blödsinn*.” The following quotation from “A Memorial addressed to the Emperor of China” will enable our readers to judge for themselves. After remarking, by way of introduction, that the people of China are intellectually standing still, that they must perish in the battle for existence, and asking the Emperor over whom he means to reign in that case, the Memorialist proposes, on the ground that “every Chinaman is a Monitor of the future ideal man,” the following comical scheme for the intellectual regeneration of China. “Sire, you are an irresponsible autocrat, tyrannize then for the benefit of the future. First of all, fling from you all idols and idolatrous ideas in order to introduce in their place the worship of the laws of nature. Begin then with extension, impenetrability, divisibility and porosity, till you finally reach the unity of force. As highest and incomprehensible Being is to be adored that mysterious body which evades the law of gravitation, and prevents Enke’s comet in

the execution of its duty, the ether! To attain this high goal as soon as possible, your Chinese must be helped to a rapid development of the intellectual faculties. This is done by means of phosphor. Without phosphor no thought, says Moleschott. Issue then an ordinance according to which every Chinese infant must be brought up on phosphor paste. To counteract the poisonous effect of phosphor, oil of turpentine is to be added to the paste. The taste of this food for infants is indeed abominable, but as your Chinese are already accustomed to the most incredible articles of food, they will not refuse to adopt this likewise. The brain being enriched with phosphor will be able to think with greater intensity than that which is poor in phosphor. From the date of this ordinance the brains of your people will begin rapidly to differentiate.” We recommend this proposal to the sympathetic consideration of the promoters of “Secular Missions” in Shanghai.

河南奇荒鐵淚圖 Illustrations of the Famine in Honan which will draw tears from iron. 1878.

Under the above title a small pamphlet has been issued, under the date of mid-winter 1878, probably at Shanghai, intended for distribution by the collectors of subscriptions in aid of the famine-stricken people in North China. There is a series of twelve plates, each surmounted by an appropriate heading and accompanied by a page of explanatory remarks. Nine of the illustrations sketch with the simple directness of grim truth the gradual progress of the appalling misery caused by the famine, the remaining three illustrations being devoted one to an appeal to the sympathy of the people of South China who are better off, one to the labours of the Imperial Relief Commission and the last to the rewards, in the shape of numerous progeny, wealth, honours, happiness and longevity, held up in view of liberal subscribers by the differ-

ent spirits under the ægis of Yuh-wang, the chief of the Tauist pantheon.

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The Hongkong Catholic Register, 29 April 1878. No. 20. From the Kwangsi and Annam frontiers.

The following are the latest publications on Chinese subjects:—

A *History of the Laws, Manners and Customs of the people of China*. By the Ven. John Gray, LL.D. Archdeacon of Hongkong. London, 1878. 2 Vols.

Calcutta to Liverpool, by China, Japan and America in 1877. By H. W. N. (Sir Henry W. Norman). Calcutta, 1878.

NOTES AND QUERIES.

NOTES.

PORTUGUESE FROM MACAO IN PEKING IN THE FIRST QUARTER OF THE 17TH CENTURY.—Permit me to send you a copy taken from an ancient inscription of the year A.D. 1624, found on the gravestone of some Portuguese, who died in the Chinese capital and have been buried near the western wall of Peking in a small Christian cemetery, which, though long since abandoned as a place of interment, still belongs to the Catholic mission. This cemetery, not to be confounded with the so-called Portuguese cemetery, situated about two miles further northward, is easily found, for it lies nearly opposite the British cemetery, on the other side of the stone road leading from the Si pien gate to the P'ing-tze gate. It is known

under the name of 青龍橋 *Ts'ing-lung k'iao*, which is properly the name of a bridge on the stone road near the places mentioned.

The monument erected on the tomb of the aforesaid Portuguese is a simple square stone about two feet high. The inscription on it is in Portuguese and in part difficult to be deciphered. One of the Lazarist missionaries in Peking has had the kindness to copy it for me. Although among the European residents at Peking there is no one who is acquainted with the Portuguese language, we can however understand in a general way that the inscription refers to a certain Correa and six other Portuguese, who had come from Macao to Peking by order of the Chinese Emperor, and that they died there in the year 1624. But unhappily

the words explaining for what purpose they had been called to Peking and how they died, are not well preserved on the monument. I leave it therefore for readers acquainted with the Portuguese language to fill up the inscription,* but may venture here to suggest, that probably these Portuguese had been invited to cast cannon, as the Chinese government (Ming dynasty) at the time here spoken of was at war with the Manchoes. It is not without interest to notice, that among the Chinese Catholics at Peking there is a tradition, that the foreigners here buried had been poisoned and perished on the same day.

The inscription reads as follows :—

“Qqui descança Joao Correa que com ontros seis Portuges no ao 1624 vierao de Macao xeste Pekin llamados del Rei Tien-ki Sera naren aos Chinas quzoda arfelharia † com que morreo ocolne huy rega que aerebe love poz orde del rei foe eneste lugar seruta.”

I have not been able to find any direct corroboration for the facts here recorded either in the records of the ancient Jesuit missionaries or in Chinese books, but on turning over the pages of Semedo's History of China I met with some interesting accounts referring to the relations between the Portuguese at Macao and the Chinese Court in the first quarter of the 17th century. As Semedo's History of China is quite a rare book now, I may be allowed to copy from it the pages referring to the Portuguese intercourse with China.

Pater *Alvarez de Semedo* was born in Portugal 1585, he arrived in China 1613 and died at Macao 1658. It appears from his book that about 1621 he resided at Peking. He wrote his memoirs about 1635. His book seems to have been originally written in Italian, as appears from the French translation I quote and of which I shall give here the whole title, as it does

* There are in the whole only three doubtful words, viz. *arfelharia*, *quzoda* and *ocolne*.

† *Artelharia*? *riel haria*? *arfel haria*? *artel haria*?

not agree with the accounts given of Semedo's works in Mess. P. and O. von Moellendorff's Manual of Chinese Bibliography (Compare 1995 and 1996).

“Histoire universelle du grand Royaume de la Chine composée en Italien par le P. *Alvarez Semedo*, Portugais, de la Compagnie de Jesus et traduite en notre langue par *Louis Coulon* P. Divisée en deux parties. A Paris MDCXLV. Sebastien Cramoisy.”

P. 138 we read : (Chap. XX. De la milice et des armes des Chinois). “Pour ce qui concerne leurs armes. Il y a long-temps que la poudre a canon est en usage en Chine : a je peux dire qu'il s'en consume plus en douze mois, en feux d'artifice, qu'ils font à la perfection, qu'il ne s'en brusle dans les armées durant cinq ans entiers. Il est vray qu'anciennement ils en brusloient davantage a la guerre, qu'ils ne font à present ; pource qu'ils se servoient de canons de bronze, courts a renforcez, tels qu'on en void aux deux costez des portes de Nankim, qui ne servent plus aujourd'huy que de parade. Ils se servent de quelques meschantes pieces de campagnes et de quelques petits canons fort courts, qu'ils chargent de bales de mousquet, et les enchassent dans une pièce de bois pour les tirer.

“Leurs vaisseaux de guerre sont montez de quelques petites pièces, mais ils ne soavent pas bien les pointer justement. On a veu quelques mousquets dans les Provinces de la Chine, depuis que les officers de Macao ont fait forger une grande quantite d'armes à feu, par le moyen des Portugais. Néanmoins leurs armes les plus communes sont les Arcs, les Fleches, les Lances et les Cimenterres.

“L'an 1621, la ville de Macao envoya trois grands Canons au Roy d'à present, avec des canonniers pour en faire l'essay, comme ils firent à Pekim au grand estonnement de plusieurs Mandarins, qui voulurent s'y trouver, et en estre les spectateurs. Une disgrâce survint en ce rencontre par la mort d'un Portugais, a de trois ou quatre Chinois qui furent tuez à la cheute du coup, ce qui

épouvanta les autres, a fit que ces pieces furent fort estimées, a quélles furent portées sur les frontieres, comme capables de donner de la terrenr aux Tartares. De vray ceux cy ne sachant point ce que c'estoit que ces Machines, les vinrent voir de compagnie, mais ils furent si bien receus d'une volée de boulet de fer, que non seulement ils prirent la fuite, mais ils ont été depuis tousjours plus avisez.”*

Ibidem, p. 146 (Chap. XXI. De la guerre des Tartares contre la Chine). Semedo after having given an account of a victorious battle the Chinese had gained over the Tartars (Manchoos) about A.D. 1622, continues as follows:—

“Peu de temps après cette action, un Portugais nommé *Gonsalve Texera* vint à la Cour de Pekim avec une Ambassade et des presents de la part de la Cité de Macao, laquelle considerant l'insolence des Tartares, a la crainte des Chinois, a croyant d'ailleurs rendre quelque service au Roy de Portugal, et obliger le Roy de Chine à leur estre favorable, offrit aux Mandarins le secours de quelques Portugais contre les Tartares. Les Mandarins agréerent son offre, adresserent une Requête au Roy, qui fut favorablement receuë, a les provisions promptement expedées. Le Conseil de guerre despescha un Pere de la Compagnie à Macao, lequel avoit

* On a visit to the great (inner) wall last summer, I saw near the gate at the northern entrance of the *Nan-k'ou* pass two ancient cannons bearing the date 崇禎四年 (1631). Considering this date they cannot be the cannons presented to the Chinese Emperor by the Portuguese of Macao, but they seem to have been cast by the Chinese themselves, probably under the direction of some European (Portuguese) master. We read in the Ming History (see my translation, *China Review*, IV., p. 393), that the Portuguese are very clever in making cannons, and that, after one of their cannons had reached China, attempts had been made to imitate them. But the Chinese were not able to make use of these arms.

We know further from Du Halde (*Description de la Chine* II. 48) that when in 1636 the Government of the Ming was in distress, owing to the progressing conquests of the Manchoos, Pater Adam Schall, the well-known Jesuit missionary, was entrusted by the Chinese Emperor with the casting of cannon.

desja fait le Chemin en la Compagnie des Ambassadeurs pour moyenner ce secours, avec plusieurs ordres aus officiers de Canton, qui fournirent liberalement tout ce qui estoit necessaire à cette entreprise; and fournirent à nos soldats toutes les commoditez qu'on pouvoit souhaiter.

“Quatre cens hommes s'enrollerent à Macao, à scavoir deux cens Soldats, parmi lesquels il y avoit quelques Portugais; les autres estoient naturels du pais, estans nez à Macao, and par consequent Chinois, mais qui d'ailleurs ayans esté nourris parmy les Portugais, estoient des leurs, tous bons soldats, and grands arquebusiers. Chaque soldat avoit un jeune garçon pour le servir payé des deniers du Roy, and deplus de leur solde ils s'habillerent superbement, et se pourveurent d'armes, and avec cela ils demurerent encore assez riches.

“Cette petite armée partit de Macao sous la conduite de deux Capitaines, l'un se nommait *Pierre Cordier*, and l'autre *Antoine Rodriguez del capo*, avec leurs Alfieres and autres Officiers. Estans arrivez à Canton, ils firent l'exercice avec tant de gentillesse, and tant de salves de mousquets que les Chinois en furent estonnez.

“Ils eurent des vaisseaux pour passer la rivière, si bien qu'ils parcoururent toute la Province par eau, and furent regalez des Magistrats dans toutes les villes et villages, où ils abordoient, qui leur envoyoient à l'enuy des rafraichissements de vollailles, de chair, de fruits, de vin, de riz etc.

“Ils traverserent à cheval eux et leurs valets, la Montagne qui separe la Province de Canton de celle de Kiamsi, and qui a pour le moins une joée de chemin jusqu'à l'autre rivière. Ils s'embarquerent derechef de ce coté and à la faveur de ce fleuve traverserent de mesme façon presque toute la Province de Kiamsi, jusqu'à la Capitale, dans laquelle je faisois pour lors ma residence, avec un grand nombre de Chretiens. Ils s'y arresterent quelque temps non pour autre raison que pour voir la ville, et pour estre aussi veus. Quantité de seigneurs les in-

viterent chez eux pour considerer la façon de leurs habits et d'autres particularitez estrangeres : et les traitèrent avec de grandes civilitez, approuvans et louans tout en eux, excepté la taille et la coupe de leurs habits, ne pouvans pas comprendre qu'un drap entier se doive tailler en plusieurs pieces pour la beauté d'un habit. Tous ces gens s'en retournerent après avoir veu la ville sans autre effect, que beaucoup de despenses and une grande perte des Chinois, qui leur fut causée par les Tartares en divers rencontres faute de ce secours.

"La cause de leur retour fut que les Chinois qui trafiquent à Canton avec les Portugais, and qui respondent pour eux en leurs affaires, dont ils retirent un gros profit donnerent avis, qu'il seroit facile aux Portugais, en suite de cette entreprise, qui sans doute leur succederait glorieusement, d'obtenir la permission, d'entrer dans le royaume, and de negotier par eux memes, leurs affaires et leurs commerces, de sorte qu'ils viendroient à estre privez du gain qu'ils faisoient aver eux. Pour ce sujet avant que les Portugais partissent de Macao ils firent tous leurs efforts pour les destourner produisant en justice plusieurs cedules contre eux; et comme le Magistrat respondant à la dernière, leur eût representé que la chose ne pouvoit desormais se faire autrement, l'argent du Roy estant desja distribué et la paye tant ordinaire qu'extraordinaire faite par avance, ils s'offrirere de rembourser le Roy de leurs propres deniers. Enfin comme ils virent qu'ils ne pouvoient rien gagner de ce costé, on dit qu'ils porterent à la Cour, l'argent qu'ils vouloient donner, and qu'en ayant fait present aux Mandarins, ils firent en sorte que ceux-la memes qui avoient proposé les Portugais au Roy pour lui donner secours par une nouvelle remontrance, lui representèrent qu'ils n'estoient plus necessaires.

"Le Roy fit la response que jay veu. Ce que Vous m'avez proposé que ces gens entrassent dans mon Royaume, et m'assistassent de leur secours contre les Tartares, n'est pas fort considerable : puisque desja Vous me

dites qu'ils ne sont point necessaires. Quand cy apres Vous aurez quelque chose à me proposer, pensez y mieux. Cependant s'ils ne sont point necessaires, qu'ils s'en retournent.

"Telle fut l'ysse de cette armée, sans aucun profit du Royaume, mais non pas des soldats : outre qu'ils virent une grande partie de la Chine. Les Tartares ont tousjours depuis continué la guerre, and la continuent encore à present, and out contraint ceux du royaume de Corea, de leur payer la mesme contribution qu'au Roy de la Chine, qu'ils ne laissent pas de luy payer comme auparavant."

From another statement in Semedo, book (p. 166), it appears, that at the author's time the Emperor of China had twice ordered to invite Portuguese from Macao to come to Peking. Semedo records as follows :

"Les Portugais, aux deux fois qu'ils furent mandez en Cour de la ville de Macao, ne furent pas seulement traitez splendidement avec des magnificences extraordinaires, mais de plus par un privilege particulier, ils furent logéz au dehors and les principaux d'entr'ux virent le Roy *Thien ki*, frere de celui qui regne à present, estant encore fort jeune : qui par une curiosité qu'il avoit de voir des Estrangers, les fit venir en son Palais, and les vid, quoy que de loing, and eux aussi le virent clairement."

Semedo's records are corroborated in the Chinese annals, for we read in the Ming history (see my translation *China Review*, IV., p. 393) that during the reigns of *T'ien ki* (1621-28) and *Ch'ung cheng* (1628-44) men from Macao came to the capital, and as they proved to be very clever in military arts, they were employed in the war in the north-east (against the Manchoes).

E. BRETSCHNEIDER.

GRIMM'S LAWS IN CHINESE.—In a notice of a recent number of the *China Review* (*North China Herald*, November 29th, 1877) I pointed out what a long course of analysis had convinced me were the rules governing

the interchange of consonants between ancient and modern Chinese, corresponding to what in Indo-European languages are known as Grimm's Laws. Dr. Edkins in the last number (November-December) asks me to look at page 186 of his "Introduction to the Study of Chinese characters," where he tells me I may find a statement of that law previously made and suggests I have not been "careful enough" in reading it.

I can assure Dr. Edkins that I have perused the portion of the book referred to many times, both before and since I published the statement of the Laws referred to and have failed up to this time to discover in his work any law bearing on the subject. It was indeed to supply this need, and to point out in what lines philological research could be safely carried on, that I took the opportunity of penning the rules of transformation. It may interest some of your readers who may not have seen the original to repeat the rules, which are neither long nor complicated. Without raising any question as to the proper appellation of the so-called Chinese aspirate, and using the ordinary transliteration of Southern Mandarin they are as follows.

1. *Non-aspirates in modern Chinese represent the corresponding surds (tenues) of the ancient language.*

2. *Aspirates represent the corresponding sonants (mediae.)*

This second rule has, however, to be modified on account of the tyranny exercised in Chinese by the tones over the other constituents of the language. We have therefore

3. *The third and fourth lower tones being unable to take the aspirate, words in those tones which, according to rule 2, should begin with an aspirated consonant, have to exchange the aspirate for the corresponding non-aspirate.*

These three rules are general in their incidence, and have to be supplemented by others of more particular application, of which the principal are

4. *Palatals (ch and ts) are the representatives of older dentals, and in the aspirated series are generally interchangeable with the sibilants s and sh. In the latter series they are frequently representative of original sibilants, as are also t and i.*

5. *L initial usually remains unchanged; it is frequently the representative of an older r, and in many cases is substituted for an original d or dh.*

6. *L final disappears in modern Chinese and its loss is represented by a lengthened vowel, or more frequently a diphthong, especially ao.*

7. *Ng is the usual representative of r final; n, however, occasionally taking its place. Sometimes r final seems to have first changed into l and follows rule 6. R initial is sometimes represented by ng in modern Chinese.*

It will be observed that these rules do not transgress the limits assigned by comparative philologists for variations in Indo-European languages, and it is therefore the more worthy of note that a great proportion of Chinese roots when tested by them fall into categories closely corresponding to those established for the older forms of Aryan speech.

Dr. Edkins in the work alluded to has palpably failed in the application of the fundamental principles stated in 1, 2 and 3, as he appears (page 187) to confound the initials *t* and *t'* in the words 中 *chung*, middle and 虫 *ch'ung* an insect, and to assimilate them with *k'* in? 空 *k'ung* or 窮 *k'iung* (*ch'ung*) empty, sad. These examples chosen by himself will, however, serve to illustrate the rules, though the conclusion to be arrived at is very different from what he suggests.

Rules 1, 4 and 7 will give for 中 the initial *t*, the final *r* with probably a short vowel. If we assume the word to be *tor* we shall at once arrive at such forms as Lat. *tor-queo* Gr. *τροπή*, where the idea is of turning or revolving, whence Greek *τροπή*

the *nave* of a wheel, the *goal* of a circus, from which to 中 the centre, 中' to hit the bull's eye, to attain, is but a short step. So again in 虫 *ch'ung* an insect, reptile, by 2, 4 and 7 we find an original *sar* which we may compare with Sanskrit *sar* or *sri*, to go or creep, and so are able to connect it with Gr. *ἑρπετ* and Lat. *serpens*. If I am correct in identifying the *Ch'ung*, sad, with 窮 *k'ung* or 空 *k'ung*, for Dr. Edkins does not give the character, we shall by rules 2 and 7 be justified in assuming an older *khir*, and this we may assume as representative of Sanskrit *khid* to afflict, to grieve, where the cerebral *d* is in close connection with *r*, and which connects with the adjective *khil* as empty, void.

I trust that these examples, selected at random from his own work, will be sufficient to convince Dr. Edkins of the necessity of some more definite rules than he has hitherto adopted, if he would desire that his investigations should have any permanent value. I have a great respect for the labour bestowed by him in what is seemingly a thankless task, and should be the last to deny any indebtedness to him. With the exception of part of the 5th rule the substitution of *l* for *d* which he was the first to point out in his "China's Place in Philology," I am innocent of having appropriated any portion of his labours other than those superficial resemblances which must strike independently students in a common task. My own investigations into the ancient geography and ethnology of Eastern Asia have forced upon me the necessity of seeking by some simple rule the originals of the names to which modern Chinese could afford no clue, and the seven rules above, with a few more of more limited application have been the result of many years study of the external aspects of the Chinese language. I should willingly have left to Dr. Edkins and others the philological details necessary to work out these subjects, but finding the critical study of Chinese at a low ebb, I found myself compelled before taking the first step to em-

bark in a philological study of the ancient language.

THO. W. KINGSMILL.

PRIMER OF ENGLISH FOR CHINESE.—That it is important on many grounds to facilitate the study of the English language to the Chinese will hardly be disputed, that as yet the helps extant to accomplish this, more especially without the constant guidance of a teacher, are faulty in many respects, will very likely be also admitted. The school-books used at the Government schools of Hongkong, so ably conducted, leave naturally very much to oral teaching. The greater part of the works prepared by Chinese are ridiculously erroneous; the rest are not systematic, do not teach grammar or syntax, and fail to represent the English sounds by Chinese signs correctly.

This latter point deserves special attention. Even if by Chinese characters the English pronunciation could be well represented, which I do not think is possible, it is clear that for each native dialect the work would have to be done over again, the signs, *e.g.* chosen for a Cantonese learner, being altogether inadequate for a student from Shanghai.

These considerations lead me to the attempt of adapting our well-tryed European methods for teaching foreign languages to the English language for its Chinese students.

Having found a native of Amoy of some literary pretensions, who was anxious to learn English but did not know, as yet, one word, I commenced by teaching him, through the medium of the Amoy dialect, the *sounds* (not the names) of the alphabet, very much on Wade's principle. The vowels and diphthongs were first written down, divided into long, short, and shortest sounds, and each represented by Chinese characters according to the Amoy dialect, some remarks, in Chinese of course, as to the motion of mouth, lips and tongue were added, when possible, but the oral guidance of the teacher

was here most relied on. The consonant sounds were then taught similarly.

The next step was to show the learner the sounds produced by the joining of the sound signs he already knew, *e.g.* ba, de, fi, go, hu, kai, lou, etc. To make the student understand the principle of our phonetic spelling the better, as well as to show its working at a glance to any teacher, a table was prepared, in which for each sound an English word was given and followed by a phonetic representation of its sound, *e.g.* 1. *ā* Chinese character of that sound, ale, *ēl*, 2. *g* gain, *gēn*, and so on.

This accomplished, series of words were compiled, in which the same vowel sound is differently written in English, *e.g.* the sound *i* as spoken in fee, pea, seize, key, brief, suite, the pronunciation being in each case given phonetically and in the dialect. After the student had under constant assistance of the teacher thoroughly mastered the contents of the tables just described, he was considered able to aid his memory in the reception of the sounds by the help of the phonetic representation without the addition of any Chinese signs, *e.g.* seeing "*pūr*" would be a sufficient guide to the pronunciation of the word "*poor*."

This is the point to say that in these six tables the representation of the sounds by Chinese characters would have to be worked out separately in all the various dialects spoken by the different learners, and it may perhaps be found necessary to amplify the examples and to extend the tables. But the great advantage gained by the method just described would be, that the rest of the proposed handbook would be equally available for all the Chinese students of English, from whatever province they might be.

In order to satisfy myself that an English primer could be composed in this way, I took Graeser's "*Nouvelle Méthode pour apprendre la langue anglaise, d'après les principes de F. Ahn*," and made the experiment with the twenty-four first exercises on the *corpus*, or rather the intellect of the above mention-

ed anxious scholar. First are given a number of words, their pronunciation and their meaning, then these words are at once built up into easy sentences, *e.g.* I am young. Is he rich? etc. Each word in these receives a number according to the place it occupies in the phrase, which is repeated over each corresponding Chinese word of the translation given in the Key. Thus the student can with ease follow the translation, and the difference of syntactical arrangements of the two languages can be without difficulty observed. This is the plan which Julien adopts in his grammar of Chinese. The Chinese signs written smaller are those which are necessary for a word for word translation, but are to be omitted in correct Chinese speech. Some explanations to facilitate the use of the tables are added in Chinese, but the help of a teacher is still required, only it is hoped not so much as it would otherwise. The Chinese translation most requires revision. With the man I had I could not avoid the introduction of dialectic forms of speech. I am even not sure that this point will not prove a stumbling block as far as the all-provincial usefulness of the handbook is concerned, still I think this difficulty may be overcome, and at any rate the method here advocated would still be of value.

The remainder of the twenty-four exercises requires little further comment. Explanatory remarks and advice to the student as to the thorough mastering of each piece have been added in Chinese, of course, to nearly all the exercises. The grammatical observations are simple and few, in accordance with the method *Ahn*, which relies most on practical illustration of rules, but at the same time introduces them to the student very methodically and with well-considered gradation. He begins with such a simple sentence as "*he is old*," and in the 19th exercise has already got to phrases like "*He had given this black dog to my little cousin*," etc., then follow the numerals, and so on.

Pressure of official work has prevented me from continuing this handbook of English for Chinese further, and I have here merely wished to draw attention to the method adopted with the hope that the compilation of some such work may be undertaken by a competent person. I have no doubt that much may be improved in the execution of the plan, but am convinced, that the plan itself, so well tried with regard to European languages, could with great advantage be adopted for the Chinese students of English.

N. BUDLER.

CHINESE CLOISONNE ENAMEL.—The following notes about the name and origin of Chinese émail cloisonné may be of interest to the readers of the *China Review*.

The explanation suggested by the Querist (*China Review*, Vol. V. p. 408) that *falan* means French and that the revival of the manufacture was due to the French, ingenious as it is, cannot be true, because the art was never quite lost and we cannot therefore strictly speak of a revival. It is true that for want of demand this art was almost getting extinct, but the knowledge remained with one or two families, and when after the campaign of 1861 great quantities of enamel ware were sent to Europe and the Chinese enamel became quite popular there, the sudden great demand caused a speedy renewal of the manufacture. There was no influence of foreigners, neither by advice and instruction, nor by supply of the colours, which as of old are manufactured in Shantung.

The present name of enamel, *falan*, is now commonly written 珐藍 and 發藍, but 珐瑯 *fa-lang* is the recognised writing in Chinese official works. In the edition of the Ta-tsing-'hui-tien 大清會典 of 1818 there are two notes about "cloisonné," one in the chapter on the Nei-wu-fu, b. 80, f. 16, where it is said that the Tsao-pan-ch'u 造辦處 in the Yang-hsin-tien 養心殿 contains altogether fourteen different workshops, 作, for the manufacture

of all kind of vessels (器) among them one for enamel (珐瑯作). In the historical part of the same work (b. 886, f. 23) it is said that in the 57th year of Kang-hi (A.D. 1718) the Emperor, permitted the *fa-lang-tso* hitherto in the Wu-ying-tien to be transferred to the Yang-hsin-tien.

An earlier occurrence of the characters *fa-lang* for émail cloisonné has not been found yet. The change from *falang* to *falan* may be easily explained by the use of the word *lan*, blue, for the colours used in enameling. The common expression of the manufacturers in Peking for putting the colours on the copper is 攔上藍. Blue being the predominant colour probably gave the name for all the colouring materials and the uncommon word for enamel, *falang*, was changed into *falan*, as the idea of "blue" suggested itself at once.

The combination *falang*, evidently of foreign origin, seems to suggest the foreign origin of the manufacture which has never been very popular in China and the older specimens of which present an ornamentation decidedly not Chinese but rather Levantine or Persian. The oldest Chinese enamel vases known in Europe are from the Ming period; there are pieces in European collections bearing the Nien-hau 景泰 King Tai, A.D. 1450-1457. As the art was already flourishing then and was brought to not a small degree of perfection it appears highly improbable that it had only recently been introduced then.

In the West the earliest cloisonné enamel was manufactured in Byzance in the sixth century of our era, and the knowledge of the art was probably spread all over the countries of the Levant, as there is for instance Persian enamel ware known of a very early date. To China it was conveyed either by the Arab traders who frequently resorted to China during the time of the Tang and later dynasties or the Mahomedans of Central Asia.

There is a passage about enamel in Kōchih-ching-yüan, a cyclopædia written in

1735; it is written *fa-lang* there, and the following is quoted from the *Ko-ku-yao-lun*, a work of the earlier Ming period treating of old bronzes, pictures, ink, porcelain etc.

"Arabic porcelain vessels. Copper is used to make the body, burned with ingredients it is covered with ornaments of all colours. The dishes are like the *Fo-lang-ch'ien* (Folang inlaid ware). There are to be seen incense jars, flower vases, boxes, wine cups, but they are *only used in the ladies' apartments, they do not belong to the precious things which gentlemen would put in their studies*. They are likewise called porcelain from the devils' country. At present Yünnan people make in the Capital many wine cups which are commonly called 'inlaid ware of the devils' country,' those made in the palace are very neat, glossy and charming."*

A similar notice occurs in the *King-tê-chên-t'au-lu* (kuen vii. p. 17.)

Ta-shih-yao (Arabic porcelain) made in Arabia. The nucleus is made of copper, burned with ingredients it is covered with ornaments of all colours. There are to be seen bowls, saucers, vases, boxes; they are very like the Folang inlaid vessels. The period of the beginning [of their manufac-

ture] is unknown. *Folang-ch'ien-yao*. (Folang inlaid porcelain). Also called porcelain from the devils' country, it is what now is called *falan*; also erroneously *falang*. The furnaces are narrow and small and formed like stoves. Copper is likewise used to make the body, and colours are inlaid and burned; rather elegantly variegated and pleasant. The *T'ang-shih-ssê-k'ao* says: At the present time Yünnan people make in the capital wine-cups resembling the Folang inlaid ware, they are commonly called the inlaid ware of the devils' country.*

I have not been able to find out when the *T'ang-shih-ssê-k'ao* was written, but it appears from the above passage that *fo-lang-ch'ien* was the former name for enamel and that at least in the earlier Ming period there existed a manufacture of enamel in the palace, the cups and dishes of which

景德鎮陶錄 卷七 第十七篇 外譯窯攷

大食窯

大食國所造以銅作骨用藥燒成五色華綯有見其碗蓋壺盒者謂與佛郎嵌器類頗相似不知著始何代

佛郎嵌窯

亦呼鬼國窯即今所謂發藍也又訛法瑯其窯甚狹小制如爐器亦以銅作胎用色藥嵌燒頗綯采可玩唐氏肆攷云今雲南人在京多作酒琖做佛郎嵌俗謂之鬼國嵌

格致鏡原第三十六卷珍寶類

瑤瑤

格古要論 大食審器皿以銅作

身用藥燒成五色花者與佛郎嵌

相似嘗見香爐花餅合兒琖子之

類但可婦人閨閣之中用非士大

夫文房清玩也又謂鬼國審今雲

南人在京多作酒琖俗呼曰鬼國

嵌內府作者細潤可愛

were considered to be imitations of foreign models.

Fo-lang, Fo-lan-ki, Fu-lang-ki, Fu-lan, Fu-lang, are names of the Franks, including all European countries, a transcription of the Oriental denomination for Europe and Europeans, "Frangistan," "Frengi," &c. (cf. W. F. Meyers, on gunpowder and firearms, J. N. C. B. R. A. S., VI., 1871, p. 96. Bretschneider, *Mediaeval Travellers*, Chin. Rec. VI. 1875, p. 8 ss.) Some authors have tried to prove that the expression fu-lin is derived from *fulin* and that fulin stands for Byzance and the Byzantine empire (Saquet in *Nouv. Journ. Asiat.* IX. 1832 p. 458), but this theory has been well refuted by Bretschneider (l.c.) by proving that 拂林 is properly pronounced fu-lan, not fulin. Baron Richthofen however (China I. 1877, p. 535 note) adheres to Saquet's obsolete explanation. But besides the pronunciation fū-lan, the analogous forms of fo-lang, fu-lang-ki etc. make it clear that the terms stand for Franks i.e. Europe.

The name Folang-ch'ien meant therefore "Frankish enamel" and the name falang or folang for enamel was formed by dropping the word ch'ien. An analogous case is the appellation of guns "*fu-lang-ki*," Franks, instead of *fu-lung-ki-p'ao* Frankish guns, in the Wu-pei-chih, quoted by W. F. Meyers l.c. p. 96.

It would be very interesting to know what the Arabic, Persian and Turkish appellations for Cloisonné enamel are and were; for if they styled it as we are inclined to presume—"Enamel of Frankistan," this fact would prove that the Chinese got the art together with the name from the Mahomedans of Western Asia.

Even without such a confirmation of our theory, which some one of the readers of the *China Review* will probably be able to supply, we can safely derive from the above notes the following conclusions:

1° the present name of cloisonné enamel, *falan*, commonly written 發藍 is a later

corruption of *falang*, written 珐琅 in Chinese official records.

2° the original name, from which *falang* has been derived, was Fo-lang-ch'ien-yao i.e. enamel of the Franks.

3° the art of enameling is of comparatively later date in China and has been introduced from the West.

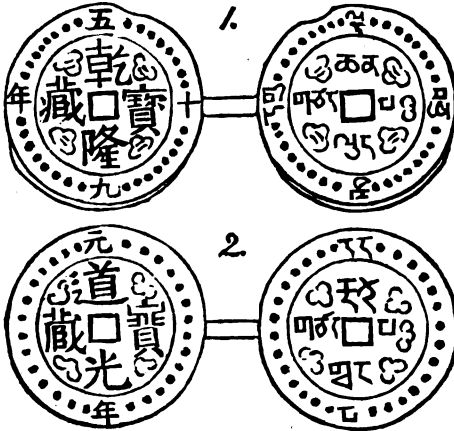
O. F. VON MÖLLENDORFF.

THE CHINESE SILVER COINAGE OF TIBET.
—A mint for the coinage of silver money was established in Lassa by the Emperor Ch'ien-lung in the 57th year of his reign, A.D. 1792. Tibet had previously been dependent on Nepal for its money, the coinage of which was a source of considerable profit to the rajahs of that country, who were given weight for weight in silver and gold dust; but at last such base coins were sent as to cause a decrease of nearly one half of their intrinsic value, whereupon the Nepalese mints were deserted. The coins figured by Du Halde as Tibetan are really Nepalese.

The rules of the new mint are detailed in the Regulations of the Board of Revenue, 欽定戶部則例, ch. xxxiv, fol. 35, 36. It is under the superintendence of four officers jointly appointed by the Chinese resident and the Dalai Lama. The coins directed to be cast from standard sycee silver, unmixed with other ingredients, and to be of two sizes weighing one ch'ien and five fén respectively; one tael of silver to exchange for nine of the former, eighteen of the latter, the difference being retained to pay for the expenses of coinage, so that the seignorage amounts to ten per cent. The inscription on the obverse is to be in the Chinese character, on the reverse in the Tanguth (Tibetan), and on the rim the date of the year. The analysis of one of the large coins of the reign of Chia-ch'ing is given in Prinsep's Useful Tables, as: Weight, 58 grains; Touch, 79.2; Pure contents, 45.91 grains; Intrinsic value of 100, 27.827 Furukhabad rupees.

Two specimens of this coinage are here

figured. No. 1 has on the obverse 乾隆寶藏, *Ch'ien-lung pao tsang*, signifying Tibetan branch of the Ch'ien-lung coinage, and on the rim 五十九年, *wu shih chiu nien*, the 59th year (of that emperor's reign), A.D. 1794: on the reverse a similar inscription in Tibetan letters.



ཆན་ལུང་པུ་མཚན་

Ch'ien-lung pao tsang, and on the rim

ལྔ་མཉུ་ཅེ་རྟུ་

lnga bchu rtsa dgu, fifty-nine.

No. 2 has on the obverse 道光寶藏, *Tao-kuang pao tsang*, and on the rim 元年, *yuan nien*, the first year, A.D. 1821: on the reverse the same in Tibetan—

རཌའུ་གུང་པུ་མཚན་

rdao guong pao gtsang, and on the rim

རྟུ་ཅེ་

dang po, first.

S. W. BUSHELL.

QUERIES.

USE OF BRICKS.—P. Hyacinth asserts in a disquisition on the Great Wall of China that

for the erection of walls of cities or fortifications no bricks were applied in China before the Ming dynasty. He does not quote any authority for his assertion, and I have not been able either to prove or to refute his statement. Can any of the readers of the *China Review* give some information upon the subject?

O. V. M.

—
OPIUM EATING IN CHINA.—Can any of your readers supply accurate information on the subject of "Opium eating" by the Chinese? It is known that the practice obtains to a considerable extent, and is considered far more deleterious than opium smoking. It is stated that if a man is once addicted to the habit of "Opium eating," he can never afterwards be satisfied by smoking that drug. The method of eating opium is to fire it into bubbles and swallow it in tea, and the lowest classes take opium-dross in this way.
C.

—
The TAI TRIBES OF YUNNAN.—In the Margary blue book there occurs a letter from Mr. Grosvenor in which he speaks of a Shan tribe calling themselves "Tai" claiming to be an ancient and distinct nation and having an elegant written alphabet. Now the Siamese call themselves "Tai" and they certainly are derived from the Laos Shans. But all the Laos tribes that we are acquainted with do not use the Siamese character but one more akin to Burmese. It would be interesting to find the real origin of the Siamese in Yunnan, more especially as these "Tai" are said to have written records of their race. Can any of your readers or correspondents state whether anything more, than what is mentioned by Mr. Grosvenor, is known of these Yunnan "Tai"?

SIAM.

BOOKS WANTED, EXCHANGES, &c.

(All addresses to care of Editor, *China Review*.)

BOOKS WANTED.

Wade's *Yü-yen Tzŭ-erh Chi* and Key.
8 parts, second-hand or new.

Address, J. K. L.

The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China*

Review would assist him in procuring these works.

W. P. G.

Li-ki or *Mémorial des Rites*, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

Address, H. K.

FOR SALE.

A set of Dr. Legge's *Classics*.

Address, D. E. R.

THE CHINA REVIEW.

TABULAR VIEW OF THE OFFICIALS COM- POSING THE CHINESE PROVINCIAL GOVERNMENTS.

[The ensuing Table, based principally upon an official record kept since the beginning of 1874, has been compiled by Mr. F. S. A. Bourne, of Her Britannic Majesty's Consular Service, with the object of furnishing a means of reference in respect of the present position and past history of the most prominent among the functionaries of the provincial governments in China. It includes all civilian officers above the rank of Taotai, together with a considerable number of the functionaries of this rank also, especially those who are brought immediately in contact with foreigners in virtue of their office as Superintendents of Customs at the Treaty Ports. The tabular statement has been framed with a view to enabling the date of appointment to each post in succession to be traced, when movements have occurred subsequently to the commencement of the record in 1874. Where the year alone is specified, it must be understood as signifying that the official referred to was at that time occupying the post indicated. In a number of cases, a record of the positions earlier filled by various individuals has been also included. The names of several officials already deceased have been retained in the list, as likely to be of service for reference. They are indicated by a + prefixed to the names in the first column. Italics have been employed to distinguish the names of Manchus or Chinese Bannermen; and small capitals for those of the Governors General who hold or have held the rank, in addition, of *Ta Hioh She* or Grand Secretary.]

The following are the abbreviations etc. employed in the table for the names of provinces: Chkg.—*Chêhkiang*; Chli.—*Chihli*; Fkn.—*Fukien*; Ho.—*Honan*; Hn.—*Hunan*; Hp.—*Hupeh*; Kan.—*Kansuh*; Kgsi.—*Kiangsi*; Kgsu.—*Kiangsu*; Kwei.—*Kweichow*; Kwtg.—*Kwangtung*; Kwsu.—*Kwangsi*; Ngh.—*Nganhwei*; Shen.—*Shensi*; Shsi.—*Shansi*; Shtg.—*Shantung*; Szoh.—*Szech'wan*; Yün.—*Yünnan*; *Two Kwang*, Governor General-ship of Kwangtung and Kwangsi; *Two Kiang*, Kiangsu, Nganhwei, and Kiangsi; *Min Chêh*, Fukien and Chêhkiang; *Yün Kwei*, Yünnan and Kweichow.—W. F. MAYERS.]

<i>Name of Official.</i>	<i>Taotai.</i>	<i>Grain Commissioner.</i>	<i>Salt Commissioner.</i>	<i>Judicial Commissioner.</i>	<i>Lt.-Governor (Financial Commissioner).</i>	<i>Governor.</i>	<i>Governor General.</i>
Chang Chao-tung	張兆棟	....	....	....	....	Kwtg. 1874	
Chang Choh-piao	章卓標	Amoy (acting) 1876 <i>a</i>	....	....	....	Kgsi. retired in 1874	
Chang Shu-sheng	張樹聲	....	....	....	....
Chang Sien	張銑	Swatow 1866	....	Kwtg. 1874	Shsi. July 2, 1875 <i>g</i>		
Chang Ying	張瀛	....	....	Fuk. Aug. 29, 1875 <i>c</i>			
Chang Yoh-ling	張岳齡	....	....	Shihg. Feb. 5, 1875 <i>d</i>			
Ch'ang Keng	長庚	....	....	Kwsi. Dec. 31, 1875			
"	"				
Chao Sin	趙新	Shen. 1876 <i>b</i>	....	Shihg. Feb. 5, 1875			
Ch'en Shih-kieh	陳士杰	....	....		
Ch'en Shih-hün	陳世勳	Ho. 1876	Tientsin, '73* { Kwtg. Sp. 12, 1877				
Ch'eng Fu	成孚	....	....	Kgsu. <i>e</i>			
Ch'eng Ting-k'ang	成定康	....	....	Yün. <i>f</i>			
Ch'ang Hien	程誠	....	....	Shsi. Mar. 28, 1875	Szech. April 23, 1876		
Ch'ang Yü	程豫	....	....	Kwtg. July 2, 1875	Fuk. Sept. 12, 1877		
Chow Heng-k'i	周恒祺	....	....		

(a) Removed, March 1877.

(b) Retired in ill health, July 28, 1877.

(c) Retired in ill health, Dec. 17, 1876.

(d) Retired in ill health.

(e) Retired in ill health, Feb. 28, 1877.

* Served during the interval as one of the Secretaries of the Yamen of Foreign Affairs.

(f) Degraded and removed, April 27, 1874.

(g) Retired in ill health, October, 1876.

<i>Name of Official.</i>	<i>Taotai.</i>	<i>Grain Commissioner.</i>	<i>Salt Commissioner.</i>	<i>Judicial Commissioner.</i>	<i>Lt.-Governor (Financial Commissioner).</i>	<i>Governor.</i>	<i>Governor General.</i>
Chow Sing-yü	Kwsi. 1876	....	....	....	....	....	Fêng-tien (Shêng-king) Dec. 7, 1876 (acting)
Ch'ung How* .....	....	....	....	....	....	....	....
Ch'ung Fu .....	....	....	....	Hn. 1874	Hn. Apr. 10, '76	....	....
Ch'ung Pao .....	....	....	....	....	Kan. 1874	....	....
En Sih .....	....	....	....	....	Kiangau 1874 c	....	....
Fan Liang .....	....	....	....	Chli. 1874	Kwsi. Jan. 8, '78	....	....
Fang Ju-i†	Chefoo Dec. 17, 1877	....	....	....	....	....	....
Fang Ting-jui	Wenchow 1877	....	....	....	....	....	....
Fang Tsün-i .....	....	....	....	Szoh. 1877	....	....	....
Fang Tsün-kwang	Shanghai Jan. 2, 1876 a	....	....	Hn. 1876	....	....	....
Fu K'ing-i .....	....	....	Shtg. 1876	....	....	....	....
Fu Kwan-hai .....	....	....	....	Ho. 1877	....	....	....
Fu Show-t'ung .....	....	....	....	....	....	....	....
Hia Hien-lun	Taiwan 1874	....	....	....	....	....	....
Hia Hien-yün .....	....	Hn. 1876	....	Ho. Oct. 20, '74	....	....	....
+ Hing Kw'ei .....	....	....	....	Chkg. Dec. 12, 1875 b	....	....	....

* Superintendent of Trade at Tientsin, 1863-1869. Envoy to France 1870-1872. A Member of the Yamen of Foreign Affairs to December 1876.
 A Vice-President of the Board of War, &c., &c.
 † A Secretary of the Yamen of Foreign Affairs prior to this date.
 (a) Granted one year's leave of absence, March 1877.
 (b) Died in 1876.
 (c) Retired in mourning, January 1878.

Name of Officer.	Taotai.	Grain Commissioner.	Salt Commissioner.	Judicial Commissioner.	Lt.-Governor (Financial Commissioner).	Governor.	Governor General.
Hung Chao-king	Yün. Nov. 29, 1876	....	....	....	....	....	Two Kiang (act.) 1872
Ho Chao-ying	Chkn. 1874	....	....	....	....	....	Min Chéh. Dec. 27, '76
Ho King	Ngh. 1865	....	....	Ngh. 1865	Hp. 1867	Kgsu. 1870	
Ho Wei-kien	Hankow Apr. 20, 1877	....	....	....	....	....
Hu Yü-tan	Ngh. 1876	....	....	....	....	....
Hu Yü-yün .....	....	Chkg. Dec. 10, 1876	....	....	....	....
Hü P'ei-shen	Yün. Mar. 20, '76	....	....	....	....	....
Hwa Chu-san	Kwtg. 1876	....	Hn. 1876	....	....	....
Kwei Ling .....	....	....	....	....	....	....
Jên Tao-jung .....	....	....	....	Kgsi. Sep. 2, '75	....	....
Ju Shan .....	....	Chkg. 1876	Chli. Dec. 9, 1876	....	....	....
Jui Chang*	Ningpo, May 4 1875	....	....	....	....	....	Two Kwang 1867, died Sep. 20, '74
+ Jui Lin .....	....	....	....	....	....	....	Director Genl. of Yellow River, 1874, died 1875
Kiang Jên-king	Prefect of T'ai-yüan-fu (Shsi.) 1874	....	Yellow River, Aug. 28, '76	....	Nghan. 1863	Shen. 1867	
+ K'iao Sung-nien .....	....	....	....	....	....	....
K'iao T'ing-k'wei .....	....	....	Kgsi. 1876 a	....	....	....
Kin Kwo-ch'en .....	....	Kwtg. 1876	....	....	....	....

* Formerly a Secretary to the Yamén of Foreign Affairs.

(a) Retired in mourning March 15, 1876.

Name of Official.	Taotai.	Grain Commissioner.	Salt Commissioner.	Judicial Commissioner.	Lt.-Governor (Financial Commissioner).	Governor.	Governor General.
K'ing Fuh	N'ehwang 1874	....	Kwai. 1876	....	....	Monkden May 18, 1875 Recalled Dec. 8, 1876	
K'ing Ngai .....	....	....	....	Shen. Dec. 13, 1877	....	
K'ing Yü .....	....	....	....	K'gan. Dec. 16, 1877	....	
Kung Yih-t'u	Chefoo 1871	....	....	....	....
Kwai Teh-piao .....	....	....	Hp. 1876	....	....
Kwang Min	Fkn. 1877	....	....	Fkn. March 14, 1876 ^a	....	
Kwoh Sung-tao .....	....	....	....	Kwtg. Sept. 12, 1877	....	
Kwook Y'ing .....	....	....	Kwtg. 1876	....	....
Kéh Fang-k'i .....	....	....	....	K'gan. Sept. 3, 1875	....	
+ Li Ch'ang-hwa	Chinkiang, died Sept. 1874	....	....	....	Kwai. Dec. 16, 1877 ^b		
Li Ch'ao-i	Chli. 1877	....	....	....	....
Li Han-chang .....	....	....	....	Kwtg. 1863	....	K'gan. 1867	Hu-kwang 1874 ^d
Li Hoh-nien .....	....	....	....	....	....	Ho. 1867	Min Chéh. 1872 ^e
Li HUNG-CHANG*	K'gan. 1869	....	....	....	....	K'gan. 1862	Two Hu 1867,
Li K'ing-so .....	....	....	....	Shai. 1874	....	Ho. July 2, 1875 ^c	Chihli 1870

* Has the title *Péi* 伯, or third order of nobility.

(a) Summoned to Peking August 28, 1875, appointed Envoy to England September, 1876, left China November, 1876.

(b) Transferred to Kiangsu, Jan. 8, 1878.

(c) Degraded and removed, Dec. 14, 1877.

(d) Transferred to Szechuen, Jan. 15, 1876. Removed to Hukwang, Oct. 27, 1876.

(e) Made Director General of Yellow River, Sept. 26, 1876.

<i>Name of Official.</i>	<i>Taotai.</i>	<i>Grain Commissioner.</i>	<i>Salt Commissioner.</i>	<i>Judicial Commissioner.</i>	<i>La-Governor (Financial Commissioner).</i>	<i>Governor.</i>	<i>Governor General.</i>
Li Ming-ch'ih	....	....	Hp. 1874	Fkn. Dec. 17, 1876			
Li Ming-wan	Hp. Oct. 28, '76	....	....	Kgsi. 1874	Kgsi. Sept. 2, 1875		
Li Wên-min	....	....	....	....	Shtg. 1874, recalled Jan. 2, 1878		
Li Yün-hwa	....	....	....	Chli. Jan. 8, '78			
Li Chao-t'ang	Formosa 1868, Tientsin 1874	....	....	....	Kwei. 1874	Kwei. Oct. 12, 1875	
Li P'ei-ching	....	....	....	Kwei. 1874	Kwei. Oct. 12, 1875		
Lin Chao-yüen	....	....	....	....	Hp. 1874 c		
Lin Che-wang	....	....	....	....
Lin Shu-sün	....	....	Kwtg. 1874b	....		
Lin Shou-t'u	....	....	....	....	Shsi. Oct. 26, 1876 d		
Ling Kieh	....	....	Chkg. 1876	....	....	{ Kws. 1862 Kws. 1874 }	{ Two Kwang Nov. 1862 Chli. Jan. '63 Yün Kwei Dec. 3, 1875 }
Liu Ch'ang-yu	....	....	....	....	....
Liu Ch'wan-k'í	Ngh. 1876 Wuhu	Kiang-an Sept. 4, 1875	....	....	
Liu Jui-fên	Act. S'hai 1877	....	....	....
Liu K'wen-yih	....	....	....	....	Kws. 1863	Kgsi. 1874	Two Kwang Sep. 2, 1875
Liu Hien	Kgsu. 1877 a	....	....	....
Liu Ping-chang	....	....	....	....	Kgsi. 1874	Kgsi. S. 2, '75	

(a) Dismissed for opium-smoking.

(b) Retired in mourning, Dec. 19, 1876.

(c) Removed, Sept. 2, 1875.

(d) Dismissed, Sept. 11, 1877.

Name of Official.	Taotai.	Grain Commissioner.	Salt Commissioner	Judicial Commissioner.	Lt.-Governor (Financial Commissioner).	Governor.	Governor General.
Liu Ping-hou.....	Kgan. May 7, 1877	Ho. 1874	Ho. July 3, 1875 ^c	Yün Kwei 1874 ^f
Liu Ping-lin	Tientain Sep. 23, 1875	....	....	....	....	Yün. 1867
Liu Ts'i-hien	
Liu Yoh-chao	Two Kiang 1868 [†]
Lu Shih-kieh	Fkn. 1876	....	Chkg. 1874 ^a	....
Lu Ting-hün	Chkg. 1867	
+ Ma Sin-i	Ngh. 1863	Chkg. March 31, 1877	Yün. Oct. 27, 1876 ^d
Mei K'i-chao	Kwtg. 1866	....	....	Kgau.(Nanking) 1870	....
Mei K'i-chao	
Ngow-yang Chéng-yung.	Kgan. Oct. 28, 1876	Yün. 1874	Shai. 1874 ^e
P'an Ting-hsin	
P'an Wei	Chefoo 1862	....	....	....	Fkn. 1874 ^b	....
Pao Hóng	Hp. Ap. 1, '77	Peking Jan. 5, 1878
Pao Yüan-shén	Fkn. 1874	Fkn. Mr. 16, '75	....
P'ing Wu	Shai. S. 12, '77	....
P'ing Ten-hien *	Kgan. 1876	† Assassinated, 1870.
Pien Pao-ts'üan	
Shen, July 16, 1877	

* Restored to office formerly occupied. P'eng Tau-hien is a son of the former Grand Secretary P'eng Yün-chang.
 (a) Recalled, Mar. 30, 1876. (c) Dismissed, Dec. 14, 1877. (e) Retired in ill health, Sept. 26, 1876.
 (b) Retired in ill health in February, 1876. (d) Recalled, Oct. 6, 1877. (f) Dismissed, Dec. 3, 1876.

Name of Official.	Tuotai.	Grain Commissioner.	Salt Commissioner.	Judicial Commissioner.	Lt.-Governor (Financial Commissioner).	Governor.	Governor General.
San Show	Shen. 1877	Shen. 1874 ^d	Two Kiang May 30, '75
Shao Heng-yü .....	....	....	....	....	....	Hp. Sept. 19, 1877
Shao Hien .....	....	....	....	Ho. 1874	Ngh. Oct. 20, '74	....
Shén Pao-ch'eng	Kgsi. 1860	....	....	....	....	Kgsi. 1863
Shén Pao-tsing	Kiukiang 1874	....	....	....	....	....
Shén P'eng-yuan .....	....	....	Shen. 1876	....	....	....
Shén Ping-ch'eng	Shanghai 1870	....	....	Ho. Jan. 1, 1875 Szeh. June 2, 1875 ^b	....	....
Shén Show-jung .....	....	....	Yün. 1876	....	....	....
Shén Tun-lan	Chinkiang Oct. 29, 1874	....	....	....	....	....
Shéng T'ai .....	....	....	Shsi. 1876	Chkg. Aug. 27, 1876	....	....
Shih Nien-tsu .....	....	....	....	Kgsu. Feb. 28, 1877	....	....
Shieh Ying-hi .....	....	....	....	....	Chkg. May 1, 1876 ^c	....
Sueh Fuh-ch'ang	Shtg. 1876 ^a	....	....	....	....	....
Sun Chia-kuh	Ichang 1877	....	....	....	....	....
Sun Kwan	Kwtg. 1863	....	....	....	....	....
Sun Tsi	Kwtg. 1877	....	....	....	....	....

(a) Retired in mourning, April 26, 1877.

(b) Retired in ill health.

(c) Retired in ill health, March 22, 1877.

(d) Retired in ill health, March 22, 1875.

Name of Official.	Taotai.	Grain Commissioner.	Salt Commissioner.	Judicial Commissioner.	Lt.-Governor (Financial Commissioner).	Governor.	Governor General.
Sun I-yen .....	....	....	....	Ngh. 1874	Hp. Sept. 3, '75 Kgsu. (Kiang-ning) May 1, 1877		
Sung Ch'ang .....	....	Kwei. Jan. 5, 1878					
Sung Ch'un .....	....	Kgsu. Mar. 21, 1876					
Sung Lin	Fêng-t'ien 1877						
Sung Tsün .....	....	Shtg. 1876					
Sze-t'u Sü	Amoy (acting) March 1877			....	Shen. 1874	Shen. Mar. 27, 1875	
T'an Chung-lin .....	....	....	....	....	....	Fkn. Dec. 11, 1875	
Ting Jih-chang	Shanghai 1866	....	....	Shtg. 1862	....	Shtg. 1868	Szoh. Oct. 27, 1876
Ting Pao-ch'eng .....	....	....	....	
Ting Shih-pin *	Szoh. Mar. 20, 1876	....	Szoh. Ap. 11, 1876				
Ting Pao	Amoy 1874-75	....	....	Yün. April 28, 1874	....	Yün. 1874 ^a	
Ts'ai Fêng-nien .....	....	....	....	....	....	Kwei. 1874 ^b	Two Kiang '62 Chli. 1868 ^c
Ts'ang King-yü .....	....	....	....	....	....	....
Ts'ên Yü-ying .....	....	....	....	....	....	....
+Ts'eng Ph-hwang .....	....	....	....	....	....	....
+TS'ENG KWO-FAN .....	....	....	....	....	....	....

* Formerly a Secretary of the Yamén of Foreign Affairs; and attached in 1875 to the Yunnan Commission.
 (a) Retired in mourning April 23, 1876. (b) Died October 12, 1875. (c) Two Kiang 1870. Died March 12, 1872.

Name of Official.	Taotai.	Grain Commissioner.	Salt Commissioner.	Judicial Commissioner.	Lt.-Governor (Financial Commissioner).	Governor.	Governor General.
Tséng Kwo-ts'uan *	.....	.....	.....	.....	.....	Chkg. 1862†	Director Genl. of Yellow River, Mar. 27, 1875
Taiang Ning-hieh .....	.....	.....	.....	Shsi. 1874	Shen. Mar. 28, 1876	.....	.....
+ Ts'ien Ting-ming .....	.....	.....	.....	.....	.....	Ho. 1874 ^c	.....
Tso TSUNG-T'ANG *	.....	.....	.....	.....	.....	.....	Min Ch'eh '62
Ts'ui Tsun-yi .....	.....	Yün. 1876	.....	.....	.....	.....	Shen Kan '74
Ts'ün K'í	Supt. of Customs at Canton, May 18, 1876	.....	.....	.....	Kwtg. 1874 ^b	.....	.....
+ Tsün Ta .....	.....	.....	.....	.....	.....	.....	.....
Tu Jui-lien .....	.....	.....	.....	Szeh. July 27, 1875	Yün. Oct. 27, 1876	.....	.....
T'u Tsung-ying	Shanghai 1870	.....	.....	.....	Hn. 1874	.....	.....
Twan K'í	Kgsu. June 30, 1877	Kgsi. Dec. 16, 1876	.....	.....	.....	Kwsi. Ap. 9, 1876; Ho. Dec. 15, '77	.....
Wang Fuh-pao .....	.....	.....	Kgsu. 1876 ^a	.....	.....	.....	.....
Wang Hwa-t'ang	Yellow River 1876	.....	.....	.....	.....	.....	.....
+ Wang K'ai-t'ai .....	.....	.....	.....	.....	Kwtg. 1870	F'kn. 1874 ^d	.....
Wang Shu	Hainan 1874	.....	.....	.....	.....	.....	.....
Wang Ssu-yih .....	.....	.....	.....	Ngh. Mar. 23, 1877	.....	.....	.....
Wang Sung-ling .....	.....	.....	Kgsi. 1876	.....	.....	.....	.....

* Has the title *Pé* 伯, or third order of nobility.

† Hp. 1867; Shsi. Sept. 26, 1876.

(a) Retired in mourning, April 16, 1877. (b) Died Sept. 22, 1875. (c) Died June 23, 1875. (d) Died Dec. 11, 1875.

Name of Official.	Taotai.	Grain Commissioner.	Salt Commissioner.	Judicial Commissioner.	Lt.-Governor (Financial Commissioner).	Governor.	Governor General.
Wang Ta-king	Hp. 1874	Szech. 1874 ^a		
Wang Tèh-ku	Hn. 1874	
Wang Wèn-shao		
Wei Yung-kwang	Ngh. Sept. 3, 1875	Chkg. May 1, 1876		
Wei Kwang-tao	Kan. 1876	....	....	....	....
Wèn Kèh	Kwtg. 1864 Kwsi. 1874	Yün. Apr. 22, '76. Shig. Oct. 27, '76	Dir. Gl. Grain Transp. '76
Wèn Pin	Szech. Ju. 1, '75	....
+ Wéng T'ung-tsiòh	Hp. Oct. 17, 1874 ^b	
Wu Ch'ao	Ho. 1875	....	....	....	....
Wu She-hiung	Kgsi. June 30, 1877	....	....	....
+ Wu T'ang		Szech. 1874 ^e
Wu Tèh-p'ü	Kwei. 1876	....	Kwei. Jan. 2, 1878	....	
Wu Tsan-ch'èng *	Tientsin Nov. 27, 1874	....	....	....	....	Peking Sept. 22, 1875	
Wu Yuan-ping	Hp. 1874 ^c	
Yang Ch'ang-sün	Chkg. 1874 ^d	
Yang Chung-ya	Kan. 1874	Kwsi. Dec. 3, 1875	Kwsi. Dec. 15, 1877	

* Director General of Foochow Arsenal, April 1, 1876. (a) Ordered to retire June 1, 1875. (b) Died Sept. 19, 1877.
(c) Kgsu. Oct. 20, 1874. (d) Degraded and dismissed March 1877. (e) Retired in ill health, January 15, 1876.

<i>Name of Official.</i>	<i>Tuotai.</i>	<i>Grain Commissioner.</i>	<i>Salt Commissioner.</i>	<i>Judicial Commissioner.</i>	<i>Lt.-Governor (Financial Commissioner).</i>	<i>Governor.</i>	<i>Governor General.</i>
Yang K'ing-lin .....	....	....	....	....	Kwtg. Sept. 22, 1875	Peking 1874	
+ Yen Shu-shén .....	....	....	....	Kwsi. 1874	Kwsi. June 1, 1875	Kwsi. Dec. 3, 1875 c	
Yeh Yung-yüan .....	....	F'kn. 1876	....	....	....	....
Y'ing Han* .....	....	....	....	....	....	Ngh. 1874	Two Kwang Oct. 17, '74
Y'ing Liang	Chli. 1876	....	....	....	....	....
Y'ing Siang .....	....	....	....	Szeh. 1874.	....	....
Y'ing P'ü .....	....	Kgsu. 1876	....	Kwsi. June 1, 1875 a	....	....
Y'ing K'ü .....	....	....	....	Shsi. April 23, 1876	....	Shen. 1862	
Y'ing Pao-she	Shanghai 1865	....	....	Kgsu. 1874 b	....	....
Y'ü K'wan .....	....	....	....	Shen. 1874	Ho. Dec. 15, '77	....
Y'ü Luh .....	....	....	....	....	Ngh. 1874	Ngh. Oct. 20, 1874	
Y'ü Shan	Shtg. May 21, 1877	....	....	....	....	....
Yü Ssü-shu .....	....	....	....	Kwei. Oct. 12, 1875	Shtg. Jan. 2, '78	....
Yün Yen-k'ü .....	....	Hp. 1877	....	....	....	....

FRED. S. A. BOURNE.

* Called to Peking to await sentence, Sept. 2, 1875; and cashiered.—Military Lieutenant-Governor of Urumts'i, Dec. 13, 1876.
 (a) Retired in ill health, Dec. 30, 1875. (b) Recalled, Sept. 2, 1875. (c) Died April 9, 1876.

IMPERIAL CONFUCIANISM.

FOUR LECTURES.

Delivered during the Easter and Michaelmas Terms of 1877, at Oxford, on "Imperial Confucianism, or the Sixteen Maxims of the K'ang-hsi period."

(Continued from page 310).

LECTURE IV.

[This fourth Lecture was delivered in the Sheldonian theatre in the presence of Kwo Sung-tao, the Chinese Ambassador. His Excellency was able to follow it to some extent with intelligence, for he observed to me subsequently that I should not have restricted the word *T'ao* in this precept to "deserters from the army," and that it was intended in the first place to apply to runaway slaves. I gave him the Amplification of the Intelligent Emperor to read, and he returned it with the observation that so far as that went, I was correct. Possibly the character may have been intended to have the more general application. I had previously been surprised that not one of the twelve pictorial illustrations to this Maxim in Liang Yen-nien's work has anything to do with deserters from the army. The son of the Benevolent Emperor may have thought it advisable to limit the application of the maxim or precept.]

The first two of the four maxims which have to be discussed in the present Lecture are intended to secure the stability and revenues of the Chinese Government. We cannot perhaps enter so readily into sympathy with them, as we have done with the twelve that have received our consideration.

The virtues of filial piety, brotherly submission, and deference to our seniors; of method and economy in expenditure; the cultivation of the ground, and all those arts and professions on which the supply of food and raiment depend; what is orthodoxy to be cherished, what is heterodoxy to be shunned; the teaching of the young, and the higher literary career, with the rewards and honours to which it leads; the nature of the laws; the folly of litigations; and the villany of false accusations:—these all are subjects that have a universal interest and attraction. The shunning deserters and payment of taxes do not come home to us so readily to excite our curiosity. It is necessary, however, that we should review what is said about them, that we may see all the picture of China which the Sacred Edict presents.

The Thirteenth Precept is—

Chieh ni t'ao, i mien chu lien,

"Warn against sheltering deserters, in order to avoid being involved in their punishment."

The deserters of whom this maxim speaks are men that abscond from what we may call the hereditary standing army of China. In the war of conquest which ended in the establishment of the present dynasty, the

invading Manchow were assisted by the Mongols, and also by some of the Chinese themselves. At its close, the armies of the three nations were divided, each into eight corps, arranged under different banners. The Manchow division is that generally understood by foreigners as composing the force of the eight banners. It is distributed all over the eighteen provinces, and forms the garrisons of the metropolitan and other important cities. In Canton, for instance, the Tartar General has under his command five thousand men, quartered in what is called "the old city," with which force, so long as he has it well in hand, he can defy insurrection. The difference of language serves to keep up the distinction between the conquerors and the conquered, though very many of the Manchow men get to know Chinese as well as their own tongue. It is difficult for a foreigner to distinguish between the two races. The most obvious difference between the Tartar part of Canton and the rest of the city is in the feet of the women, the Manchows not having adopted the foolish and barbarous practice of bandaging and deforming the feet of their female children.

There can be little inducement for officers of the Manchow army to desert their banners, and we can see how important it is to the government to prevent desertion from the inferior ranks. This would be felt still more in the early years of the dynasty, when the many millions of the Chinese had not yet got accustomed to the foreign yoke. Accordingly, in 1648, the first Manchow Emperor enacted that everyone harbouring a deserter should be decapitated, and his property confiscated, while the Heads of the ten neighbouring families, five on each side of his house, should be banished to the distant frontiers. Here certainly was a stringent law, and we cannot too strongly condemn the punishing, for the illegal act of one, his neighbours who might be free of any complicity with his guilt. All that can be said in defence of it is, that, as will be

seen under the 15th maxim, the law of mutual responsibility extends through all the neighbourhoods of the empire. Such legislation, however, is contrary to the principles laid down, as I showed in a former lecture, in Chinese documents dating four thousand years back.

In 1676 our Benevolent Emperor modified in an important manner the oppressive law of his father, and enacted that the principal person concerned in the hiding of a deserter, instead of being beheaded and his family property being confiscated, should only be banished, and made to do military service on the distant frontier, whilst the Heads of the five neighbouring families on each side of him should only receive so many blows of the stick, and be banished for three years to some other district of the same province. Nearly 30 years elapsed between the passing of the two laws. The dynasty was coming to feel secure in its possession of the empire, and the sovereign felt that the former severity might be relaxed. He acted further in accordance with the promptings of his own generous nature, and from year to year published an act of amnesty, pardoning many of those who had formerly been involved by deserters.

Having thus stated the crime against which the precept is directed, and the punishment attached to its commission, the Intelligent Emperor and his paraphrast are free to ply the people with moral and prudential considerations, according to their usual fashion.

What are the reasons why people will harbour and conceal deserters? They are not, we are told, more than two. Deserters do their utmost to disguise their manner of speech, their gait, and their countenances, to prevent, if possible, its being known who they are. Some, consequently, are imposed on by them; and supposing them to be good and innocent persons in distress, they suffer them to dwell with them, and give them shelter. Others again know well enough that they are deserters; but when they see

that they have some money and other valuables about them, their covetousness is awakened. They hope to make what the runaways possess their own, and purposely hide them, saying to themselves, "Let them remain for a few days; the thing will not be discovered."

Thus the crime of harbouring deserters is committed; but let the people keep three considerations in mind.

First, between the banner-men and the government there exists an important bond, with a great relative obligation,—the bond between master and servant, between master and slave. Is it right for the people to assist in violating a bond necessary to society, and the well-being of the Empire?

A deserter belongs to a class of men whom Heaven and Earth will not bear. Ought the people then, in defiance of the law, and at their own imminent peril, to harbour and assist them?

Second, those deserters are necessarily bad men. They know themselves to be guilty, and are sure to commit other acts of lawlessness. They are likely to proceed to the great crimes of theft and robbery; they are sure to be stained by the lesser offences of drunkenness and gambling. Some nefarious act will certainly bring all their crimes and what they are to light. They will suffer the due reward of their deeds; and how can the master of the house where they were hidden expect to screen himself?

Third, it is a lesson handed down in the most ancient books, that we should not keep company with bad men. Their evil communications will corrupt our good manners, and be productive of many other evils. The Minister An P'ing-chung, a contemporary of Confucius, used to say, "A wise man, in selecting his neighbourhood, will first make himself sure of the character of the residents, as his best way to escape trouble." The Sage himself has left us the same lesson, for he said, "It is virtuous manners that constitute the excellence of a neighbourhood. If a man, in selecting a re-

sidence, do not fix on a neighbourhood where such manners prevail, how can he be considered wise?"* Such is the teaching of antiquity, but to harbour deserters is more than a disregard of it,—it is by a personal act to deprave and vitiate one's neighbourhood.

Liang Yen-nien thus pleads for obedience to the maxim:—"Think of it yourselves, O people. Where can you best enjoy repose,—in the sandy desert of the frontier regions, or in the village in the country amid its ancestral trees? Which is more comfortable,—to dine on the wind and sleep beneath the rain, or to get up in the morning and go to bed at night in your own homes? Which is the more pleasant, to be supporting your aged and leading your young as they trudge along the weary road, or to know that you have plenty with which to serve the former class and to nourish the latter? Which is the preferable life,—to hear your wives weeping and you and your children wailing or to be free from all trouble and embarrassment? Even if the runaways were your own relations and acquaintances, you ought sternly to repel them; for even a fool would not plunge after another into a deep well to try to rescue him; and how can you involve yourselves and your neighbours, and run such risks for worthless parties, whom you know nothing about?"

The Intelligent Emperor thus concludes his Amplification:—"We wish you, fathers, to admonish your sons; you, elder brothers, to admonish your younger; you, captains, to admonish your men; you, Heads of villages and wards, to admonish the people in your streets and lanes; that all venerate and obey this warning, putting far from them the unrighteousness which it condemns. Then the country will rest in quiet, and manners and customs will become generous and noble; where will be the dread of being involved in the guilt of others?" I pass on to the Fourteenth Precept.

* Analects, VI. i.

Wan ch'ien liang, i hsing ts'ui k'o.

"Promptly and fully pay your taxes, in order to escape frequent requisitions of your quotas."

No doubt this is a good injunction—a good injunction for the rulers of China to impress on their subjects, a good injunction for subjects to observe all the world over; but in no other country would the rulers condescend to argue the reasonableness of it with their subjects, and entreat them to obey it, as we find done by the Intelligent Emperor and his paraphrast.

A very old document in the Ancient Book of History is called "the Tribute of Yü," and purports to tell us how the Great Yü divided the country into provinces 4000 years ago, and according to the qualities of the soil, distance from the capital, and other considerations, determined the amount of revenue to be paid to the central government by each. A very common view is, that from that early time down to nearly the commencement of our era, the principal revenue of the government was derived from about a tithe of the produce of the land. Perhaps it was so, though the land tax now does not amount to nearly that proportion. The authority of the philosopher Mencius can be pleaded for that amount. A dreamy ascetic once said to him that he would take only a twentieth of the produce of the land for the use of the government. Mencius replied that that would reduce their country to the condition of the barbarous tribes around them; that as these had no fortified cities with their walled suburbs, no great edifices, no ancestral temples, no ceremonies of sacrifice, no feudal princes requiring gifts and entertainments, no official departments with their presidents and crowds of subordinate officers, a tax of one twentieth of the produce was sufficient for them, but it would not suffice for the Middle Land, "a taxation," said he, "lighter than the tithe of Yao and Shun, would reduce China to a greater or lesser degree of barbarism; and a

heavier taxation could only be obtained by a tyranny."*

I have tried without success to obtain a recent and exact account of the revenue of China. About 40 years ago, the following estimate was given :†—

Land-tax, paid in money, and sent to Peking, equal, say, to...	£10,600,000
Land-tax, paid in grain and sent to Peking	4,200,000
Customs, paid in money, and sent to Peking.....	300,000
Grain, kept in the provinces..	31,500,000
Money, kept in the provinces.	10,000,000
	<hr/>
	£56,800,000

Divide this among 350,000,000 of persons, which is not far from the population as it was then generally estimated, and you have the whole taxation almost exactly 3/3d per head. I believe that the population is now more than 400,000,000, and the revenue has probably increased also, but if it were levied by a poll tax, without distinction of age or sex, the amount per individual would not be more than has just been stated.

I was talking, here in Oxford, little more than 12 months ago with an intelligent Chinese gentleman, who has since been called to the English bar, and asked what points of difference between his own country and Great Britain struck him most. "Two points," he replied. "One is the different amounts of the taxation. I have to pay only a few shillings in taxes to the Government in China." "Do you then," I pursued, "think that the people in China are better off than the people in Britain?" "Far from it," was his prompt reply, "you pay for your government, and you are well governed. We pay next to nothing, and we have next to no government." The second point of difference which I have marked is connected with this. It is the greater security for life and property in

* Mencius, VI. ii. Ch. 10.

† Medhurst's *China, Its State and Prospects*, p. 68. See also Williams' *Middle Kingdom*, I., pp. 234-239.

Britain. I do not speak so much of the great cities and towns, as of the country. I travelled a good deal last summer, and went a long way north into Scotland. Wherever I went, I saw gentlemen's mansions, and farm houses, with every appearance of wealth and valuable property about them; and I could see neither soldiers nor bodies of policemen near them. Such a state of things could not exist in China. Such establishments would certainly be attacked and plundered."

But to come to the way in which this maxim is illustrated in my authorities. If the taxes in China are so small, the more necessity is there that they should be paid promptly and fully. The first thing to which the Intelligent Emperor and Wang Yu-po address themselves is to disabuse the people of an impression that the Emperor taxes them for his own benefit and not for theirs. Such an impression, it is said, many of them have, but it arises from their not considering the numerous uses for which the revenue has to be employed. The salaries of the officers of government, for example, are taken from the revenue; and they are given to them precisely with the view that they, having an adequate support, may pay the more regard to the regulation of the people's affairs. Again, the pay of the army is taken from the revenue; and it is given for the support of the soldiers, that they may be encouraged to put down banditti, and to defend and protect the people. By means of the revenue, moreover, grain is bought and stored up in the granaries, as a provision against years of famine, that the people may not die of starvation. And there are very many other uses to which the taxes are applied, such as repairing the walls and gates of cities, clearing out the beds of rivers and repairing their banks, refitting ships for the conveyance of the taxes paid in kind, purchasing copper for coinage, keeping the public buildings in repair. Nor is this all. On the government devolves the charge of making dykes to

ward off inundation from the fields, of offering prayer for rain in a time of drought, of taking measures to destroy the insects when there is a plague of locusts. And if, unfortunately, the calamities cannot be prevented, the Emperor forthwith remits the taxes, opens his stores, and bountifully dispenses his alms wherever they are needed. Looking at all these toils undergone by the government on behalf of the people, how can they imagine that the Emperor demands the taxes simply on his own account. The amount of them has been fixed since the commencement of the dynasty, and every irregular imposition has been done away. The Benevolent Emperor especially was to all the land like the dropping rain. The government thus multiplying its favours, the people should respond to it with a large and prompt gratitude. "To exact with moderation," says the Amplification, "diminish the receipts, and confer favours on the multitude, are the virtues of a sovereign. To obey their superiors, and to give the first place to the public service and the second to their own, are the duties of the people."

All this is beautiful in theory, but we must bear in mind that the case of the government of China, in the exposition of the Sacred Edict, is pleaded by itself. If we heard the other side, we should receive a very different statement of its character.

That it should have been necessary to introduce this injunction into the edict is hardly to be regarded as other than an acknowledgment of weakness in the administration. The taxes ought to be paid; the taxes must be paid; an efficient government would see to it that they are paid promptly and fully. It is difficult for us to understand the condition of things revealed by the Intelligent Emperor. According to the law, one half the taxes should be paid in the 4th month, and the other half in the 9th month of the year. The Magistrates have to hand in their accounts to the higher officers at stated periods, and, if these be not satisfactory, are themselves taken to task. They have to

consider, therefore, their own responsibility, and cannot avoid dealing severely with defaulters. They let loose their collectors, who themselves are beaten, when they do not bring in the required amount. These are sure to be "knocking and picking at the doors of all who are behind hand, like hungry hawks," and can only be pacified and made to relax their urgency by the payment to them of bribes. When the items and fractions paid to them are reckoned up, they probably amount to more than the regular taxes, which after all must be paid. "What advantage therefore," it is asked, "comes from the procrastination?" and the answer is, "Merely running deeper in debt, that is all."

Traders, we are told, are specially addicted to putting off the payment of their taxes. They pay court to the Magistrates, send them presents at the different seasons, and purchase their favour by bribes. They wish them, term after term, to allow them a running account, till at last, when the debt has accumulated for years, they give them a still larger bribe, and ask to be allowed to pay the whole off by instalments in five or ten years. In the end they discover that nothing has been remitted. Their whole property has to be sold off. They are put to shame, and the stain of their disgrace continues to attach to their sons and grandsons.

Evidently China is in a bad case from the evils disclosed under this maxim. Those evils are more rampant now than they were in the days of the Benevolent Emperor and his son. The salaries paid by the government, to its ministers and inferior officers, instead of affording them, as the Intelligent Emperor boasts, an adequate support, are miserably inadequate. You would smile if I were to tell you the amounts at which the salaries of the governors of provinces, some of them containing a larger population than Britain, are nominally fixed, required to be supplemented by a much larger "anti-extortion" allowance. Then during our own

time internal insurrections, and its wars with ourselves and, latterly, our French allies, have weakened the Empire, destroyed its prestige, and exhausted its resources. There has been in consequence a more extensive sale of government posts and literary honours. With a revenue insufficient for its requirements, with a multitudinous population very much impoverished, and an administration, I had almost said, necessarily open to corruption, how is the governmental system of China to be renovated and invigorated? The resources of the Empire are immense. In its extensive coalfields, hardly even scratched as yet, and its mines of iron and precious metals capable of development, the country might, under an intelligent and resolute management, present the reality of more than the prosperity vaguely spoken of as existing in the times of its hoary antiquity; but the theory of a paternal, self-contained, despotism is, I apprehend, nearly played out. But to pursue this course of thought is not in the plan of this series of Lectures. You will all agree with the concluding sentences of Wang Yu-po's paraphrase:—"From of old it has been said, if you would have an easy mind, first pay your taxes. All of you should respond to the full heart and gracious wishes of Imperial Majesty;—this is your duty."

The Fifteenth Precept is—

Tien pao chia, i mi tao tsei,

"Combine in hundreds and tithings, in order to put an end to thefts and robberies."

The mention of tithings and hundreds carries the thoughts of many of us back to our own Saxon ancestors. Popular tradition has ascribed the division of the English territory over which he ruled into shires, trystings, hundreds, and tithings, to its favourite, King Alfred, and that for the purpose of establishing an efficient system of judicature. In a tithing each householder stood engaged to the King as a pledge for the good behaviour of his family, and all the ten families of it were mutually

pledges for one another. If any one in a tithing was suspected of an offence, and the headborough or chief of it would not be security for him, he was imprisoned, and the tithing and hundred were fined, as it is expressed, to the King. So effectual were the regulations connected with the system, we are told, that Alfred caused bracelets of gold to be hung up in the highways as a challenge to robbers, and they remained untouched. But the tithing and hundred were older in England than the time of Alfred, and the rudiments of such a division of the people were, probably, brought with them by the first Saxon settlers.*

The system of judicature connected with it has passed into oblivion; but here it is found, enjoined by the Benevolent Emperor in China 200 years ago, and it still exists throughout the length and breadth of the empire. It did not originate with the present dynasty. The Intelligent Emperor says that it is simply the law of mutual inspection handed down from antiquity. The first distinct mention of it which I have met with is in A.D. 1071, when it is recorded that Shen Tsung, the 5th emperor of the Sung dynasty, "established the law of the Pao and Chia."†

Ten families make a tithing, called in Chinese, a *chia*, over which there is appointed an elder or superintendent. Ten tithings or *chia* make a hundred, called a *pao*, over which there is a captain or president. The division is made equally in the villages of the country, and in the streets of the cities and towns.

The divisions being formed, registers are made of all the residents in each tithing and hundred, to facilitate inquiries with respect to people coming and going. Each family, moreover, is required to keep, hanging on its door, what is called a *men-*

p'ai, a small board, showing the surnames and names of all belonging to it, men and women, servants and slaves. If anything be stolen out of one family, the other nine families share the responsibility to make it good.

When I first visited a Chinese city, nearly 40 years ago, I was struck by the narrowness of its streets, the widest of them hardly wider than our lanes, and also by the gates or high palisades at the end of each street and alley. It occurred to me that the narrow streets, often covered overhead by matting or cloth, might be thought to be a better protection from the sun's rays than wide streets would be. One day, however, a cry burst out of "Thief! Thief!" The gates at each end were instantly closed. The people swarmed out. The thief was caught as in a trap, and dragged off in no gentle way to the office of the district magistrate. The narrow streets and numerous gates are adjuncts of the system of tithings and hundreds.

The system is thus not without its advantages for the discovery of bad characters, and the prevention of thefts and robberies. The evil is, say my authorities, that it is apt in the course of time to degenerate into a mere formality of registers and door tablets. There is no cordial union in searching out thieves. Bad men come and settle in a neighbourhood, till a nest of thieves is formed, and crime grows rife. The residents know all about them, but they will not put themselves forward to give information to the magistrates. And three reasons are given for their thus shrinking from their duty.

First, the local officers are often devoid of any genuine regard for the people, and care only for their own reputation. They are afraid of having to report to the higher authorities that there are thieves in their districts, lest this should lead to an investigation into their own conduct. When a robbery takes place, before taking any measures against the thieves, they will re-

* See Professor Stubbs' Constitutional History of England, I., v., para. 41-46.

† See the 通鑑綱目; 立保甲法

peatedly examine the loser. And even if they do take the thieves and discover the booty, they distress the loser by various exactions. The consequence is that many hold back from reporting robberies to the magistrates, and keep their grief to themselves, "like the dumb man who eats a bitter melon;" and the thieves are emboldened to pursue their nefarious purposes. The local officers report that their *chia* and *pao* are free from thieves. There the matter ends, and the evil grows.

Second, all over the country there are many shameless squires, bachelors incapable of making farther progress in the literary career, and pettifoggers, who, all of them, hang on, more or less closely, about the courts. To such men the thieves are as good as clothes and rice. They intentionally conceal them, and go shares with them in their booty. The poor people who are plundered are afraid to peep or mutter, and dare not put out their heads.

Third, the people themselves are in many cases, slothful; and though they know that there are thieves in their own tithing, they do not inform against them. They foolishly say, "The rabbit does not eat the grass by the side of its own warren, but goes to other places, and slyly nibbles its fill. So long as those fellows do not injure us, why should we be the first to inform against them?" And not only so. There are those, who not only do not inform, but connect themselves with the thieves, that they may buy their booty at a cheap rate, and have a share in their feastings.

Through the operation of these three things, the Paraphrast complains that the law of the tithings and hundreds is ineffective. There is the name of it, but not the reality; the expense of it, but not the advantage. Thieves multiply day by day, and the country is kept in a state of unrest.

This deplorable account of the internal condition of China, let it be remembered, is not given to us by any foreigner who thinks

contemptuously of the country and its institutions, and writes with an imperfect knowledge of the subject, as many are too much in the habit of doing;—it is from the pencil of an emperor and a high Chinese officer of much experience. It is no railing accusation therefore. The authors of it sincerely and anxiously bewail the state of things, and would gladly see it displaced by a better. All that they can do, however, is to exhort that the system be rigorously put in execution.

"All thieves," says the Paraphrast, "must have some house of resort in which they are hidden." The means of locomotion are not so ready to hand in China as they are with us. Thieves cannot get into a railway carriage, and be whirled off, in a few hours, a long distance from the scene of their crime. "There must be a den in which they lurk during the day, and from which they sally out at night." Gambling shops and houses of ill fame are especially the places which they frequent. Over these the Heads of the *chia* and *pao* should exercise a strict surveillance. Nor should people be allowed to be out at night after 9 o'clock. The presumption is, that any one found at night in the streets is bent on robbery. Let him be reported to the magistrate. The moment a hue and cry goes out that there are thieves about, let the gong be struck, and let all hasten from every quarter to assist in apprehending them."

The paraphrase concludes thus:—"The whole depends on sincerity of performance, and on the due preparation of the means beforehand. If the old practice be trifled with, the property of your families will be stolen. When this happens in one family, nine others will be involved. Not only will the gracious wishes of His Majesty be frustrated, but also there will remain no means of preserving men's persons and families. Let all of you, soldiers and people, remember this."

I may myself also be allowed a concluding word in passing from this precept. Not-

withstanding the evils which my authorities reveal as existing in China, I do not like to think of the case of the country as desperate. No one can have lived long and observantly in it, without being struck with the appreciation that is expressed of officers whose discharge of their duty is marked by conscientious uprightness and vigour. When a governor of this stamp takes the highest place in a province, or a lower magistrate carries out his principles in a department or district, the faces of the people are radiant with joy and bright with hope. The mass of them desire to live in peace and the diligent exercise of their callings. We say that we English are a law-abiding people; the Chinese are a law-fearing people, and eminently amenable to authority. It is in the high places of the government, in the whole system of administration, that reforms are needed. The new relations into which China has been brought in our time with christianly civilized nations may, possibly, serve the purpose of facilitating such reforms. Neither Great Britain nor China can look back with complacency on the war that brought about those new relations; but I would fain hope that, in the almighty overruling of Providence, the weaker of the two may find that "out of the eater comes forth meat to her, and out of the strong comes forth sweetness."

I am glad to come now to the last, and Sixteenth Precept.

Chieh ch'ow fên, i chung shên ming.

"Study to remove rooted animosities and angry feelings, in order to show the importance due to the body and (Heaven-given) nature."

The last precept was intended to secure the preservation of property; this is meant for the preservation of life. The Benevolent Emperor felt that all his lessons must culminate and end in this, and that his object in them would be defeated, if he did not succeed in making his subjects and children feel how sacred was the trust committed to

them in their bodies and the wonderful nature conferred on them by Heaven.

The term *ming* with which the precept concludes is one very difficult to translate by any single corresponding English term. The highest doctrine of the Confucian philosophy is involved in it. The Treatise called "The Doctrine of the Mean," from the grandson of Confucius, in which we have an approach to a systematic exhibition of the moral system of the Chinese sage, commences with this sentence: "What Heaven has conferred is called the nature?" "What Heaven has conferred" is, literally, "What Heaven *mings*," and I think the Benevolent Emperor had that classical passage in view in the wording of this precept. "Humanity," in one sense which we give to the word, as meaning, "the peculiar nature of man, by which he is distinguished from other beings," is the nearest equivalent to the Chinese *ming* that I can think of. The specification of the *body* assumes the duty of Filial Piety, which, as I pointed out in the first Lecture, is the first commandment of the Confucian system; the specification of the *humanity* raises the thoughts higher still, to Heaven, and invests the precept with its sacred sanction.

All this is evident in the manner in which Wang Yu-po commences his paraphrase:—"The human nature of men is the gift of Heaven, and their bodies are derived from their parents. Heaven made us men, and not brutes; and we ought therefore to act the part of men, and not that of brutes. So shall we not frustrate the intention of Heaven and Earth in giving us birth. Our parents, again, in bringing us forth to life, sustained multiplied sorrows and anxieties, and looked forward to our becoming good men, so as to shed rays of glory round our ancestors. We ought, therefore, to be watchful, and at death deliver back our persons, complete as we received them, to our parents, and not render vain their toils in our behalf. The protection of our bodies is man's greatest concern."

The duty of Filial Piety often assumes grotesque forms in its exhibition by Chinese writers, and we feel ourselves out of sympathy with them, but there is no duty that is so firmly rooted in the Chinese mind; there is no argument by which the Benevolent Emperor could so strongly enforce his advice to remove rooted animosities and angry feelings as by calling in to its aid the consideration of Filial Piety as well as of Religion. Once on a short voyage in the Chinese waters, I was fiercely assailed by a Chinese gentleman, amid a crowd of his countrymen, to whom I had been preaching Christ, on the ground that Christianity was unfilial. When I denied the accusation, he dived into his cabin, and came back with a commentary on the Gospel of Mathew, published under my own superintendence, and turning to the 21st and 22nd verses of the 8th chapter, he read them, and the commentary of them; "This is Christianity," he said to the crowd, "and yet this foreigner says that it is not unfilial." "Not so fast, my good friend," I replied; "do you not admit that the duty which a son owes to his father, requiring him to preserve his body complete, must be held in abeyance by a soldier in following his commander into the field of battle?" "Yes," interjected a thoughtful man in the crowd; "and there are two other cases in which a son must be prepared to sacrifice even his life." What one of the two other cases was I have forgotten; and I will not detain you longer with this incident. My opponent was silenced for the time.

The application of the duty and the precept before us is, all Chinese are ready to allow, limited, on the authority of Confucius himself, by the duty of blood-revenge; a principle of wild justice, which Chinese law has never been able to bring thoroughly under control. But in all other cases its rule is very stringent. "The grace of the government," says the Paraphrast, "may excuse much, but it cannot forgive murder." And murder is likely to be the result of settled animosities and angry feelings.

Under the dominion of the hatred which they engender, there grows up the malignant purpose to have vengeance. "The food," it is said, "loses its taste; the sleep is not sound, the breath of murder begins to vent itself, and an evil demon dogs the steps. Day after day the spirit of revenge becomes more intense, and the violence to which it will prompt cannot be foreseen or foretold." There are many cases in which even weak people, rather than not have their revenge, will commit suicide, drowning or hanging themselves, in order that the guilt of their death may be brought on the objects of their animosity, and they may suffer death at the hands of the law.

Necessary therefore and well meant is this precept of the Sacred Edict. And how shall the removing of rooted animosities and malignant feelings be effected? Two methods, one negative, and one positive, are suggested by my authorities. The negative course is to avoid the things that lead to the anger and animosity. Those things are many, but there is not another of them so common and dangerous as the use of ardent spirits. The Intelligent Emperor says that "In five or six cases, out of every ten involving life that come before the Criminal Board, the evil has arisen from spirituous liquors." I should have said myself that the cases must be much fewer, for I have seen more drunkenness, even in Oxford, in one twelve-months than I saw in China in thirty years; but I must tell you what I read in the authoritative exposition of the Sacred Edict.

Drunkenness, it appears, is in China, as in Britain, a terrible evil. But there, more than in the West, the highest Personages of the country have endeavoured to raise up a standard against it. In the Book of History, to which I have already referred in this Lecture, we find the Great Yü, in whose time distillation began, 2,200 years B.C., foretelling the evils that spirits would bring on society. Later on, in the same book, there is a wonderful announcement

against drunkenness, issued, in the end of the 11th Century B.C., in the name of the second sovereign of the Chou dynasty.

Wang Yu-po says that whenever the ancients had a feast, one was appointed to preside, and keep an account of the number of cups the guests drank, and dissuade them from drinking too much. To relieve the tedium of the Lecture, I will read the description which we have of a drinking feast in one of the ancient poems of the Shih-king, written in the 8th century B.C., at the close of which this institution is mentioned.

"When to the mats the guests approach,
Mild harmony holds rule.
These dare not upon those encroach,
And no one plays the fool.
So long as in due bounds they keep,
Discreetly they behave;
But when those bounds they overleap,
Then where are they,—so grave?
They leave their mats and prance about;
They caper round and round.
Their caution now is put to rout,
Their wits fall to the ground.
Anon as still more drunk they grow,
On rudeness they are set.
The cups their reason overthrow;
Themselves they quite forget.

Yes, when the guests have drunk too much,
They shout aloud and brawl.
The dishes get no gentle touch,
Disorder fills the hall.
They dance about, now fast, now slow,
Can hardly keep their feet.
What fools they are they do not know;
No one resumes his seat.
Each cap, awry, will hardly stay
Upon the giddy head;
But they keep on in madness' way
And no exposure dread.
If when their wits began to reel,
They left the room at once,
Both host and guests would happier feel,
Nor see the sad mischance.
But holding on, themselves they harm;
The drinking feast is good
Only when guests their wills can arm
Against misconduct rude.

Whene'er a drinking feast is set,
Some sober keep, some drunk will get.
One is appointed to preside,
With an assistant by his side,
Record to keep, as they decide,
Who praise deserve, who blame.
But sots there are, in vice quite sunk,
Who seeing some will not get drunk,
Say, 'we for you feel shame.'
These, if they could get in a word,
Might counsel to the rest afford.

To fright them from their wild excess,
They might them sternly thus address,
'From such improper speech refrain,
Not called to speak, your tongues restrain;
You're drunk; if but a word you say,
We'll send you out this very day,
To find a thing that nature scorns,—
A ram full grown, yet without horns.
Drink but three cups, your memory's gone,
How can you still go drinking on?'"*

From this evil of drunkenness, and from other things that lead to anger and animosities, people can do much, by self-restraint and temperance, to keep themselves. This is the negative course that should be taken to comply with the precept of the Benevolent Emperor.

The positive course may be briefly expressed. It is by summoning the powers of our *humanity*, and acting, as it has been already expressed, not as brutes, but as men. "In one word," says Wang Yu-po, "let reason sway." There is no man in the world that is not liable to be angry. But in all things there is a principle, a right and a wrong, a crooked and a straight, which should be clearly discriminated. Men think only of other people's faults, and not of their own. It is seldom or never that the fault is all on our side. And how disastrous may be the consequences of giving way to anger, and cherishing the spirit of hatred and revenge! If such considerations be allowed their due weight, anger will be "dissolved like ice beneath the sun, and scattered like the house-top tiles before the wind."

However deep the enmity, if men will calmly reason the matter, it may be removed. Forbearance and forgiveness are high and noble exercises of humanity. And if an opponent will not yield to them, the shame is his, and the greater is my merit. But they are very few who will not yield to them. There is an old proverb which says, "Three men are unable to move under the word *reason*." One man who uses this weapon will get the better of three antagonists that use other weapons.

Let a man only employ reason, and go

The Shih King. II. vii., Ode 6.

and talk with his adversary alone. That failing, let him take with him a few aged and upright friends. Three or four sentences will put the adversary so out of countenance, that he will not be able to forbear making an apology. The wronged man will have gained him. The whole depends on his keeping down his own temper. This is the proper method of acting.

Such is an exhibition of the manner in which this last precept of the sacred edict is enforced. I have brought my lectures on the whole sixteen of them to a close. They are all themselves good. The Amplification

and the Paraphrase are fine examples of high principle, enforced with pithy common sense, often eloquent and impressive. In the edict and its exposition there is enough to justify the highest encomiums that have been passed on Confucianism; and, let me say also without being liable to the charge of Christian bigotry, enough to show that more is needed than the highest human wisdom, to make a nation truly good and great. My one aim has been to give you a picture of China as it has been drawn by the highest authorities in itself, without exaggerating what is good and right, or extenuating what is evil and wrong.

BRIEF SKETCHES FROM THE LIFE OF K'UNG-MING.

(Continued from page 242).

CORONATION OF LIU PAI.

We next find Ts'ao Ts'ao, himself, at the head of a great army, bent on taking the camp occupied by Chao Tzū-lung with a small force, at a place named 'Han-shui, 漢水.

The two forces were facing each other when Liu Pai and K'ung-ming arrived at Chao Tzū-lung's camp; and they at once proceeded to reconnoitre the locality. K'ung-ming perceiving a range of low hills where a thousand men might be conveniently concealed, returned to camp and directed Chao Tzū-lung to take five hundred men, with war drums, and place them in ambush there; and whatever hour of the night he heard a signal gun fired in camp, he was to cause the advance to be beaten, but the men were not to quit their concealment. After giving his instructions K'ung-ming ascended a high hill to watch the movements of the enemy.

The next day Ts'ao Ts'ao's troops were

drawn up near the camp to endeavour to provoke an engagement, but not a man stirred from camp, and Ts'ao Ts'ao's troops returned to their camp, fatigued with their bootless errand. Late that night, K'ung-ming, knowing the enemy were resting, fired the signal gun. Chao Tzū-lung immediately caused the advance to be beaten; startling Ts'ao Ts'ao's men, who, imagining their stockade was being attacked, seized their arms and rushed out to oppose the attacking party, but not a soldier was visible. The men had just returned to the stockade again to endeavour to procure some rest, when again the signal gun was fired, and the roll of drums was again heard beating the advance. This was repeated every night, at intervals, for three nights, so that the enemy could obtain no rest. At last Ts'ao Ts'ao was so much harrassed and annoyed at this proceeding, that he shifted his camp to a plain thirty *li* distant.

On seeing this movement, K'ung-ming laughingly remarked, "that although Ts'ao Ts'ao was a military man,* still he did not understand strategy." He now requested Liu Pai to cross the river and pitch his camp there. Liu Pai enquired of K'ung-ming his reason for asking him to do so, which he explained.

Ts'ao Ts'ao, in turn, seeing this removal, became suspicious, and sent a challenge to K'ung-ming, to which he replied that he would fight him on the following day.

Accordingly the next day a battle was fought in which the troops of Liu Pai were apparently worsted, and fled in great confusion, throwing away everything that could impede their flight. The enemy pursued them, in the meantime picking up everything that came to hand. Ts'ao Ts'ao, thinking the flight was only a stratagem of K'ung-ming's sounded the recall, and gave the order to retire. He likewise issued an order that if any soldier was caught looting he should be beheaded.

They were just retiring when K'ung-ming's signal-flag was raised, and from all sides rushed the troops, headed by Liu Pai, 'Huang Chung and Chao Tzū-lung, attacking them with great impetuosity. The enemy were routed and fled in confusion, K'ung-ming pursuing them all night.

Ts'ao Ts'ao issued orders to return to Nan Chêng, 南鄭. On the road they were met by another body of Liu Pai's troops, headed by Chang Fei and Wei Yen, who had already captured that place. Ts'ao Ts'ao was startled at this, and at once made for Yang-ping-kuan, 陽平關.

Liu Pai and K'ung-ming, with their force, proceeded to Nan-chêng, and when they had pacified the people, Liu Pai asked K'ung-ming why Ts'ao Ts'ao was so easily and quickly beaten. K'ung-ming replied, that Ts'ao Ts'ao was naturally of a suspicious disposition; and that, although he was able to handle troops, he generally lost through his over-suspicion.

* Lit., understood military rules.

Liu Pai now enquired what plan K'ung-ming had to drive Ts'ao Ts'ao from Yang ping-kuan, whither he had retreated? K'ung-ming replied that he had already arranged that; and he at once despatched Chang Fei and Wei Yen, respectively, to go on two different roads and seize Ts'ao Ts'ao's provisions; he also ordered 'Huang Chung and Chao Tzū-lung to go in two other directions and burn and lay waste everything in their way. These all departed on their different missions.

Ts'ao Ts'ao meanwhile had retreated to Yang-ping-kuan, when a scout he had sent out returned with information that Liu Pai's camps were all broken up, and the wood of which the stockades were made was all burnt, but that he could not ascertain where the troops themselves were. Ts'ao Ts'ao was in the midst of suspicions caused by this announcement, when another scout came in with intelligence that Chang Fei and Wei Yen were out with their forces to cut off his provisions.

Ts'ao Ts'ao enquired who would volunteer to go and oppose Chang Fei. Hsü Chu 許褚 at once expressed his willingness to go. Ts'ao Ts'ao ordered him to take a thousand active soldiers and go out to meet and escort the provisions in safety. When the officer in charge of the provisions saw Hsü Chu he was delighted, and made him as welcome as his means would allow, inviting him to dine with him.

Hsü Chu drank a good deal at dinner, and under the influence of the drink he had imbibed, in a spirit of bravado, and in spite of the remonstrances of the officer commanding the escort of the lateness of the hour and the badness of the roads, must needs push on at night.

They had journeyed on till late at night (past 10 o'clock), when Chang Fei with his force rushed out from a hollow, and obstructed their passage. Chang Fei attacked the

* One of the bravest generals Ts'ao Ts'ao had, and likewise reputed to be the strongest man in his army.

escort, wounding Hsü Chu, (who being under the influence of drink could not withstand him, and who was borne off by some of his men), and the whole fell an easy prey into his hands, Chang Fei returning laden with spoil.

Several engagements afterwards took place between Ts'ao Ts'ao's troops and those of Liu Pai, till finally Ts'ao Ts'ao was compelled to retreat, and quitted the neighbourhood of 'Han Shui.

After all these successes, it was the prevalent feeling amongst the whole of Liu Pai's army, that he should become emperor; but not daring to broach the subject to him, they first expressed their wishes to K'ung-ming. K'ung-ming informed the deputation that his mind had long been made up on the subject; and he went forthwith to Liu Pai, to whom he stated the wishes of the army that he should assume the sovereignty of the empire; and used all his influence with Liu Pai to persuade him to do so. At length, with the assistance of the generals, he succeeded in overcoming the scruples of Liu Pai, and he consented.

A day was selected on which to perform the ceremony; an altar was also built at Mien-yang, 邠陽, the courtyard in which it was erected being nine *li* in circumference. On the auspicious day the generals assembled, were arranged according to their rank, and Liu Pai was crowned king of 'Han-chung, 漢中 with great solemnity (this was in the 7th month of the 24th year of the reign of Chien-an, 建安), and received the seal of government; after which he appointed all his officers to their respective posts. This done, he wrote a despatch which he sent off to the emperor at Hsü-tu, 許都, informing him of all that had taken place.

On hearing this news, Ts'ao Ts'ao swore that he would exterminate Liu Pai and his army; and ordered every soldier in the country to arms for that purpose. Ssü Ma-i suggested a better method, which was to despatch a letter to the Wu country, re-

questing Sun Chüan to send an army against Ching-chou, and while Liu Pai was engaged against it, they could watch their opportunity and take advantage of it by seizing the place.

LIU PAI'S DEFEAT.

We next find Liu Pai with a large army invading the Wu country to avenge the death of Kuan Yü.* This was entirely against the advice of K'ung-ming, but Liu Pai was so bent on obtaining revenge for the death of his favourite general and brother that he was deaf to his expostulations.

Finding his counsels unheeded, K'ung-ming sent a person on whom he could depend—a counsellor named Ma Liang, 馬良,—to accompany the force, watch its movements, advise Liu Pai for his good when occasion offered, and report particulars to K'ung-ming.

Liu Pai on entering the country with his army, instead of concentrating his forces and rapidly marching on to the capital and attacking it, contented himself by constructing stations at intervals along the jingly banks of the river for a distance of 700 *li*: there being altogether upwards of forty stations, in which his men were posted, so that they were scattered over an immense tract. This bad disposition of his forces left him open to be attacked at any time or place, at a great disadvantage, and Lu Hsün, 陸遜,† did not fail to avail himself of Liu Pai's long line.

Ma Liang faithfully carried out his instructions, but his advice was unheeded by Liu Pai, and he hurried off to the capital

* In the intervening time Ching-chou had been captured by Lu Meng 呂蒙, an able general of the Wu country, and Kwan Yü, the governor of the city and one of Liu Pai's sworn brothers, slain. Chang Fei, another sworn brother, had also been assassinated by one of his own followers, so that Liu Pai had lost two of his best generals.

† This man was only a scholar and quite a youth, but Sun Chüan had appointed him general in command of the forces sent to oppose Liu Pai, at the strong recommendations of his other generals.

and reported to K'ung-ming the disposition of Liu Pai's troops and the risk he ran, bringing also a plan with him. No sooner had K'ung-ming inspected the plan than he dashed his hand on the table, and enquired who had advised Liu Pai to do this; declaring he ought to be beheaded. Ma Liang told him it was Liu Pai's own arrangement. K'ung-ming was excessively annoyed, and declared that the country was lost if the stations were not broken up and the troops concentrated; and that if the enemy attacked or fixed these stations in detail there was no escape for Liu Pai. He bade Ma Liang hasten back to Liu Pai and request him to mass his troops at once; and to tell him that Lu Hsün was only waiting for this.

Ma Liang enquired of K'ung-ming what he should do if Lu Hsün had already beaten Liu Pai. K'ung-ming replied that Lu Hsün might beat Liu Pai, but he would not dare to follow him up lest Ts'ao Ts'ao, watching this opportunity, should in turn invade his country; and that if Liu Pai was beaten he was to retire to Pai-ti-chêng, 白帝城; he likewise informed Ma Liang that he had already ambushed 100,000 troops at Yü-fu-pu, 魚腹浦.

Ma Liang remarked that when he was at Yü-fu-pu he had not seen a single soldier, and asked K'ung-ming why he thus deceived him. K'ung-ming bade him not to ask too many questions, but that he would hereafter see some service. Ma Liang, forced to be content with this evasive answer, hastened back to Liu Pai with K'ung-ming's instructions, and in the meantime K'ung-ming prepared his troops so as to save him.

Seeing that Liu Pai's troops were very slack and careless, Lu Hsün arranged a night attack, and about ten o'clock one night attacked the 4th Station. The garrison repulsed them, pursuing them for some distance, when Lu Hsün's troops were reinforced, and they were in turn routed and retreated back to their station.

Not in the least disheartened, Lu Hsün speedily arranged another plan; this was to

attack the stations, simultaneously, at night and fire as many as possible. For this amiable purpose a great number of vessels were provided, each well manned with troops and containing a good supply of combustibles. These were to fire the stations, and on no account to retire until they had captured Liu Pai.

Liu Pai, meanwhile, unsuspecting of what was to take place, was roused at night by the alarm of fire in his station. The flames, aided by a strong wind, rapidly gained ground, and the troops were compelled to quit the station, numbers of them being crushed to death in doing so.

They had scarcely quitted the burning place when they were attacked in the rear by a large body of the enemy. Liu Pai finding himself overpowered fled to another station; this was also in flames, and the general in charge of it with his troops were also roasted out, and were attacked by another body of the enemy.

Liu Pai now turned his force and fled westward, pursued by his persevering enemy, when he was met by another body and found himself between the two. In this dilemma, one of his generals fortunately came to his relief and saved him from being exterminated entirely, and accompanied him in his flight, during which another of his generals joined him.

The troops of the enemy pressed on in pursuit of Liu Pai till he came to a hill named, Ma-an-shan, 馬鞍山; this he ascended, when it was immediately surrounded by the enemy. Here he was compelled to stay all night, having the additional mortification of seeing his stations in the distance still blazing.

The next evening Liu Pai, seeing that nothing but death awaited him where he was, either from starvation or fire—for the enemy had tried to set fire to the hill—concluded that death by the sword of the enemy was better than by either of the former processes, and led his troops down the hill, bravely endeavouring to cut his

way through the surrounding foe. In the fighting which ensued, Liu Pai's principal generals were either slain or wounded, and he was giving up all hope, when Chao Tzŭ-lung with his force dashed in among the enemy from the rear; cut through them, and succeeded in saving Liu Pai and his men from total annihilation. He had seen the flames of the burning stations and hurried with his men to render what assistance he could to his master;—the force now retreated towards Pai-ti-chêng.

The news of Liu Pai's defeat and the burning of his stations were carried to Sun Fu-jên (his wife) who was at the Wu capital—with the additional intelligence that Liu Pai was slain. The unfortunate princess no sooner heard this disastrous news than she committed suicide by throwing herself into the river.

THE LABYRINTH.

Lu Hsün, after his victory over Liu Pai, continued in pursuit till he came to a place where a great number of stones were scattered about in confusion. The natives informed him that the name of the place where he was, was Yu-fu-pu, and that K'ung-ming, when he was there some time previously, had caused these stones to be brought there and arranged them in order of battle; moreover, that there was constantly a "kill atmosphere"* rising over the place like a cloud.

Lu Hsün laughed at this, and treated the tale with ridicule, and to shew his contempt for the absurdity of the story, he at once entered amongst the stones, although his generals endeavoured to dissuade him from his purpose. He rode about amongst them for some time and was about to return when a fierce wind arose of such power that the dust flew about and concealed the sky. Lu Hsün was frightened, and began to fancy he had fallen into some snare of K'ung-ming's and now wished to get out, but he could find no road.

* 殺氣, obnoxious influence.

Just in the height of his fear he suddenly saw an old man standing in front of his horse, who smilingly enquired if he wished to get out of this maze? Lu Hsün eagerly replied that he did, and entreated the old man to shew him the way. The old man went on slowly in front, leading the way—there being now no obstruction whatever—and he led Lu Hsün safely out of the maze.

Lu Hsün now enquired of the old man who he was, to which he replied that he was K'ung-ming's father-in-law, 'Huang Chêng-yen 黃承彥; and that his son-in-law had formerly arranged this place, which was called Pa-chên-tu, 八陣圖, "Eight rank map"; and that it had eight changing gates.*

The old man added that the place was perpetually changing in appearance and formation compared to the movements of troops. That when K'ung-ming went away he directed him—when a Wu general hereafter got lost in the midst of this maze, not to lead him out. That he just now saw the general enter the Gate of Death, and concluded that he was naturally good-hearted, he did not like the thought of the general getting into danger, and so he led him out of the place.

Lu Hsün thanked the old man and at once returned to his camp, which he ordered to be immediately struck, and he turned back with his troops. His generals enquired why they should return from the pursuit of Liu Pai when he might now so easily be captured, as he was alone? And why on seeing this stone maze he should retire? Lu Hsün replied that he was not retiring because he was afraid of the stone maze, but he thought if the Wei general, Ts'ao Pi, 曹丕,† knew that he was in pursuit of Liu Pai, he

* These gates were named 休, 生, 傷, 景, 杜, 死, 驚, and 開, and may be rendered roughly—Danger, Life, Wound, Prospect (possibility of getting through), Obstruction, Death, Terror, and Disclosure.

† Eldest son of, and successor to Ts'ao Ts'ao, who at this time was dead.

would take advantage of the Wu country being denuded of troops to invade it; and if he entered too far into Hsi Chüan it would be difficult for him to retreat.

The retiring troops had only been on their backward route three days, when news was brought that the troops of Wei had captured No-hsü 濡須, Tung-k'ou 洞口, and Nan-chün 南郡, and that the roads were occupied by large bodies of the enemy, who were advancing night and day towards the frontiers, but for what purpose the scouts could not tell.

Liu Pai, meanwhile, after having been defeated, retreated to Pai-ti-chêng 白帝城, accompanied by Chao Tzū-lung and the troops. Suddenly Ma Liang arrived with K'ung-ming's instructions, on reading which Liu Pai exclaimed, "If I had listened to K'ung-ming's advice, I should not have been defeated. How can I ever have the face to return to the capital and see all my ministers?" He immediately issued an order that he would reside * there, and built a palace which he named, "The Palace of Eternal Peace," 永安宮.

LIU PAI'S DEATH.

After being defeated by Lu Hsün, as has been stated in a previous chapter, Liu Pai retired to Pai-ti-chêng, where he shortly after received information of the death of some of his favourite generals, and the defection of another to the king of Wei.

These tidings, coupled with his recent defeat, preyed greatly on his mind, and he gave way to the deepest melancholy, so much so, that he became alarmingly ill, and eventually died; his death being literally caused by his bad generalship and the disastrous intelligence he received, which chiefly resulted from it.

He knew that he was dying, and he increased his illness and hastened his end by perpetually lamenting the deaths of his two old companions in arms and sworn brothers,

* 住劄

Kuan Yü and Chang Fei; the former of whom had been beheaded, after being taken prisoner by Lü Meng, and the latter who had been assassinated, when in drink, by one of his followers, who was unable to bear his tyranny, for Chang Fei was exceedingly tyrannical when under the influence of liquor, and was hated by every one beneath him.

When Liu Pai found his death approaching, he ordered a messenger to be despatched to K'ung-ming, requesting him to come, as he had important business he wished to consult him about ere he died.

K'ung-ming came as speedily as possible, and on his arrival could perceive at once that Liu Pai was dangerously ill. After a little conversation Liu Pai opened the subject which was most on his mind by remarking that he owed his position as emperor chiefly to the valuable services of K'ung-ming; that, guided by his advice, everything went on prosperously; but that neglecting it, had recently brought about his own defeat; the regret of which had brought on his illness. His life might be taken at any moment, but before he died, he wished to speak to him on the subject nearest his heart.

During this preamble Liu Pai intently watched K'ung-ming, though this was but a prelude to what he most desired to speak about. In his inmost heart he had doubts and misgivings of the continued fidelity of K'ung-ming to his son after his death, and thought by the means he was pursuing to be able to detect by K'ung-ming's manner whether his doubts were well founded or not.

He went on by remarking that his son Liu Chan, 劉禪,* was stupid, while Ts'ao Pei, 曹丕,† was well able to govern his country; and Liu Pai begged K'ung-ming, if he could help his son hereafter, to do so, but if he found he had no ability for government, he expected that he would take the reins in his own hand.

* A-tau.

† Ts'ao Ts'ao's eldest son and successor.

This mode of sounding K'ung-ming regarding his ulterior intentions towards Liu Chan, implying as it did a doubt of his continued fidelity, touched him to the quick. He no sooner heard the words of Liu Pai than his whole body broke out into a profuse perspiration; he worked his hands and feet about in a restless manner and became otherwise much agitated. Concealing however as much as possible the pain caused by these words, he declared that he would faithfully exert all his ability in the service of his son; but, although he knew Liu Pai was dying, he

endeavoured to soothe him, desiring him to take care of himself, and that he would be delighted when he was well again.

Liu Pai, although satisfied regarding K'ung Ming's fidelity to his son, was not to be deceived as to his own recovery; he assembled all his generals, and after giving his parting instructions to them, he died, at the age of 63 years, having reigned 3 years 4 months and 24 days.

His reign was known, as Chang-wu 章武.

G. C. S.

CHINESE ALLEGORY.

The vein of allegory has been diligently worked by Chinese writers both of poetry and of prose, though hitherto little explored by western students of the cumbrous literature of China. In the *Celestial Empire* of 22 March 1877 we published one of a curious trilogy of allegorical essays, entitled 餓鄉記 or "*Note on Hunger-land*," wherein were mentioned the names and incidents in the lives of several Chinese worthies of antiquity who had experienced the pangs of an empty stomach; the sensation of hunger being described as a residence in a peaceful and happy Kingdom ruled over by two celebrated men, Poh I and Shu Ch'i, who had themselves on one occasion passed many consecutive days without food and had finally died of starvation. Lan Lu-chou,* the author of *Hunger-land*, alludes in his

sketch to two previous efforts of the same kind; one entitled *Note on Drunk-land*, by a certain Wang Wu-kung,* of whom we know nothing and a copy of whose works we have been unable to procure; the other by the famous Su Tung-p'o, the great scholar and statesman, of the Sung dynasty, so well known to all readers of Chinese poetry. The latter is called *Note on Sleep-land*, and treats of the delights of a good sound slumber in much the same strain as Lan Lu-chou's *Hunger-land*, which was in fact composed in imitation of Su Tung-p'o's original design. As it would be interesting to complete this trilogy, we do not hesitate to appeal to those who take an interest in Chinese literature and the *China Review* to assist us in obtaining a copy of Wang Wu-kung's essay, which would doubtless repay translation. Meanwhile we append a close

* Born in the year 1680 at a small village in the Chang-p'u district of the province of Fokien. Entering official life he became a district magistrate and distinguished himself by his just and incorrupt administration as much as by his literary abilities. But the path of an honourable Chinese official is seldom strewn with roses. For some trifling matter he was reported to his superior officers and thrown incontinentally into prison. His case was subsequently laid before the Emperor, who not only set him free but ap-

pointed him to be Prefect at Canton, bestowing on him at the same time some valuable medicine, an autograph copy of verses, a sable robe, some joss-stick, and other coveted marks of Imperial favour. All, however, was in vain. He died of a broken heart one month after taking up his post, aged fifty-three.

• 王無功

rendering of Su Tung-p'o's essay, the text of which will be found in any complete edition of his published writings; followed by our previous translation of *Note on Hunger-land*; both accompanied by such comments as are necessary to make them intelligible to the general reader. We have added another light sketch entitled "The Old Drunkard's Arbour,"* from the pen of the celebrated Ou-yang Hsiu, on which we happened to light in our search after the *Note on Drunk-land*; and to those who believe that the Chinese are a hard-headed, practical, unsentimental people, without the least dash of romance in their money-grubbing composition, we commend these few lines of one of China's most gifted writers.

NOTE ON SLEEP-LAND.

The country known as Sleep-land borders on Ch'i-chou,† though the people of the latter district are not aware of its existence. A pure administration and admirable morals prevail there, the whole being one vast level tract, with no north, south, east, or west. The inhabitants are quiet and affable; they suffer from no diseases of any kind, neither are they subject to the influences of the seven passions.‡ They have no concern with the ordinary affairs of life; they do not distinguish heaven, earth, the sun, and the moon; they "toil not, neither do they spin;"§ but simply lie down and enjoy themselves. They have no ships and no

* Transcribed from the 古文析義.

† The modern Shantung.

‡ These are: Joy, anger, sorrow, fear, love, hatred, and desire.

§ 不絲不穀. Lit: "They neither spin nor sow." We have adopted the Biblical analogy partly for the sake of observing how many elegant specimens of what the French call "phrases faites," such as would be useful in translating a work like the Bible, are to be found ready to hand in the higher branches of Chinese literature. Now in the Ningpo version of the Bible, published in 1853 "For the American and Foreign Bible Society, by J. R. Goddard," we find 不勞不紡 given as the translation of these well-known words, in which we venture to

carriages; their wanderings, however, are the boundless flights of the imagination. In winter they wear fine grass-cloth; in summer quilted garments; ignorant as they are of the difference between heat and cold. When they get anything, they grieve; when they lose anything, they rejoice; ignorant as they are of the meaning of profit and loss. For they declare that everything they see around them has an objective non-existence.

The Emperor Huang* of old heard of this country, and was so taken with it that he spent three months in purifying his heart and subduing his body, without attending to any business; and then he fell into a deep sleep. For on arriving there and falling asleep, the affairs of state began to seem tedious to him; he therefore summoned two of his ministers and charged them with the administration, and for twenty-eight years

say that the vigour of our own phrase is very far from being reproduced. To render "spin" by the Chinese 紡 is to be weakly literal; whereas

by the use of the character 絲 the idea is carried on, as it is of course intended to be, to the actual result of spinning, namely, to *clothes*. Similarly, we pointed out the other day to Mr. Chalmers that the accomplished P'u Sung-ling had provided the exact equivalent of "Ask and it shall be given unto you" in the phrase 求而必得之. Mr. Chalmers replied that the delegate version of the Bible, which he assured us was rendered throughout into excellent Chinese, gave an equally good translation, viz, 求則得之; but as to the comparative value of the two, we must beg leave to differ even from so high an authority. The force of "shall" seems to us to be well brought out by the 必 of the first sentence, and to be quite wanting in the second, which we should rather translate, "Ask and it *will* be given unto you."

The vulgar phrase 有求必應 is necessarily out of court, from its wide application to the ceremonies of the Buddhist and Taoist religions; though as a matter of fact, this is the one which would be the most readily accepted and the most easily understood by the people at large. But what are we to think of the Ningpo version 求則給爾 except that it is Chinese of a not very high order?

* 黃帝 the "yellow Emperor." Flourished B.C. 2697.

the empire appeared as if wrapped in slumber.*

And this continued down to the times of Yao and Shun, during which period the manners and customs of the people resembled those of Sleep-land. But the Great Yü,† who wore the hair from his body and his nails to make himself like a brute beast‡ in order to save the empire from destruction, had no leisure for this sort of thing; and Wu Wang, who dispossessed the Shang and established the Chows, passed day and night in wakefulness, saying, "I have not yet consolidated the empire."

The Duke,§ too, carried on his nights into the following days, occupied as he was arranging Music and Rites for his sovereign. Drums were beaten and bells sounded; and the cries of the watchman|| frequently disturbed the borders of the land of sleep. His grandson, Wu Wang, emulated Huang Ti; and in order to reform the impurity of western morals, he made miraculous jour-

* Alluding to the happy times that were passed under the beneficent sway of this monarch. [This whole myth of Dreamland is clearly derived from Lieh Tsze, see Faber, *Licinus*, p. 23-25. —Ed. *China Review*.]

† Appointed in B.C. 2286 to drain the Empire from the floods (identified by enthusiasts with the Noachic deluge) which threatened its very existence. At the end of nine years he reported the completion of his task and the division of the Empire into nine *chow* 州 or States.

‡ "For seven years a great drought had prevailed. "Then the Augurs consulted their divining implements and said, 'The sacrifice of a man is necessary.' Thereupon T'ang (the great Yü) cried out, 'Whatsoever I do is done at the request of the people. If there must be this sacrifice, let me be that man.' Immediately he began to fast, and cut short his nails and his hair; and sitting in a white chariot drawn by a white horse, his body enveloped in leaves of the mallow, he, the victim, sacrificed himself beneath the shade of a mulberry grove. In six points he rebuked himself, saying, 'My administration has not been pure: alas! I have not fulfilled my duties to the people: alas! Luxury in my home: alas! My wife in fine clothes: alas! Presents accepted: alas! Myself a flatterer: alas!' He had hardly uttered these words when down poured the rain over many thousands of acres." From the 東方標記.

§ The celebrated "Chow-kung."

|| 雞人 "cock men."

neys westwards,* mounting into the supernal void and riding upon a chariot of clouds;—yet he never set eyes on the domain of sleep.

In the days of Confucius, Tsai Yü† cast aside his studies and wandered thitherwards; but he found not the true path, and after completely losing himself, came back again. Then came the troublous times of the Ch'in and Han dynasties, with much sorrow and much slaughter; within, hard drinking-bouts all night; without, the clash of arms all day; so that sleep-land began to be deserted and lone. Yet Chuang-tzū, who was magistrate of Ch'i-yüan in Mêng,‡ went there, and fluttered about hither and thither under the form of a butterfly, though the people of Mêng knew nothing of it. Subsequently, several eminent seekers after divine truth have also visited that country, and have been so delighted with it that they have forgotten all about home and have naturalized themselves there. Alas! I too have been diligent as a youth and ambitious as a man, but stupidly enough have not been able to attain to that. Of those who have succeeded, I would willingly enquire the way.

NOTE ON HUNGER-LAND.

A little beyond Drunk-land and Sleep-land we come to Hunger-land, which was not reached by either of the two travellers

* See *Chinese Reader's Manual* under "Muh Wang."

† Confucius finding this disciple asleep in the daytime, cried out "Rotten wood cannot be carved!"—"You can't make a silk purse out of a sow's ear."

‡ 蒙 Mr. G. M. H. Playfair has favoured us with the following note:—"As regards places of the name 蒙 in the 4th century A.D., which is during the Tsin dynasty, 蒙 Hsien, in the kingdom 梁, situated 22 li N.E. of modern 南邱 Hsien in Honan, is the only one I can find record of for the entire century. There was also a 郡 of that name under the northern Wei (386-535 A.D.) 3 li N.W. of 蒙城 H. Anhui, a Hsien of the same name."

Wang Wu-kung or Su Tung-p'o.* The officials, customs, and inhabitants of the country are pretty much the same as in the other two; but in Hunger-land public morals are less lax, the standard of actions is higher, and the general tone of thought is purer. They encourage holiness and virtue: they expel the ignoble and base—a point to which the inhabitants of Drunk-land have not yet reached. Of old, Poh I and Shu Ch'i† sought out this land, and found life so pleasant here that they could not bear to leave. The people of the country kept them and elected them as rulers by general consent, and all passing strangers used to petition for orders as to whether they should go or stay. When Confucius left Wei to proceed to Ch'ên,‡ his route lay through Hunger-land, and Poh I with a crowd of natives went forth to meet him, receiving him with the utmost deference and respect. Poh I would have resigned to him the throne, but Confucius was unwilling to accept it; and therefore in order not to hurt their feelings by his refusal, Confucius and his disciples tarried amongst them for seven days. Subsequently the disciples, as for instance Tsêng Tzû, Tzû Ssü, and Yüan Ssü, often stole away to this country, remaining a month§ or a couple of

* Most of the names mentioned here will be found in Mr Mayers' *Chinese Reader's Manual*, which we presume nearly all residents in China to have upon their book-shelves. A fuller biographical notice of Su Tung-p'o will be found at page 32 of Vol. I of the *China Review*.

The idea here expressed may be either that the "two travellers" Wang and Su, though addicted like all poets to wine and sleep in the shade, were not known to have suffered the pangs of hunger, or it may be an allusion to an essay by these writers on Drunk-land and Sleep-land; but we have not the works of either at hand for investigation.

† For the story of the slow death by starvation of these two brothers see *Chinese Reader's Manual*.

‡ Confucius and his disciples were short of provisions for some days. See *Lun Yü*, Bk. xv., *ad init.*

§ The text has 三旬, which in its usual acceptance seems a long time even for disciples to go without food.

days and then going away, and probably getting on very well with Poh I and Shu Ch'i. The philosopher Ch'ên Chung,* with all his pretended purity of office, was suspected by the people of Ch'i. He spent three days† in Hunger-land and wanted to be intimate with Poh I, but Poh I waved him off, saying, "He who leaves his brother and deserts his mother‡ shall be no disciple of mine." Ch'ên Chung retired with shame. Chou A-fu of the Han dynasty also yearned after this country, and sacrificing his official dignities went thither on foot and knocked at the gate.§ Poh I frowned and said, "A-fu is a coarse fellow: he is unfit to dwell here. Yet since he has come, he must not be driven away." He therefore gave instructions to his attendants to have a separate residence prepared for him at the gate, at which A-fu was very much pleased. Not long after the eunuch Têng T'ung|| came blundering along, whereupon Poh I and Shu Ch'i burst out in anger and said, "This country of ours is a pure and spotless land: shall this eunuch come and defile it?" They then ordered him to be driven away many miles beyond the gate and to be put to death. The recluse T'ao Ch'ien, on the other hand, was invited to come because of his great reputation for purifying the dishonourable and the unclean. He resigned his magistracy of P'êng-tsê, and became the bosom friend of Poh I and Shu Ch'i. But his was a restless nature and he could not settle down. He was always crossing the border and strolling about with Wang Wu-kung, which Poh I did not prohibit. When Wu Ti¶ of the Liang dynasty was dethroned by Hou Ching, he took refuge in this land, but Poh I was unwilling to keep him; whereupon the emperor knocked his head on the ground and implored (to be allowed to

* Mencius, Book III., Part II. Ch. 10.

† At the end of which time he could neither see nor hear.

‡ Which Ch'ên Chung had actually done.

§ 里門, the village gate.

|| We know nothing about this gentleman.

¶ A.D. 502-550.

stay), so unwilling was he to depart. Ultimately, however, he escaped Hou Ching's sword. Then Poh I, fearing that the country would become a refuge for ruffians, collected the inhabitants, altered the statutes, and made a stringent rule that every day a certain number should be told off to inspect strangers. Of these, the holy, the virtuous, and brave, filial children, loyal ministers, and worthy men, should such honour the country with their presence, were to be admitted with every token of reverence and respect; but all the depraved and the mean were to be hurried away at once to execution beyond the gate; and with wealthy servants and fugitives from justice, they were not to contaminate their lips in conversation. From that time forth the arrivals were daily more numerous, and the number of those rejected increased likewise day by day, while such as came and went were treated in every case with the utmost possible politeness. Amongst others were Han Yü of the T'ang dynasty, Lü Mèn-ch'eng and Fan Chung-yen of the Sung dynasty, each dynasty sending some few representatives. In more recent times but a small number of celebrities have entered the gate. My friend Huang Yüeh-fu went there, and returning expatiated to me on the beauties of the place, which were quite beyond, as he said, the standard of ordinary mortals. At first I was incredulous, but after some years we journeyed there together. When about half way the road became difficult and almost too much for me. However, we pressed on, and suddenly a gorgeous scene opened out before us. We saw another heaven and another earth, hills rising over hills* and a boundless expanse of water. The people of the country seemed lost and dreamy. They had forgotten all about poverty, wealth, rank, and degradation. The sun, moon, and stars were like flying balls (of fire): the sky appeared to be spinning round like a wheel. And looking

down upon the kings and princes of earth, they were likened each unto a large-sized ant, running along a beam with a grain of rice in its mouth, destined but to gorge itself and die—pitiable creatures indeed! Poh I and Shu-ch'i both entertained me with the history of the country and accounts of many noble souls who had found their way thither. They told me that previous to their own arrival the great emperor Shun had been there, as well as the ministers Fu Yüeh and Chiao Ko of the Shang dynasty. Also that Kuan I-wu, Sun Shu-ao, and Pai Li-hsi had been to visit their disciples who had requested permission for them to enter, "it being evident," they added, "that Heaven had marked out these men, and wished to make them first pass through this land that benefit might accrue to them thereby." They asked us if we did not think so too; but I smiled and said I did not believe it to be the case. However, I was delighted at the friendly way in which the people there received me, and afterwards frequently went there to pay them a visit, always thoroughly enjoying a good talk on matters past and present with Poh I and Shu-ch'i before going home again, and wondering how on earth they contrived to get hold of this mysterious land. I also regretted that I was unable to carry Wang Wu-kung and Su Tung-p'o along with me. Let those who have any respect for themselves and a desire to visit this country come to me with their money in their hands, and I will shew them the way.

THE OLD DRUNKARD'S ARBOUR.

The district of Ch'u* is entirely surrounded by hills, and the peaks to the south-west are clothed with a dense and beautiful

* "滁 is an independent Chou in Anhui; it was a Chou at the time of the T'ang, and also under the Yüan and Ming dynasties. Under the Sung it was a Hsien. It was situated in the 淮南 circuit; under the Ts'ing it was in 九江 *chün*, but did not receive the name of 滁 before the T'ang dynasty."—G. M. H. *Playfair*.

* "Hills over hills in gay theatric pride."

growth of trees over which the eye wanders in rapture away to the confines of Shantung.* A walk of two or three miles on those hills brings one within earshot of the sound of falling water which gushes forth from a ravine, and is known as the Wine-fountain; while hard by in a nook at a bend in the road stands a kiosk, commonly spoken of as the Old Drunkard's Arbour. It was built by a Buddhist priest, called deathless wisdom, who lived among these hills; and received the above name from the Governor† himself. For the latter used to bring his friends hither to take wine; and as he personally was incapacitated by a very few cups, and was besides a man well on in years, he gave himself the sobriquet of the Old Drunkard. But it was not wine that attracted him to this spot; it was the charming scenery which wine enabled him to enjoy. The sun's rays, peeping at dawn through the trees, and by and by obscured behind gathering clouds, leaving nought but gloom around, give to this spot the alternations of morning and night. The wild flowers that exhale their perfume from the darkness of some shady dell; the luxuriant foliage of the dense forest of beautiful trees; the clear frosty wind; and the naked boulders of the lessening torrent—these are the indications of spring, summer, autumn, and winter. The morning is the time to go thither, returning with the shades of night; and although the place presents a different aspect with the changes of the season, its charms are subject to no interruption, but

* 琅琊, on the coast of Shantung, often used for the whole province.

† 太守, the modern "Prefect."

continue always. Burden-carriers sing their way along the road, and travellers rest a while under the trees; shouts from one, responses from another; old people hobbling onwards with baskets or packages in their hands; backwards and forwards all day long without a break;—these are the people of Ch'u. A cast in the stream, and a fine fish taken from some spot where the eddying pools begin to deepen; a draught of cool wine from the fountain; and a few such dishes of meats and fruits as the hills are able to provide;—these, nicely paid out beforehand, constitute the governor's feast. And in the revelry of the banquet hour, there is no thought of toil or trouble; every archer hits his mark, and every player wins his *partie*; goblets flash from hand to hand, and a buzz of conversation is heard as the guests move unconstrainedly about. Among them is an old man with white hair, bald at the top of his head. This is the drunken governor, who, when the evening sun kisses the tips of the hills, and the falling shadows are drawn out and blurred, bends his steps homewards in company with his friends. Then in the growing darkness are heard sounds above and below: the beasts of the field and the birds of the air are rejoicing at the departure of man. They too can rejoice in hills and trees, but they cannot rejoice as man rejoices. So also the Governor's friends; they rejoice with him, though they do not understand at what it is that he rejoices. Drunk he can rejoice with them; sober he can discourse with them; such is the Governor. And should you ask who is this Governor, I reply "Ow-yang Hein of Lu-ling."

HERBERT A. GILES.

THE CONCISE DICTIONARY OF CHINESE.

Amongst the numerous productions in the shape of dictionaries and vocabularies which have appeared in China during the last two or three years, this is one which, though perhaps not so showy as the others, and though heralded with considerably less flourish of trumpets, exceeds them all in at least one point, whatever may be thought of its general merits;—in point of painstaking and conscientious labour.

The great defect in all that has been done in Chinese lexicography hitherto, is, in the opinion of the writer, the want of scientific accuracy. It is quite another question whether this defect, when due consideration is given to all circumstances, is to be wondered at or blamed; yet, that it exists is undoubtedly true: nor could there be better proof of the fact than the circumstance that each successive publication,—*e.g.* those of Williams and Eitel,—is, in scientific accuracy, a surprising advance on its predecessors. Thus it is that Mr Chalmers' work lies, comparatively speaking, under a bushel, for the simple reason that it is in advance of the age, and has shot farther ahead, in a scientific sense, than the Chinese-studying public are at present prepared for.

Students of Chinese, who have accustomed themselves to the use of *K'ang Hi's* Dictionary, will recall the frequent disappointments which have often followed their attempts to search out a Chinese character unknown to them. If the student has chosen the Pekingese dialect, he will be puzzled at finding the terminal vowel,

(whether it be alone, or followed by an *n* or an *ng*), different, in practice, from that which the printed example given in *K'ang Hi* would lead him to suppose it should be. Precisely the same thing occurs to him in the case of the initials, whether vowels or consonants. For instance, experience will shew him that a character which, according to the Pekingese construction of the two test-characters introduced by *K'ang Hi*, should be pronounced *tsen*, is, in practice, pronounced *chan*. Again, in the case of words of the entering tone class, which in Pekingese are distributed amongst the even, rising, and falling tones, he finds that *K'ang Hi* is no guide whatever: this fact becomes more glaring when the Pekingese have not only by long custom made an apparently arbitrary selection of a tone, wherewith to replace the original entering tone, but have substituted a quite new terminal vowel or diphthong.

With a student of Cantonese, difficulties in the matter of initials will be found less frequent; but the system of *K'ang Hi* will prove quite inadequate to produce the Cantonese finals *k*, *p*, and *t*, in their proper places, in the case of words of the entering tone class. Thus, as a result *pik* may be all that can be obtained from the two test-characters introduced by *K'ang Hi*, when *pit* may be the real sound in local practice. Further, the Dictionary of *K'ang Hi* is useless to determine the important "middle" entering tone of the Cantonese dialect, which, though as plain and as regular as

either the upper or lower entering tones, has, apparently, been only recently discovered, and which has, at last, been formally recognized by Dr. Eitel in his improved re-issue of Dr. Williams' Tonic Dictionary. For this tone, it must however be observed, Mr. Chalmers has made no provision.

Both with regard to Pekingese and Cantonese, the student will often be puzzled to find the rising and falling tones indicated by *K'ang Hi* at hopeless variance with established fact.

The above remarks will apply no doubt, in general principle, to all other dialects.

One advantage, therefore, which Mr. Chalmers claims for his new Dictionary is that, in taking the initial and the final vowel or consonant of the two test characters introduced by him to illustrate the sound of a given character, the general result will be the actual living pronunciation of such character, both as to tone, to aspirate, and to sound, in the dialect of the searcher. This, it need hardly be said, is a very ambitious aim, if we have in view the utter failure of all Chinese lexicographers to accomplish this *desideratum*; and, if successfully achieved by Mr. Chalmers for all dialects, would fairly entitle him to be ranked with a Littré, a Johnson, or a *K'ang Hi*: but no such claim is put forth on behalf of any but the Cantonese and the "Mandarin" Dialects, of which latter Mr. Chalmers selects the Pekingese and the "Southern Mandarin," the latter a standard of very doubtful authenticity. It will be part of the duty of the writer to examine how far Mr. Chalmers has succeeded, however, in the limited scope of his aim.

Another advantage which Mr. Chalmers claims for his Dictionary is that it familiarizes students with the existence and use of not only the 214 radicals, but also a further number of 884 *primitives* or *phonetics*; that it brings these 1098 primitives prominently before the eye, by grouping together all the characters derived from each;

and thus gives the scholar a grasp of the whole field of character-lore, which he would not so readily attain by the study of isolated derivatives classed purely according to their Radicals. In examining this point; we shall have to enquire, 1. what are the primitives; 2. is it advisable to know them; 3. does Mr. Chalmers' system accomplish its aim in indicating to the student a shorter road to character learning?

Again, Mr. Chalmers, it is presumed, finds by his own experience that it is possible for him to search out with greater rapidity a given character in his own dictionary than in any other Chinese lexicon. It will be for us to enquire whether outsiders find themselves in a position to reap the same benefits in the direction of saving time; and whether, assuming this to be the case, there are no other circumstances, besides the systematic construction of the dictionary, which may account for this.

Once more, Mr. Chalmers claims that, in using his dictionary, the memory of the student is assisted by two senses instead of one; by the ear as well as by the eye. First, assuming that the 214 Radicals are known, in the second paragraph of his "Directions for use," it is true, he says that "it is not necessary at first to know anything more than the shape of the 884 phonetics and the manner of finding them;" but, as one almost invariable object of a student in searching out a character is to discover its sound, and as the 884 primitives are also in the large majority of cases also phonetics, it is apparent that the ear must be unconsciously appealed to very often, even if the student be so unambitious as to content himself, as some European students might be conceived to do, with the meaning of the word alone, ignoring the sound.

Finally, Mr. Chalmers considers that, the necessity for counting the strokes of characters having been reduced to a *minimum* in his Dictionary, another great boon is conferred upon the student.

To sum up, therefore; in introducing his

concise Dictionary to the public Mr. Chalmers claims for it the following advantages :

1. It presents to the ear, by the improved synthesis of the initials and final halves of the two test characters, in a much more satisfactory degree than any other dictionary, the sound of a required character, whether the student be a learner of Pekingese, Cantonese, or "Southern Mandarin." No doubt Mr. Chalmers secretly hopes that the same result will follow, in a greater or less degree, in the case of other dialects, with which he has a less complete and scientific acquaintance.
2. The student becomes familiarized with the primitive characters, (which Mr. Chalmers thinks are the true keys to the study of the written language); and thus gains a better grasp of the other characters.
3. Characters can be found by an unassisted student with greater rapidity than in any other purely Chinese, or in any European-Chinese dictionary.
4. The ear as well as the eye assists the memory.

The limiting of his explanations to one or two common words may be considered an advantage or a disadvantage, according to the object with which a student makes use of the work, and according to the profundity or superficiality of his knowledge. It is undoubtedly a disadvantage that the radicals are much reduced in importance in finding words; but this will not matter so much if it can be shown that a counter-advantage is substituted in the increased prominence of the other primitives.

The Chinese preface opens with the following remark. "The Dictionary, first of all, gives prominence to over 1,000 primitives, which are ranged according to 'the order of the radicals in *K'ang Hi*.'" Accordingly, after the preface, are given the 214 radicals, together with other primitives or phonetics which are derived from each radical. The next question is "what are

the phonetics?" Mr. Chalmers uses the expression 聲母 *shing-mo* (*shēng-mu*) to express the idea of "phonetic"—an expression for which there is a precedent in the 說文通訓定聲, a Dictionary published by 朱駿聲 in the year 1848, and based upon a system of phonetics derived from the 說文 alone. The primitives or phonetics may be defined as those modern characters, and those obsolete characters now forming portions of modern characters, which, in addition to being characters themselves, enter into the combination of other characters. They may be compared to (1) such modern words as *house*, *not*, *man*, &c., which have an independent status of their own, and yet figure in combinations such as *household*, *notwithstanding*, *mankind*, &c.; and (2) such words as *con*, *by*, *or*, *super*, &c., &c., which, now more or less obsolete when used alone in certain senses, though once in separate use in "the" language—so to speak—of Europe, now figure in combinations such as *conglomerate*, *by-law*, *syllogism*, *superfine*, &c., &c. If it be asked how this number is limited to 884, or, including the Radicals, to 1098, the reply is that although every character which appears in the composition of others is so far a primitive, it is excluded from being a primitive if it is of the same sound or class of sound as another primitive which forms a component part of it. As there are—say 40,000 characters, it follows that, making allowance for obsolete words and slight differences in the method of writing, there are on the average about 40 words to each primitive.

Now *K'ang Hi*'s dictionary may be (roughly) compared to an alphabetical dictionary, in which words are promiscuously arranged under the 26 letters of the alphabet, according to the numbers of letters following the initial letter. Thus, *abbot* and *axiom* would follow *aver*, or any other (being the last) word of four letters. European writers did not find it difficult to improve upon this method by ranging their

words so as to exhaust each letter of the alphabet in succession; thus, all the *ab* are exhausted before we come to *ac*; all the *acc*, before we come to the *acd*; all the *adde* before we come to the *addf*; &c., &c. But the construction of Chinese words admits of no such classification. Mr. Chalmers, therefore, follows the "alphabet," so to speak, as did *K'ang Hi* before him—the 214 radicals,—but he exhausts them, not according to the number of "letters,"—continuing the metaphor,—under each, but according to a number of elementary "syllables," which syllables are, if the memory fails, to be found, according to *K'ang Hi*'s method of ranging them, with reference to their number of strokes, under each radical.

In making use of *K'ang Hi*'s dictionary, then, one must know by sight 214 "letters" and the order in which they come, and search for a character purely according to the number of strokes under the initial "letter." In Mr. Chalmers' Dictionary, one must, as before, know by sight the 214 "letters," and the order in which they come; and, in addition, know by sight 884 "syllables" and the order in which they come; but, knowing this, one is saved the trouble of counting strokes in 39,000 cases out of 40,000; the possibility of turning to the wrong initial "letter"—governing radical—in cases where it is doubtful; and the "counting down so many columns of words having the same number of letters,"—the turning over so large a number of pages.

The question is, which is the easier? There can be no possible doubt that the plan of Mr. Chalmers is the more scientific. *K'ang Hi* gives us 214 *genera* to learn by heart, and tells us to hunt as best we can for a given character according to its strokes. Mr. Chalmers saddles our memory with 214 *genera*, and 884 *species*; and shews us how, having mastered these, we may not only at once find out a character, but run our eye over and compare all of the same *species*. *K'ang Hi* is a rule of thumb: Mr. Chalmers makes us work the sum out. The object,

however, of most students who refer to dictionaries, is, not to be scientific, but to find out a word as quickly as possible; and we think it is too much to hope that ordinary learners will take the trouble to master Mr. Chalmers' rules of arithmetic in order to be able to find out rapidly, on comparatively rare occasions, words which they do not know. Habit is very strong.

The habit of using Anglo-Chinese Dictionaries deters most students from resorting to *K'ang Hi*; and the very few who have broken themselves in to *K'ang Hi*, and are competent to use it, will have to conquer their newly acquired habit before they can relish Mr. Chalmers. The regular use of Mr. Chalmers' Dictionary, or *K'ang Hi*, is, however, out of the question for students of the ordinary class; for, even if they were skilful enough to turn out the required word, there are very few whose knowledge of characters is sufficiently extensive to enable them to understand the explanations. If any "ordinary" men however, moved by these remarks, hesitate whether to adopt *K'ang Hi* or Chalmers, we strongly recommend the latter; for the limited and well-selected explanations are more likely to be to the point than the heterogeneous sea of poetical and other explanations through which *K'ang Hi* will make them wade; and, besides, the mere effect of this constant use of Chalmers will soon rescue them from the category of "ordinary" men; and, if they succeed in thoroughly mastering the primitives, will give them a firm grasp of the cardinal points, or essential hinges, on which a large character knowledge must turn.

The arrangement of Mr. Chalmers' Dictionary was quite unknown to the writer until a few hours before writing these lines; and his total acquaintance with it up to this line in his review, does not extend over three hours of time: yet, though he is a confirmed user of *K'ang Hi*, and though he has the radicals marked on the rim of each volume of *K'ang Hi* to shorten the labour of turning up the order of the radical, he is

quite prepared, after half-an-hour's practice, to say that he can find characters quicker in Chalmers than in *K'ang Hsi*.

To revert. It was mentioned above that a table of primitives, arranged under their radicals, followed the preface of the work. Two defects instantly manifested themselves to the writer. First, the primitives should be numbered in this index, and each page in the book should be prominently marked into the rotation number of the primitive or primitives of which it treats. The reason is this. It must frequently happen that reference must be made to the index in order to find an obstinate primitive. If the number of the primitive were given in the index, it would be a very simple matter to turn to the exact page. The radicals in this index are, and wisely, numbered: but how strange to omit this important aid from the margin, whereon each radical is given! Certainly, it is easy to run the finger along the margins and pick out the radical; but a number can never escape, whereas a radical may obstinately miss the eye ever so many times. The cost of such numbers adds nothing to the expense of printing; whilst, in a dictionary, it is important to thrust in as many aids to the eye as possible. Probably the familiarity which Mr Chalmers, in the course of his labours, gained with his subject, led him to underrate the importance of this point.

The preface proceeds: "The characters in this work should all be arranged under their primitives." "Odd characters, not falling under any primitive, follow their radicals simply." "Characters, the form of which has been changed so as to appear to fall under a radical properly strange to their original construction, fall under such radical." "Characters similar in shape, but not derived from the apparent primitive, are still grouped under that primitive for convenience of reference." "Derivatives which, in reality, belong to the same primitive, but which are written in such a way as to conceal the circumstance, are, for

convenience of reference, arranged under separate primitives." "The ancient forms of many characters being unlike the modern, the history of a given character's antecedents would be lost if no notice were taken of its ancient form. Therefore, in the table of primitives, a number is appended to each, shewing, for convenience of further research, the radical under which it falls in the *Shüt-man* (*Shuo-wén*) which must always be taken as the true standard." Doubtful characters, taken from *addenda* in other dictionaries and lexicons, are re-inserted in the "Concise Dictionary." It is left for scholars of erudition to decide whether they should be ultimately rejected or no. "The so-called 'ancient' sounds are those of the *T'ang* and *Sung* Dynasties; the 'northern' are those of Peking; the 'southern' those of Canton; the 'standard' those in use in the region between the Yangtze and Yellow Rivers, or a generalization of them."

The foregoing is, we beg leave to think, a fair rendering of Mr. Chalmers' Chinese Preface. It is of course important that students acquaint themselves with these before proceeding to animadvert upon the book. The spirit of the Preface re-appears in the accompanying English "Directions for use," which Mr. Chalmers has wisely printed upon a separate slip of paper. Following the table of primitives comes a list of nearly 400 "difficult" characters, which do not commend themselves as falling under any radical or phonetic in particular. These are arranged according to the number of strokes employed in their construction, and the radical under which each falls is given. Where there is no phonetic, the character must be looked for under the "rovers" grouped at the beginning of the class falling under each radical; where there is a phonetic, this is given too, and it must be looked for under its phonetic.

We next come to the "Spelling Table;" and here we cannot do better than refer students to an explanatory article published by the Author in the *China Review*, Vol.

IV., pp. 307-311. It would be waste of labour to enter here upon a minute examination of the rhyming system of the *P'ei-wên Yün-fu*, a subject full of mystery and obscurity to many European students. That the authors of the *Yün-fu* had good reasons, at the time the work was published,—about the year 1711,—for grouping their rhyming syllables as they have done, is scarcely to be doubted; though now many of the principles are as incomprehensible to some of us as the laws of Ancient Chinese Music. When students, in moments of impatience, turn away from this apparently unprofitable study, they might picture to themselves the bewilderment of Chinese students when first confronted with the apparently senseless mazes of German or Russian grammar. The one is not more artificial, nor more intrinsically useful than the other. Each, however, is an established fact; and it is not for strangers to hope that they may be able easily to disturb the original possessors of these artificial systems, however much they may respectively flatter themselves that *they* at least, are determined to lie beyond the influence of such systems. A few years ago it was announced that the Japanese intended to remodel the English language, and introduce it, thus remodelled, as a “reformed” tongue for Japanese use, abolishing its irregularities, excrescences, and other objectionable features. This is the spirit of those impracticable enthusiasts who would do away with the æsthetic genius of Chinese Literature. For our part, we are content to take things as they are, and make the best of the good things or bad things of life as we find them; otherwise we might carry our rage for simplicity and order as far as to desire the abolition of sun-light and clothes, of joys and of sorrows, on the grounds that a more equable and healthy existence might be lived, in a state of nakedness, in artificially constructed caves, warmed to a temperature of 70 degrees, where our food should be weighed out to us by machinery every six hours, and the rest of our walking

time employed in taking easy constitucionals in order to fit us for regular and unfailing sleep.

In Mr. Chalmers' article quoted the following statement appears. “There is no distinction in the old dictionaries between aspirated and unaspirated initials of the lower order. But the rule in modern dialects, Northern, Central, and Southern, is that the lower first and lower second tones never fail to take the aspirate, and the lower third and lower fourth never take it.” It is strange that almost the exact reverse may be said of the Foochow dialect, which is therefore not so well represented in the Dictionary. Here it is an almost universal rule that the lower first tones do never take the aspirate; whilst, as to the lower second, this tone has disappeared from use. The lower third and lower fourth take the aspirate as often as not. There is no doubt that Mr. Chalmers is correct as to the rule, in the case of the dialects named, but his exceptions seem to us ill-chosen. In Pekinese 僕 and 突 may be named as further exceptions, the ordinary pronunciation of these characters being $p'u^2$, and $t'u^1$. Of 蓄, 轍, and 踏, the three exceptions named by Mr. Chalmers, the first is, in the experience of the writer, always read pei^4 or po^1 ; the second does not, in the living Cantonese at least, belong to the lower order of tones; and the third is an obscure character not in colloquial use. As we have elsewhere pointed out, Wade's Syllabary, though a valuable and, in most cases, scientific collection, which may be depended on for all but the most rigidly scientific purposes, fails precisely in the point where Mr. Chalmers has taken it as a guide. It is not to be relied on for words of the entering tone class. Moreover, except in the case of those in colloquial use, these *are*, as Mr. Chalmers timidly suggests further on, chameleon-like, and vary with each native scholar, who consoles himself with the unsatisfactory, though scholarly, reflection that, after all, the given character belongs

to the entering tone. As to Pekingese unaspirated words of the lower first tone, Mr. Chalmers' exceptions, taken from the *Syllabary*, are again weak, though his rule is good. We have never heard either 窮, 凭, or 茄 pronounced otherwise than *ch'ung*², *p'ing*², and *ch'ieh*². We have never heard 癥, 班, 頒 pronounced otherwise than *pan*¹: 偕 is pronounced *hsieh*², and therefore does not fall within the mischief: 鼻 is an entering tone word, and still remains so in the living dialect of Hankow, and the literary dialect of Foochow, though its origin would appear to have been elsewhere forgotten: 倒 and 主 are only apparently pronounced in the first, or even tone, as other words of the class, when they follow words of their own tone, the second or rising tone. There are, however, two local and colloquial exceptions, quite worthless for scientific purposes. In the combinations 主意 and 倒氣, the characters may colloquially be euphoniously read in the even tone, but hundreds of similar cases might be mentioned, which, if noticed, would render it necessary to remodel the *Syllabary* of the Pekingese dialect. It is quite new to us that 知, 罷, and 多 are ever pronounced in the lower even tone: 蠟, 荷, 杆 are not colloquial, and, therefore, even if there were evidence in their favour, not to the point: 抵 and 搗 are in the even tone, as 主 and 倒, only when in combination; and, finally, 鈍 is pronounced *tun*⁴. We enter thus at length into a refutation of exceptions taken from the *Syllabary* (1) because we are anxious that students of Pekingese should not be deceived by apparently incomprehensible statements; (2) because we desire to proclaim our opinion that the *Syllabary* is untrustworthy for all but the simplest entering tones, and, to a certain extent, for all exceptional tones; (3) in order to shew what snares waylay a conscientious enquirer like Mr. Chalmers when he consents to accept the unproven and unqualified *dicta* of other persons. We strongly insist upon the point

that all Chinese dialectic labour will carry with it the seeds of rottenness unless each dialect which is treated of scientifically is thoroughly mastered; or, unless no part of such is treated which has not been properly verified.

Mr. Chalmers' "concession to the Pekingese," in the matter of entering tones, is very valuable, and will be much appreciated by those, and we trust they will be many, who use his book. It is also most important; for most students of Pekingese are, naturally, entirely ignorant of any other dialect, and completely helpless to discover the modern Pekingese tone from a Chinese Dictionary. We notice many faults;—for instance 掘, 福, 逼, 橘, 谷; but in the majority of cases the Pekingese student will be guided more or less correctly.

As to the apparently needless number of rhyming finals in the *Pei-wên Yün-fu*, it is probable that, even now, there are not two which would actually rhyme together in all the important dialects of China. Take the *ung*, for instance. In Foochow these are distributed into *ung*, *oung*, *öüng*, *äüng*. So the *ü*, are distributed into the *ü* and *öü*. As Mr. Chalmers points out, however, this lengthy table giving the thirty finals of the *Yün-fu*, together with the various possible initials which may be joined with each individual final, is only for reference, and need not be thoroughly studied by foreigners. To sum up, Mr. Chalmers is compelled to make use of these thirty finals in order to make words rhyme according to the laws of the *Yün-fu*: he is also obliged to subdivide those thirty finals into 100, in order to have sufficient finals to make his words correspond with living dialects. In other words he provides for correspondence with ancient poetical rules, and with modern practical usage. "Then, in the concluding tables these one hundred finals are re-combined in a different manner for each of three modern dialects, representing in all fifty-eight varieties, only a certain number of which, however, occur in each dialect.

Whatever may be the modern pronunciations of any character, it must in poetry rhyme only with those of the same group in the *Yün-fu*. However exactly two characters may rhyme in a living dialect, they must not be introduced as rhyming together, in first-class poetry, unless they belong to the same group in the *Yün-fu*: and the spelling in Mr. Chalmers' Dictionary, as in *K'ang-hi*, will always indicate the group in the *Yün-fu* to which a character belongs. An important difference however is, that, what in *K'ang-hi* is indicated obscurely is now, with the help of the first table, made easy. One has only to find the place of the final used in spelling any character in the first table in order to determine for certain the character's authorised rhyming power; and, in the same way, one is enabled also without fail to turn to the section of the *Yün-fu* where the character under examination occurs if it is there at all. In other words this Dictionary is an index to the *Yün-fu*. This prevailing distinction in Chinese between modern pronunciation and rhyming power in poetry may be illustrated by one common example of the same thing in English: 'wind' in modern English rhymes with 'rescind,' but in poetry it rhymes with 'refined.' Nearly half the words in the Chinese language are more or less in the same predicament with the English 'wind.'

As to the passing of words in the upper or lower entering (or fourth) tone to the lower or upper first or even tone, in Pekingese, we can perhaps give Mr. Chalmers some explanation. Some words, like 答, for the sake of euphony, take the lower even tone, (which is sounded in Pekingese an octave higher, in practice, than the upper), at the end of a sentence or combination, and the upper at the beginning; e.g. 回答 and 答應. Others, like 必 and 不, are, or may be, of the departing or even tone, accordingly as they precede an even, or a departing or rising, tone. Others, like 壹 not only do this, but take the upper even

tone when they end a combination; such as 一個, 一尊, 萬一. These peculiarities are in many cases perfectly regular; in others a matter of choice. Few, even amongst Pekingese, are aware of the peculiarity in theory; still fewer foreigners have a sufficiently fine ear to put such peculiarities into correct practice. There is another reason why so many common Pekingese words of the entering tone change from a 平 to a 仄 and *vice versa*. For instance, in poetry, 白 is, being a 入聲, of course changed into a 仄聲; but, being invariably pronounced in the 平聲 in conversation, it follows that in rhymes, (e.g. 梅宜雪三分白) it must change to either the 上 or the 去;—in this case, as almost invariably, indeed, with other similar characters, to the 去. The common pronunciation of 百, again, is *pai*, in the 上聲; but, in certain combinations, it changes to *po* in the 平; e.g. 百姓. In rhymes or essays, again, it must revert to a 仄, and, as *pai* is a vulgar alteration of the ancient vowel, and as, besides, changes to a 上聲 are extremely rare, except in colloquial, it becomes *po*⁴; e.g. 人一能之已百之. Finally, as is the real case in the instance last quoted, when a verbal signification is given to a noun or adjective, the tone is often modified. "If [any other] man [can do] it [in] one [day], [then] I [will give a] hundred [days to] it [rather than fail]." This is perhaps as elliptical and obscure a specimen of Chinese elegant writing as it is possible to produce.

The peculiar nature of the dialect thus enables the Pekingese to do, locally, with their 入聲 what all dialects may do with their other tones, i.e. modify nouns into verbs. Thus 雨, 衣, 先 in the departing tone mean "to rain," "to clothe," "to precede;" and so with many others.

Poetry is of different sorts. For instance, such rhymes as the *Shih king* follow no rules. These may be imitated under the name 古詩. Others must go by fixed rules. The most common kind are those of

five or seven words, when the rule is 一三五不論, 二四六分明. It is, we presume, correct to say that an even and an oblique tone may not rhyme together, as the two following tables will shew:—

1st Line, 仄仄平平仄
 2nd „ 平平仄仄平
 3rd „ 平平平仄仄
 4th „ 仄仄仄平平

1st Line, 平平仄仄平平仄
 2nd „ 仄仄平平仄仄平
 3rd „ 仄仄平平平仄仄
 4th „ 平平仄仄仄平平

In the absence of a better guide, Mr. Chalmers could scarcely have done otherwise than resort to the *Syllabary* for changes from the fourth tone. It is unfortunate, though perhaps it was unavoidable, that this work can seldom be taken as a correct guide in any particular instance, except where the character is colloquial, and has but one tone; for, who can pick out the right tone from a selection of three? However, the *Syllabic Dictionary* of Dr. Williams cannot pretend for a moment to dispute the mastery with it. His Pekingese substitutes for the entering tones, even in the simplest cases, are utterly untrustworthy, and appear to have been guessed at throughout.

It would draw out this paper to an unconscionable length were we to produce instances from various dialects in which Mr. Chalmers' work failed to produce the exact modern pronunciation. Its strong point is its capacity to meet the Cantonese; and this it appears to do in almost every instance. At the same time, as it corresponds with the system of the *Yün-fu*, it must at least represent the living "Mandarin" Dialects as correctly as any other dictionary. Pekingese, in every but the most colloquial sense *i.e.*

in eighty per cent. of cases in the book, would come in under these. Pekingese colloquialisms will probably be found reproduced in fifty per cent. of the remaining cases, leaving a balance of only ten per cent. doubtful for all possible cases of Pekingese. Of these doubtful cases, again, the inaccuracy would, in most instances, be only of a technical kind, and such as a student of ordinary intelligence would soon learn to allow for. Lastly, it is very doubtful whether it would be possible to be perfectly accurate in this respect at all. The Dictionary suits the Hankow Dialect even more closely than the Pekingese, for the entering tone still exists there, and the final vowels of words belonging to that tone are not modified. The regular Foochow Dialect would probably be correctly represented in seventy per cent. of cases, the strange colloquial words being in many instances, of course, the remnant of some aboriginal language. No dictionary on earth could possibly arrange a 反切 to produce *sish* for 一; to produce *yong* for 件; *kiang* for 仔, &c., &c.

We may be enabled on another occasion to examine closely into a few pages, and see how far the words on those pages, *i.e.* the common words which are familiar to us, are correctly reproduced in Mr. Chalmers' Dictionary. Meanwhile, though we do not feel so enthusiastic as to think with the Editor of the *Review* its appearance a *deus ex machinâ* to make all Sinologists happy for ever, we reverently regard the work as the wonderful result of extraordinary and conscientious labour; as a distinct step in the scientific knowledge of the Chinese language; and as unmistakably the most scientific of all Dictionaries, vocabularies and hand-books yet produced by foreigners, the only other work at all deserving of mention with it in regard to scientific accuracy being Mr. Wade's *Courses and Syllabary*.

E. H. PARKER.

THE COREAN LANGUAGE.

Suppose a clever Bengalee who knew Hindee well and Chinese fairly, came across a book in Hindee purporting to represent the English of the "Three Character" or "Thousand Character Classic," and suppose him ignorant of any other English language different from this transliteration, it would be a very natural mistake for this clever Bengalee to infer that the English language was monosyllabic like the Chinese. It is in some such manner that the Corean language has been classified among monosyllabic languages in our Cyclopedias and not later than a year ago by Professor Douglas of London. The mistake is all the more readily fallen into inasmuch as the Corean pronunciation is so unlike that of northern China, whether Pekinese or Nankinese Mandarin, approaching much more nearly to that of Canton. This difference however, instead of proving the monosyllabic character of the Corean language proper, serves only to justify the belief of those Sinologists who maintain that Cantonese more nearly resembles the ancient pronunciation than Mandarin, either northern or southern,—for the Coreans, having an alphabet independent of the Chinese hieroglyphics, were able to stereotype that pronunciation of those Chinese hieroglyphics, which they first learned. China on the other hand, destitute of any such stereotyping process, if we except the uncertain and inadequate one of hymnal rhythmic terminology, seems to have changed its pronunciation with every succeeding dynasty, and to have changed it less in those regions

of the Empire remote from the immediate influences of such dynastic changes,—for, as far as memory serves me, no dynasty has ever been given to China from the south of the Yangtsu.

It is necessary however to know only two or three sentences of Corean to at once explode the notion of its monosyllabic character. Indeed Chinese itself is gradually losing its monosyllabic nature, for a dissyllabic or polysyllabic language is now spoken over sixteen of its provinces, and over the three "East Provinces" of which Liaotung is the principal. Though the pronunciation of these polysyllables of Mandarin varies in each province, the collocation of "syllables" and the accent are all but, if not wholly, identical over all. And the tones, of essential importance where monosyllables prevail, are the less necessary in proportion to the distinct articulation and correct accent or "rhythm" of these collocations.

If the Corean language was, as probably all languages at one time were, monosyllabic, it lost this feature long ago, and it is now no more so than English,—perhaps less so than pure Anglo-Saxon. And though the subject is to be treated superficially in this paper, as full an account will be given of this long-sealed language of a still-sealed people, as will suffice to place the Corean language in its proper pigeon hole in the philological library, and a comparison with its chief neighbours may not prove uninteresting to readers interested in language.

THE ALPHABET.

While yet strangers Koreans are unwilling to acknowledge the existence of a written national language, always declaring that they write only Chinese; and when it is known to exist they are unwilling to teach it, and more unwilling to write words in it. This is of course because of their jealousy of foreigners, and their fear that the latter are yearning to acquire their hilly lands. Besides, they do not regard the ability to read and write their own language as sufficient to entitle to the rank of an educated man. This term is applied only to those familiarly acquainted with Chinese; and if the "Holy Wars" of the Manchus is trustworthy evidence, Koreans excel the Chinese themselves in the dexterity with which they manipulate Chinese characters. Their alphabet is so beautifully simple that half an hour's study is sufficient to master it; and as, like Pitman's Phonography, it is employed phonetically, it is universally known and used by men, women and children. So much so that a Korean, who "did not know a single character,"—implying Chinese,—sat down to a M.S.S. copy of John's Gospel, and left it off only when he had read it all, not a single word having escaped him. This proves the great superiority of Korean over Chinese for the purposes of translation.

This alphabet consists of 13 initial consonants, which, in the order of the Korean alphabet, are: *g, n, d, r, m, b, s, h, ds (j), ts (ch), t, p* and *k*: 5 simple vowels *a, u, o, oo, i*: 9 compound vowels *ia, iu, io, ioo (i-oo), wa, wo, wi* (Eng. *we*), *wu* (Eng. *won*), *woo*: 2 composite vowels *e* of *let*, by combining *a* and *i*, and *ê*, the *a* of *made*, by *u* and *i*.* There are besides 9 finals proper,—though any vowel may be a final,—*g, n, d, r, m, b,*

* All the vowels are named with the uniform and constant value which is given them in my *Mandarin Primer*, *a* of *fur*, *u* of *fun*, even when closing a syllable,—*o* of *lot*, *oo* of *moon* and *i* of *it*. I felt compelled to adopt *oo* to avoid the inevitable confusion arising from the double power of *u*, from which duality Japanese alone seems happily exempt.

s, i and *ng*: and as the vowel always rests upon a consonant, a circle or cypher stands before the vowel which initials a syllable. *D* final is however never employed, the letter for *s* occupying its place. The following notes are extracted from my Korean Primer.

"The same letter stands for *ds* and *j*, for *ts* and *ch*, for *l* and *r*. But Chinese *l* is transliterated by *n* not by *r*. Our *w* (double *oo*) is formed by prefixing *o* to the vowel."

"When closing a syllable the finals *b, g* are pronounced like English final *p, k*: and *s* for final *d* like English *t*, holding an intermediate position between Korean *p, b*: *k, g, t, d*, which are like the Chinese; *d* and *t* are as in Chinese, pronounced from the edge of the upper row of teeth instead of from the roof of the mouth." "In pronouncing *lip*, the Chinaman is compelled to make two syllables, *li-pu*,—the English speaker opens his lips after forming the *p*, but utters no audible sound. The Korean keeps his lips closed on every final consonant, permitting no breath to escape,—neither audible like the Chinese nor inaudible as in English. This renders some finals very indistinct."

"Euphony plays curious tricks with these finals, especially with the final *s*, which remains an *s* only before another *s*. It is assimilated by the succeeding consonant, becoming English *t* before *d* or *t*: *k* before *g* and *k*: *n* before *n*, and sometimes even *r*: *b* final is usually English *p*, but becomes *m* before *n*: and initial *b* becomes *v* before *i*, sometimes before *a*: *g* occasionally becomes *ng*. If initial *n* succeeds after final *r*, both are pronounced *l*: and an initial *r* after final *n* is reversed, for it becomes *n*. A final and initial *r* coming together are, as often as not, pronounced by a double *l*. "To indicate a very acute accent the initial consonant is repeated or the sign of the letter *s* prefixed. Hard *g* between two vowels, becomes mollified into a *gh*. But *ogat* is as readily understood as *oghat*." "The Korean alphabet though always written in syllables is from top to bottom, and right to left, like Chinese: and

the current hand in English is no more unlike the printed letter than it is in Corean."

Neither the alphabet nor the language of Corea contains the letter *f*; nor are there letters for the sounds *l*, *v*, *w*, which are spoken. The Corean cannot however pronounce *r* at the beginning of a word, any more than the Chinaman, and he much prefers the sound *l* at the end. But, unlike the Chinaman he almost prefers the sound *r* in the middle of a word, whether beginning or closing a syllable. The three sounds *l*, *n* and *r* are however interchangeable. One strange feature of the spoken language is that the man who invariably translates the Chinese initial *l* by *n*, as *ni* for Chinese *li*, turns the tables, and for *ni* (you), also says *li*. The Corean often softens the *b* between two vowels into *v* as does Celtic with *b* and *m*. This *h molliens* if I may be allowed to call it so (*v=bh*) is extremely common in the spoken language, but unnoted in the written language; for though pronounced *gaghassum*, *gaghatda*, these words are written *gagassum*, *gagatda*.

This *h molliens* is probably a feature of all languages. In Hebrew we have the *Daghesh forte*, *bh*, *ph*, *dh*, *th*, &c. In English we have *ch*, *sh*, *zh*, (azure), *dh* and *th*, for it seems quite reasonable to suppose that the soft *th* of *the* is but the old German article *die*, and any one can observe the difference in the breathing of *th* in *that thing*, the former corresponding to a *d* with *h molliens* and the latter to a *t* with the same. This signification is more marked in Celtic than perhaps in any other language, Hebrew not excepted, for every one of its consonants is subject to it.

With the exception of the few defects pointed out, the Corean alphabet, for simplicity and utility, is the best known to me. In simplicity it is greatly superior to the complex alphabets of its neighbours Manchu, Mongol and Japanese, for these are alphabets, or rather Tables of syllables, so that in the majority of instances the "letter"

of the Manchu and Mongol syllabary is composed of two consonantal sounds with an intervening vowel, the Japanese syllabary being more simple inasmuch as it includes in it only syllables ending with a vowel, these forming only a small proportion of the Manchu, in which *shan*, *shang*, *choong*, *chiung* &c., &c. are each a separate letter. Thus the so-called Manchu 12 Radicals, which are really *finals*, are multiplied into many hundred letters. But while it is all but perfect in its table of syllables, the complexity of Manchu is quite a contrast to the beautiful simplicity of Corean. Besides the invariability of its vowels Corean has the advantage over English of possessing separate letters for *ds*, *ts* or *ch* and *ng*, but it has to represent *sh* by inserting the double vowel beginning with *i* after *s*, as for *sha*, *s-i-a*, for *sho*, *s-i-o* &c. Like Manchu it lacks a sign for French *ü* so common in Chinese, but while Manchu clumsily supplies the vacancy with the the vowel combination *i-o-i*, the Corean uses one of its two forms of the letter *u* (of *fun*).

Manchu on the other hand has separate letters for *f*, *w*, *l*, *r*, and the *zh* or French *j* of Chinese. It has letters for *ds* and *ts*, which however appear as if superadded long after the formation of the alphabet proper and were possibly formed to represent Chinese sounds, and after the Manchu conquest of China. If it be so, it would partially account for the softening process through which the Nanking dialect passed at the hands of the Manchus, the result being the present Pekinese, which, as was natural, is developed at least as fully in Moukden as in Peking. This will not wholly account for the softening, for Manchu has separate letters for *king* and *ching* for *ging* and *jing*; but south of Kaiyooen, the Manchus have lost their own language, except for state purposes, and they therefore pronounce both forms with the same sound. So much has the Chinese superseded the Manchu, that the best Manchu scholar in Moukden can no more close a syllable with

a consonant than can a Chinaman;—all that the Manchus have retained is the ability to trill the *r* sound.

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THE VERB.

The Korean verb has properly three tenses the Present Imperative, the Past and the Future; but both past and present are subject to certain modifications to express past-definite, past-indefinite &c. time. Many verbs have also a form for the present indicative. From root *gal* (Eng. go, Germ. *gungen*, Scotch *gang*) is *gushi*,* imperative; *gassummé*, pft. "has gone;" *gaghatdapdê* fut., "will go;" *muggushi*, eat; *mughussumé* has eaten; *moghatdapdê* will eat. The interrogative of Past and Future is formed by terminating the verb with the vowel *a*, the vowel *é* is affirmative; as *gassumma?* has he gone? *gassummé*, he has gone. The imperative is used for infinitive, as *boollu ona*, "call (him to) come."

The verb has properly no persons, though sometimes the first person differs, as *mughussum* I have eaten. But each verb and each tense has three various forms according as the person addressed is superior, equal, or inferior in rank or age, to the speaker. The middle form is ordinarily applicable to all, excepting very old persons and parents. In this matter the Koreans are much more particular than the Chinese.

There are three Negatives in Korean, all verbal, implying the verb "to be," or incorporated in the verb. The Chinese negative *mei* 沒 is used at once as the negation of existence and possession. The Korean *an* is the negation of existence, and *up* of possession. The Chinese *boo* or *puh*, 不 always connected with the future tense has, as pointed out in the "Mandarin Primer," a double force according to its position relative to the verb; in one position being the negation of ability to (=cannot), in the other, the negation of will (=will not).

* The *sh*, *ss*, *t* are changed by euphony from the same letter *s* (see above).

The Korean uses *an* for the latter, and *mot* for the former, e.g.:—

Dioti anta.—Good not=it is not good.

Bumun issumma upsumma?—Tigers are are-not?=are there tigers?

Bumun upsowé.—Tigers (are) not=there are no tigers.

Bumun manta upsowé.—Tigers many not =there are not many tigers.

Bumun manta anta.—Tigers many not=tigers are not numerous.

Daltji mothaghê.—Ride cannot=cannot ride (as horse is wild).

Sarami gami derul tami upsummunni.—Man dare him ride (is) not=there is no man dare ride him.

Muggushi.—Eat (Imperat.).

Mugdi ansupdê.—I shall not eat (Simple future).

Mugdi mothummuni.—I will not eat (Implying inability).

Mugdi ankatdudê.—I will not eat (Implying unwillingness).

This brief sketch of the main features of the verb must suffice, for it will be supplemented by the following complete sentences, which are written because it is now a philological axiom that the grammatical construction of a language, and not any number of mere verbal resemblances or differences, determines the character and philological position of that language. The few following sentences will present variety sufficient to show this construction:—

That dog bites is translated, *dê gai saram moonda*, that dogman bites.

His Excellency sat in Court and examined him (the prisoner)—

Sadonun dangê antsusu dêsaram moonundê, Excel'cy Court sat him examined.

He who in heart is a man-hater knows not what it is to pity man—

Maum sanaongusun saramul boolsiangi anniummé,

Heart hate men pity not-know.

The father dearly loves his child—

Arani arunarul gukki saranghanda
Father child dearly loves.

He is old and cannot travel—
Degha milgu nungi gil gadi mothanda,
 He old can road go not.

I have come to meet you—
Ne wasu nuwul madsa oghassumme,
 I come you meet have come.

I go along with you—
Ne nul gwahange ghapse,
 I you together go.

Order the smith to do the iron-work—
Dejiung boolhu tiul mool mendurushi,
 Smith order iron work do.

We ought to bear with bad men to see
 whether they will not repent—
Matdangi jiongne dioti anun saram derul boni
 Ought bear good-not man him see
gottighassupda, gottiji-mot-haghassupda.
 repent repent-not.

The grammatical comparison of Corean
 with Chinese will perhaps be most simply
 represented in giving a sentence (1st) in its
 English, (2nd) in its Chinese and (3rd) in
 its Corean construction:—

English.—This house is not very large.

Chinese.—This house not very large.

Corean.—This house large very is-not.

English.—Invite a good teacher to teach
 me (to learn) Corean well.

Chinese.—Invite one good teacher (to)
 cause me well learn Corean.

Corean.—Good teacher invite me Corean
 well cause learn.

Though there are expletives in Corean
 corresponding to our marks of time and em-
 phasis, these as well as many of our preposi-
 tions and adverbs of place are supplied by
 particular affixes to the noun or verb, e.g.,
 the 1st verse of John's Gospel reads thus:—
Chu-umé dozha isuni donun Hanunimurs
 Beginning(in) word was; word God
dubooru hanjgé isuni donun got Hanunim-uro
 company together was word just God
 —the words singly being *chu, do, isu, Han-*
unim &c., the affix representing emphasis
 and time.

Leaving out of sight its polysyllabic cha-
 racter, it is evident at a glance that the
 Corean is a language entirely different from
 Chinese. Judging from grammatical con-
 struction, the true test, English can claim a

much closer relationship with Chinese, if it
 has any ambition that way, than Corean
 can. And it is scarcely necessary to draw
 attention to its numerous terminative addi-
 tions in order to at once classify it with
 the Turanian or agglutinative family of
 languages. Indeed any man seeing the
 Corean physiognomy would almost unhesi-
 tatingly so classify Corean even if he knew
 nothing of the language.*

COMPARISON WITH ITS TURANIAN NEIGHBOURS.

More interesting than the grammatical re-
 lationship of Corean with Chinese, is a com-
 parison of this language with Manohu,
 Mongol and Japanese, from some one of
 which one could readily suppose Corean to
 have sprung. And we would look for the
 closest possible kinship between it and Man-
 chu, for all the best Chinese writers, whose
 works bear on Corea agree in stating that
 the people moved into their present beauti-
 ful country of mountains and of floods from
 the kingdom of Fooyü, which was powerful
 in the time of the Han dynasty, though the
 emigration must have taken place ages be-
 fore the Han. They would then have moved
 southwards and south-eastwards along the
 N.E. and E. of Liaotung, which province
 they occupied for long, and which they still
 regard as their proper patrimony. Thus
 they would pass from and over the lands
 afterwards occupied by the savage but vigo-
 rous *Sooshun* or *Nijun* stock, which gave
 the *Kin* (gold) and present *Tsing* (clear)
 dynasties to China. And though Dr. Wil-
 liams can be regarded as scarcely accurate
 in stating that the *Kin* are the ancestors of
 the *Tsing*, except in as far as the Prussians
 are the ancestors of the English; yet all
 the *Nijun* spoke substantially the same

* The Coreans say that anciently a colony of
 their people went South, occupied some islands,
 where they continue to this day to speak the
 Corean language. And that those islands are
 the Loochoos. This I imagine can now be
 verified.

language which still prevails over immense tracts of country away from Chinese influence, which language is now called Manchu, and is daily heard in the country said to have been the home of the Koreans. Hence we would naturally look for a close resemblance, if not a thorough identity, between the two languages.

We have noticed the great differences between the alphabets of the two peoples; but as both began to write long after the Koreans

had settled down in the north of their present lands, differences in detail would not materially affect the question of their original unity. We shall now compare these languages in a table of common words, where resemblance should be expected and where difference is the more easily detected; and then append Manchu, Mongol and Japanese sentences to compare their grammatical structure with that of Korean given above. The Mongol is Eastern Mongol.

<i>English.</i>	<i>Chinese.</i>	<i>Manchu.</i>	<i>E. Mongol.</i>	<i>Corean.</i>	<i>Japanese.</i>
one	yi	umoo	niga	hanna	htotsz
two	ur	jwo	hoya	door	ftatsz
three	san	ilan	goorba	suit	mitsz
four	su	dooyin	torbu	nuit	yotsz
five	woo	swunja	taboo	dasut	itsztaz
six	liw	ninggwun	jirkok	yusut	mootsz
seven	chi	nadan	tolo	nilgo	nanatsz
eight	ba	jakwun	naiman	yadul	yatsz
nine	giw	wooywun	yiso	aoop	kokonotsz
ten	shu	jwan	arba	yul	tō
eleven	shu yi	jwan umoo	arban niga	yul hanna	tōamarih'to
twelve	shu ur	jwan jwo	arban hoyā	yul door	tōamarifta
twenty	ur shu	worin	hori	sumool	hatachi
thirty	san shu	goosin	gochi	shiurun	misoji
forty	su shu	dusi	tochi	maoon	yosoji
fifty	woo shu	swundsa	tabi	shooiun	isoji
sixty	liw shu	ninggwun joo	chira	èsoon	moosoji
seventy	chi shu	nadan joo	dara	nurun	nanasoji
eighty	ba shu	jakwun joo	naya	yadun	yasoji
ninety	giw shu	wooywun joo	yinran	ahun	kokonosoji
one hundred	yi bai	umoo tangwoo	jio	yil beg	Hyak
two hundred	ur bai	jwo tangwoo	hoya jio	yi beg	ni b'yakoo
one thousand	yi chien	umoo mingga	mingka	yil chiun	sen
ten thousand	yi wan	umoo toomun	toman	man	man or ban
heaven	tien	abka	tunggali	hanul	ten
earth	di	boihon	siro	da	chi bam
man	zun	niaman	—	saram	hto
house	fang	bow	guru	jip	takoo
father	foo	ama	yichika	abani	chichi
mother	moo	umu or aja	yika	amooni	haha
son	ur	ju	kokan	adul	goshisokoo
daughter	nür	sarhan	wochin	dara	—
girl	nür, yatow	sarhanjooi	wochin	yimina	onango
he	ta	yi	tara	dé	anohto
you	ni	si	chi	né	anata
I	wo	bi	bi	na	washi
head	tow	woojoo	tologai	murri	atama
eye	yen	yasa	nidoo	nun	me
mouth	kow	anshan	ana	ip	—
ear	ur	shan	chiki	gwi	—
eat	chu	juaku	idi	muggushi	tabe
food	fan	boodu	booda	bap	gozen
water	shui	mooku	woosoo	mool	midz
south	nan	joolargi	womona	name	—

English.	Chinese.	Manchu.	E. Mongol.	Corean.	Japanese.
west	si	wargi	omora	shênung	—
gold	jin (gin)	aisin	alto	so or gum	—
silver	yin	munggwun	monggoo	un	—
copper	toong	sirin	gaolin	toong	—
iron	tie	sulu	tamoli	tiul	tetaz
wood	moo	mow	motoo	namoo	ki
fire	hwo	twa	guru	bool	hi
tobacco	yenye	tamagoo	tamaga	dambe	tabako
sun	uz, zutow	shoon	nara	nar	hinata
moon	yoee	bin	sara	dal	ngatsz
year	nien	aniya	on	niun	nen
wind	fung	udoon	salkin	baram	kaze
rain	yti	anan	boro	bi	—
is	yoo	bisiru	bi	yisul	imas
is not	woo	akoo	oogwi	upda	nai
know	judao	sa	maduko	adi	ronji
walk	dsow	yaboo	yaboo	gal	yooke
it rains,	hia yti,	anmbi,	boro oroba,	bionda,	—
eat food,*	chu fan,	boodu juaku,	booda idina,	bap muggushi,	gozen nasare.

In this phrase the four Turanian languages place the object before the verb.

This table, because of the universal and constant use of its words, may be regarded as affording as fair an idea as is needful as to the mutual relations of the four Turanian languages. Yet we find in it no resemblance whatever between Corean and Manchu words, though, in a few instances, as in *thirty, forty, thousand, I, walk, food, &c.*, we can trace a mutual acquaintance between Manchu and Mongol, a relationship, whose existence can be shown in other instances. Corean shows traces of kinship with none of them, but gives proofs of having borrowed from Chinese, from which, curious to say, all the numbers above ninety are taken. But an acquaintance with the old books of Corean literature will probably show that Corean, like Japanese, anciently had names for all numbers; for Japanese now borrow

Chinese numbers for everything above ten and often for units, the Japanese numbers given in the table are the ancient names, the better to compare with the kindred language.

The Mongol for come, says *ira*; come quickly, *ootooi ira*; you sit here, *chi ata sao*, you here sit; eat hot food, *kaloön booda ida*, hot food eat; drink luke-warm tea, *bookan chai ida*, luke-warm tea drink; whither going? *kana uchina*; whither do you go? *chi kana yiliba*, you whither go? I know, *bi maduko*; you don't know, *chi woolu maduko*. Manchu is *sa* I know, *sarhoo* I don't know; Corean *adi motham me*, I don't know.

A few phrases from the Manchu verb to go with a sentence or two will show considerable difference from Corean:—go is *gunu*, if (I) go, *gunuchi*; gone, *gunuhi*; about to go, *gunutalu*; all who go, *gunuhulu*; all who have not gone, *gunuhukoolu*; will you go? *gunumow*; let him go, *gunikini*; if he wants to go let him go, *gunuchi gunukini*; going, *gunuranggi*; has he gone? *gunuhisumow*; will you not go, *gunurakoon*; you will not go, *gunurakooni*; I shall not go, *gunurakoonggi*; I will not go, *gunurakoo*; cannot or must go, *gunuchi ojarahoo*; may go, *gunuchi ojarahoo*; to go, *gunumbi*; cause to

* For the purposes of this comparison I think it needful to retain the new system of spelling *Pekinese* which I took the liberty of introducing to the public in the "Mandarin Primer." For as every language has its *b, p, &c.*, while no two nations pronounce them all with exactly the same breathing, and as Manchu, Mongol, Corean and Japanese have their *b, d, and g* letters I think it most illogical to reject the use of those letters in transliterating Chinese for the only reason that they happen to be pronounced with a stronger breathing than is common in English.

go, *gunuboombi*; there are some gone, *gunurunggi bi*; there are some who will not go, *gunurakoonggi bi*.

There is no hindrance to your going—

gunuchi ojarahoonggi akoo
if-go may-not (is) not

There is no place whither you may go—

gunuchi ojarahoo bi akoo
if-go may is not

Better not go than go—

gunusu angala gunurakoo dua yisirakoo
can-go rather go-not equal-to-not

Has gone, but if so, better not have gone—

gunufi hono ootloo badu gunurakoo bu
gone moreover thus beyond go-not

ai hadooru
pity better-not

The *dua* and *bu* of the last two sentences are expletives marking emphasis and time.

These examples, which do not exhaust the changes rung on the Manchu verb are sufficient to show a wide gulf between Manchu and Korean,—Manchu verbal modifications being much more numerous. Though too much space is already occupied with examples, one or two more will show that Manchu changes the verbal suffix where Korean would introduce a second verb;—*habshan*, is a lawsuit; *habsha*, accuse; *habshambi*, indic. to accuse; *habshaboombi*, cause, or employ another to accuse; *habshanambi*, to go to accuse; *habshanjimbi*, to come to accuse.—*Ambi* or *lambi* indicates the active indic., *-boo* preceding *-mbi* denotes the causative.

The most marked distinction between these three is the manner in which the negative is used. The Mongol inserts the negative between the subject and predicate; the Manchu affixes the negative to the verb, and incorporates it in it; the Korean prefixes the negative to the verb also incorporating it in the verb, while the Mongol prefixes but causes the negative to stand an independent word. Thus all three differ, while it is Mongol and Korean, and not Manchu and Korean that approach nearest each other. But they all, with Japanese, agree in placing the object between the subject and the verb.

There is no distinction of gender in any of the four Turanian languages, and in this respect Chinese keep them company. But all, including Chinese, though destitute of a regular plural termination, have words possessing a plural number. In Manchu the names of all human relationships have a plural, and Korean follows suit. But the plurals of Greek and Latin are much more alike than those of Manchu and Korean.

I am indebted to Brown's "Colloquial Japanese" for the opportunity of comparing this language with Korean. From it is culled the list of Japanese words in the "Comparative Table," but a thorough search over all the book has still left several blanks in common words. The original spelling is retained, as I find it corresponds with my own,—except that the *u* of Brown is changed to *oo* for the sake of uniformity, and the further liberty is taken of marking the sign of the lengthened vowel (*ō*) instead of repeating it (*ōō*). Nor is it clear to me what the author means by saying that *dz* &c. &c. have no vowel sound, unless it be that those finals are pronounced as [ʨ] *su* of Chinese, often written *sz'*; but neither this nor any consonantal sound can be enunciated without the aid of some vowel.

The Japanese alphabet differs from the Korean, chiefly in that it is not an alphabet properly speaking, but like Manchu, a table of syllables, and it possesses a *z* sound of which Korean is destitute. The Japanese softens the hard *g* of Korean, Chinese, &c., into *ng*; it has no *l* sound, so that *London* becomes *Rondon*, *dollar*, *dora*; and it wants the sound as well as the letter *v*, *Victoria*, becoming *Birtoria*. Japanese could borrow the Korean alphabet with very great advantage and profit, for, radically, the syllabaries of both are the same.

Like Korean, Manchu and Mongol all nouns referring to human relationships have a plural, though of irregular form. And like them it has several forms of the verb employed according to the rank of the person addressed, Japanese apparently making

this a matter of as great importance as the Koreans.

But in attaching the negative (*na, nai*) to the verb it resembles Manchu, and not Korean, as *kikoo*, to hear; *kikanoo*, hears not; *koo*, to eat; *koowanoo*, eats not. The verb is, like that of the other Turanian languages, without gender or number, but is inflected according to time and mode. The interrogative form of the verb is like the Korean—*a*, for it affixes *a*—*ka* syllable to the verb, as: *anata nani wo nasarimaoka*, what are you doing?

Japanese syntax also resembles the other three, as:—

Get ready my attendants—

watakshi no tomo no shitakoo wo shiro
my attendants get-ready

Vaccination was first introduced into Japan about 30 years ago by the Dutch—

ireboso wa san jiu nen izen Oranda
vaccination 3 10 year before Holland
jin Nipponye mochiwatarimashta.
man Japan introduced.

He does not understand his business well—

ano o kata wa kangio no michi wo wakimaete
he business well understand
oruremasenoo.
not.

He is an American not a Japanese—

ano o katu wa Amerika no hto de Nippon
he American man Japan
no hto de go zarimasenoo.
man is not.

He denies that he did it—he says that he did not do it—

ano o kata wa itashimesenoo to osshiyarimas.
he did not says.

This last sentence is peculiar, as the Korean would begin it with the word “says.”

The grammatical construction of these sentences is exactly like the other Turanian languages nom., obj., verb. The preposition of Aryan becomes a postposition here; Korean resembling Japanese in this respect. The adverb also precedes the verb. But the position of the negative in Japanese resembles that of Manchu, and Korean approaches nearest to Mongol, that latter placing the negative before the verb, Manchu and Japanese after it.

One notable difference among these four languages is their various degrees of obligation to Chinese, which, it is scarcely necessary to say, never borrowed from any of them. Notwithstanding a diligent search scarcely more than a dozen Chinese words proper have turned up in Manchu; Mongol is equally free from admixture. But it is curious that while the Chinese call tobacco by the characteristic name of *yen ye*, “smoking leaf,” Mongol, Manchu, Korean and Japanese give it the same name as English.

A cursory glance at the Korean Primer, though its phraseology is limited and scarcely touching on the “moral” language, where Chinese most fully enters, will show the extremely large proportion of Chinese words and phrases which is now embodied in the Korean language. The same is generally true of Japanese also. This remarkably large proportion of Chinese words in Korean serves partly to explain the mistaken theory that Korean is monosyllabic. It also proves the truth of the Chinese historians, who ascribe so early a connexion with and dependence upon China, and is evidence of the large and constant influx of Chinese, fugitives from justice or injustice, fleeing for shelter to the then thinly peopled and remote mountains of Chao sien, Goali, Baiji or Sinlo, —the various kingdoms into which the present Korea was anciently divided. These additions to and displacement of their ancient language also shows, what we learn from history,—that Korea became subject to the Chinese form of civilization ages before the Mongols, who received their civilization directly from Buddhist lands, and many more ages before the Manchus became the disciples of their subjects. And this addition remains in the Korean language as distinctly different from that language, as fossils in their older rocky bed, and cannot be disguised by the ancient pronunciation still retained, or by the affixed particles which represent punctuation, emphasis, declension and conjugation.

JOHN ROSS.

TI TSZ' KWEI 弟子規

RULES FOR SONS AND YOUNGER BROTHERS.

[Printed by Subscription in Kiang Prefecture in Shan-si, 1865.]

This work is written by Li Tsz-tsan 李子潛 who is a scholar living in Kiang on the River Fän 汾河 in the south-western part of Shansi. It more properly comes under the head of juvenile books, than moral or poetical, as its author probably intended it as a metrical compend to teach good morals and courteous manners. The old *San Tsz' King*, Trimetrical Classic, was his model in style and arrangement; and this is not surprising, as that horn-book is the first thing put into the hands of boys, and its teaching becomes deeply imprinted on their minds. The subjects treated of in this primer of twenty leaves and 359 lines are arranged under four heads, viz. Filial and Fraternal Duties, Truth and Respect, Love and Benevolence, and Study. The rhymes come at the end of each line of six characters, and the parallelism in phraseology and idea is maintained throughout.

The character, life, and position of the author are entirely unknown to us, but he has set his standard of moral training very high, and the instruction he gives in these pithy sentences cannot fail to have a good influence on the lads who memorize them. Nothing contained in them, or in the short laudatory preface prefixed to the book, leads one to suppose that it is any other than the composition of a native scholar earnestly

desirous to train the young in the best principles he knows. We might ascribe some of the lines to a foreign source, and guess that the perusal of religious tracts or portions of Sacred Scripture, the publications of the Taipings, or some Roman Catholic books, may have suggested them; but no direct or influential proof can be adduced to uphold such a notion. We would not diminish the praise due the author for his instructive lessons, and there is nothing in them which he could not have got from native sources, and digested into this neat compend of good morals and polite manners. Still one would like to know something of him, and where he gathered the thoughts and warnings given in this primer.

Perhaps some of our readers can explain the reason why it is considered a breach of good manners in China to step on the threshold. The first thought to a foreigner is to connect the direction with the incident in the Book of Samuel about Dagon, but no one would regard the custom then and there instituted as having the least connection with this; it is more likely to be associated with the various gods which are supposed to exercise some control in this part of the house, and whose favor is propitiated by worship and offerings to prevent hungry ghosts or malicious demons prowling the streets from entering the dwelling.

Heads and Arguments of the Rules.

Rules for sons and younger brothers,
 Have been well taught by holy men ;
 These must rank above all others,
 And then comes faith and due respect.
 Love all alike with one regard,
 And daily grow in humane work ;
 Whatever strength then still remains,
 To learn and write may well be given.

Rules for filial duty at home, and fraternal
 love abroad.

When father or mother call you,
 Answer them quick without delay ;
 When father or mother bid you,
 Go at once ; show no repugnance,
 When father or mother teach you,
 With reverence hear their wise advice.
 When they condemn your wicked ways,
 Then mildly take their warning words.
 In the winter see that they're warm,
 And in summer that they're cool ;
 In the morning wake them early,
 In the evening watch them closely ;
 Tell them where and when you're going,
 And see their faces when you've come back.
 Let your abode be still the same,
 And change not soon your calling ;
 Even in small and slight affairs,
 Act not against their well-known wish ;
 For if you act with self-conceit,
 A son's true path will soon be missed ;
 Even the least or trifling thing,
 Ne'er put it by for selfish use ;
 For if you hide it thus away,
 Sore wounds and hurt your heart will get.
 When relatives live in accord,
 Their strength is never wasted ;
 When kith and kin hate one another
 Mutual respect gets quite estranged.
 If my body be sore wounded,
 The sympathy of friends is stirred ;
 But a good name once widely lost,
 Makes all my kindred blush for shame.
 If my relations love me well,
 Where's the hardship in their service ?
 But if they take a causeless grudge,
 Then my duty must surpass it.

If they transgress in any way,
 Admonish them to mend their course ;
 Still be placid in your manner,
 And your voice be soft and gentle ;
 If loving words find no response,
 Cheerfully you'll once more tell them,
 And cry and weep to move them still,
 Nor harbor anger at their blows.
 When your parents lie sick and weak,
 First taste the potion which they take ;
 Day and night wait patient by them,
 Nor leave their couch one hour alone.
 Mourn for them each the three full years,
 With constant sob and sorrow,
 In a dwelling quite by yourself,
 All wine and flesh discarding ;
 When all the mourning rites are done,
 And proper offerings all presented,
 Then serve the dead who've gone before,
 As if each one were living still.

An elder brother's friendly way
 Will make his younger show respect ;
 Harmony uniting brothers,
 Proves filial love to be yet strong ;
 If each deem his wealth as trifling,
 Where's the room for rancorous envy ?
 If their words be mild and patient,
 Strife will vanish without notice.

When'er you're called to eat and drink,
 Or else to sit or walk are bid,
 A senior ever has the front,
 A junior always walks behind ;
 If he cry out for one to come,
 Then for him make his call be heard ;
 If yet the man be not at hand,
 Then come yourself to get his word.
 When calling to the high or low,
 Do not speak out their given names ;
 When answering to a group of such,
 Let not your parts be vainly shown ;
 When you meet an elder coming,
 Quickly come near to make your bow ;
 If he should not give you a word,
 Courteously stand aside and wait ;
 Before him from your horse get down,
 And leave your cart for him to pass ;
 Wait for him till he's gone his way,
 A hundred steps or more behind.

If a senior choose to stand,
 Let not his junior think to sit ;
 If afterwards he take his seat,
 Wait his commands to do so too.
 In presence of an elder's face
 Let your voice be low and quiet ;
 But so low as hard to be heard,
 Is still a breach of etiquette.
 When approaching haste your steps,
 When retiring stay your gait.
 Rise up when answering a question,
 And wriggle not when looking.
 In your service to your father,
 Remember both relations ;
 In your service to your brother,
 Forget not he's still the senior.

—

Rules for Decorum and Faith.

At the dawn get up in season,
 And at even sleep not early ;
 For old age will soon be on you,
 And wasted hours will then cause sighs.
 In the morning wash the body,
 Rinsing clean the mouth and teeth ;
 Let your cap be straight and tidy,
 And the buttons never dangling ;
 The stockings and the shoes as well,
 Should both be neat and in good style ;
 In putting on the cap and robe,
 There is that marks the gentleman,
 Do not bow so quick and awkward,
 That your dress shall get begrimed ;
 Neatness 'tis that marks the costume,
 A gaudy robe confers no praise.
 Respect the rank of those above,
 And look in love on those below ;
 When with your friends at social meals,
 Don't choose out this and that good bit,
 But take what's put in front of you,
 And ne'er transgress good manners.
 When yet remaining young in years,
 Drink not a drop of liquor ;
 For otherwise you'll soon be drunk,
 And quickly get disgusting.
 Walk with grace and true decorum,
 Stand erect with sober mien,
 Kneel in proper form and order

And salute with reverent air.
 In entering tread not on the threshold,
 And never roll or lean away ;
 Never squat upon your haunches,
 Nor wriggle with your hips and legs.
 Gently raise the door-screen mat,
 And scream not when within a room ;
 Beware how you turn the corner,
 And do not run against a beam,
 Carry or hold an empty cup,
 As carefully as if 'twas filled ;
 Enter a vacant house or room
 As still as if 'twas occupied.
 Do your work without a flurry,
 Lest on yourself you bring mistakes :
 Don't be afraid of taking pains,
 Nor slight the work you've set about ;
 To every place of strife and brawl
 Most carefully avoid to come ;
 To all that seems both low and vile,
 By no means listen to its tale.

When entering a neighbour's door,
 Ask whether any one is in ;
 When walking up towards the hall,
 Raise your voice to give a warning ;
 If people ask you who you are,
 Answer and tell your given name ;
 For just to say *I* or *myself*,
 Still leaves your person yet in doubt.
 Whene'er you use another's things,
 First ask them for their full consent ;
 For not to get this full consent,
 Is certainly just like stealing ;
 When you borrow things of others,
 Return them when the leave is passed ;
 Also to those who ask of you,
 What you have then be not stingy.

In everything you're called to speak,
 Truth must be held as paramount ;
 For guile and words meant to deceive,
 Cannot in any form be borne ;
 To talk and chatter overmuch,
 Is not so well as fewer words ;
 Whatever be the facts or truth,
 Ne'er try to gloss or trim them up.
 Sarcastic, biting, railing talk,
 Obscene, degrading, filthy speech,
 The scum of markets and of stews,

Must first and last be all eschewed.
 Whate'er you have not clearly seen,
 Be careful how you lightly tell ;
 To that which is not just nor right,
 Beware lest your consent be made ;
 For if you lightly pass your word,—
 Doing or failing—both bring wrong.

He who is a man of letters,
 Let him be grave and cheerful too ;
 No hasty or impetuous ways,
 Nor double sense within his words ;
 Now telling you that this is long,
 Then telling him that it is short ;
 For he who can't restrain himself,
 Can never rule the lawless.
 Wherein you see a man who's good,
 Think how you can be like him ;
 Avoid all reckless devious ways,
 If you desire to reach the top.
 Whene'er you see a man who's bad,
 Examine well your own defects ;
 And if you then begin to mend,
 You'll need no further caution.
 If one has sense and knows all love,
 Gifted with skill and every art,
 He is unlike the common run—
 He'll cheer himself as on he goes,
 Having enough to clothe himself,
 With food and water still for use,
 Unlike the common sort of men
 Envy will ne'er arise in him.
 If angry when he's told his sins,
 And pleased to hear himself extolled,
 Such grieve the friends they ought to
 keep,
 And gladden those who ought to go ;
 But if he fears when praise is given,
 And joys to learn and see his faults,
 All true and faithful scholars will
 Be more and more drawn close to him.
 He who is careless of his faults,
 Soon blurs an honored fame or name ;
 But he who purposely does wrong,
 Makes it a word of scorn to all ;
 While if he strive his ways to mend,
 Erelong the path of right he'll reach :
 But he who hides his sin from view,
 Thereby just makes it one grade worse.

*Rules for Universal Love and to Advance in
 Humanity.*

Wherever men are found to live,
 All ought by all to be beloved ;
 Heaven above doth cover all,
 And earth beneath supports us too.
 He who acts from noblest motives,
 Will thereby make his name a praise.
 Mankind prize high above all else
 That which shuns to exalt itself ;
 The man of talent, great and vast,
 May aim to raise himself on high ;
 But what mankind concedes as great,
 Doth never style itself as such.
 Conscious of his full attainments,
 No man will hide himself away.
 Whom men justly style their nobles,
 Never lightly slander others,
 Never fawn and court the rich,
 Never lord it o'er the poor,
 Never weary with what's old,
 Nor like a thing because it's new.
 He who has no time to idle
 Will not care to stir up strife ;
 Or if he have his own disquiets
 Will not trouble others' things.
 If you know a man's shortcomings,
 Do not lightly lift thin veil ;
 Or if aware of secret deeds,
 Blab not thin shame in other's ears.
 To make known another's goodness,
 Is in itself a precious good ;
 And when its known to all full well,
 They'll strive the more to do so too.
 To bruit abroad another's sins,
 Is in itself a great misdeed ;
 One who's quick beyond all bounds
 Induces ills of every kind.
 When the good exhort each other,
 Their virtue grows in strength and breadth ;
 But if their faults are not rebuked,
 They lose the path of right and truth.
 When called upon to take or give,
 The noble mind will choose the right ;
 But giving ought to be the most,
 And taking ought to be the least.
 If you desire to help a man,
 First examine well your motive,

And if you do not relish it,
Quickly reply you will not act.

Requite the kindness done to you,
But harbor not the hatred shown,
And settle all such strifes at once,
While long let kindness be preserved.
Treat the low-born maid and servant,
With honor to yourself and them ;
And while you keep the proper bound,
Let kindness and forbearance rule.
Hope not to conquer men by force,
For hearts refuse to yield consent ;
But get their will by proving right ;
No words are said ;—you've won them all.
Though all mankind are still but men,
Their several minds are not the same,
The vile and vulgar most abound,
And those with tender hearts are few ;
The earnestly humane are those
Whom others truly fear and laud.

Let not one's words be always said,
Nor beauty scanned with amorous eye.
The nearer you approach the good,
Goodness itself will then advance ;
Your virtues still will daily grow,
And all defects decrease as fast.
But failing of this lofty aim,
Your woes the utmost bound will pass,
What's bad within will soon grow strong,
All things go wrong, and ruin come.

—
Rules for Study and Application.

Not to act with zeal and method,
While at study or in letters,
Is to grow an idle loafer—
What can be hoped from such a one ?
Having all your powers in vigor,
And yet not to learn a letter,
Your wayward will to never check,
Will soon bedim your sense of right.
The rules and ways to study books,
End at last in these three methods :—
The eyes, the mind, the ready speech,
Are needed all in their full work,
While making one book all your own,

Hanker not to take another ;
Until the one is finished quite,
Let not a second be begun.

Relaxation has its merit,
Diligence needs fix its limit ;
When the set hour for labor comes,
Let whate'er stops it be removed.
If you suspect a thing be false,
Record it in your notes to learn,
And ask the point of those who know,
For so you'll reach the facts and truth.

Let your house and rooms be tidy,
Their walls and fences all in trim ;
The stools and tables each so neat,
Pencils and inkstones in their place ;
Rub not the ink with slighting hand,
It shows the mind is not quite clear.
If written words meet no respect,
The heart has got some malady.
Let all your rolls, and books, and sheets,
Each have its own peculiar place,
And when their present use is o'er,
Return each where it will be found ;
Though you may hurried be at times,
Keep straight your papers and your books.
If any get defects and harms,
See that they soon all mended are.
Unless a book be pure and good,
Let darkness keep it out of sight.
To hide what's excellent and bright,
Will mar the heart's best purposes.
Never vaunt yourself beyond your dues,
Nor make yourself too cheap or low ;
Our teachers wise and virtuous too,
Will clearly tell you what to do.

—
Printed by subscription at the *T'ung Shen*
T'ang 同善堂 or Co-operative Goodness
Hall, and the blocks kept at the blockcut-
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in the province of Shansi, 1865.

NOTE.—The names of sixteen persons are
added, whose total subscriptions for the
blocks of this book amount to 144 strings of
cash.

SHORT NOTICES OF NEW BOOKS

AND LITERARY INTELLIGENCE.

Chinesische Skizzen von Herbert A. Giles.

In's Deutsche übertragen von W. Schloesser. Berlin 1878.

Mr. Giles' "Chinese Sketches" have found a translator; and the interesting, reliable and unbiassed information which they contain is thus made accessible to a larger public. Mr. Schloesser has undertaken a meritorious task by allying himself, as it were, to the author of the "Sketches" for the purpose of dispelling the many erroneous conceptions that still exist all over Europe in regard to the daily life, the views and the habits of the "Heathen Chinese," and we, his countrymen, owe him thanks for his enterprise.

As for the translation itself, it is evident and much to be regretted that Mr. Schloesser has never been in China, else he would have been able to avoid the painfully literal renderings of many terms and allusions which, in the form he has given them, cannot possibly convey the intended meaning to the German reader. For instance *Boys and Compradores* (page 15) is translated by *Knaben und Kraemer*, and although, following the original, he marks the word *Knaben* with inverted commas, no uninitiated German reader will take the two terms to mean anything else but "youngsters and shop-keepers" and will wonder how and why this class of beings should blow their noses on their masters' pocket handkerchiefs.

Again the translation of *Chair-coolies* by *Stuhl-kulis* is no doubt a conscientious one, but at the same time not over perspicuous;

Saenftentraeger or even *Tragstuhl-Kuli*, would have been more intelligible. *Globetrotters* ought to have been rendered by *Erdumbummler* or something similar, and not by *Reisende* (travellers), as this latter denomination would include natives as well as Foreigners.

Bean-curd is not *Bohnenmehl*, and *Pumaloes* and *Groundnuts* are not *Obst* and *Erdaepfel*. A *Cutler* (p. 103) can hardly be called a *Weinkuefer* (wine-cooper) if you want the reader to understand that this individual superintends your household, the spreading of your table, the serving of the dishes and drinkables etc.; *Haushofmeister* would have been more accurate.

Sticky Sweetmeat is not *Steifes Ragout* but *Zaehes Confect*; *pigtails* Mr. Schloesser confounds with *pigeontails* and calls them accordingly *Taubenschwaenze* instead of *Zoepfe*. Speaking of Confucius, the *Master* is rendered by *Herr* instead of *Meister*, which in two or three places takes away the whole meaning of a sentence (pp. 166 and 198 of the translation). And why does Mr. S. say *Tamosa* instead of *Formosa*? Surely a lamentable misprint, to say the least of it.

The plan adopted by Mr. Schloesser to leave untranslated certain expressions and phrases of which the meaning is not quite clear to him, would certainly appear preferable to giving a literal but unintelligible version of them. Acting on this principle, Mr. S. ought to have prudently abstained from translating the following sentence (p. 88) "Marrying no wife, his affinity, the

complement of his earthly existence, sinks into a virgin's grave," instead of rendering it: "Er heirathet nicht und seine Verwandtschaft, die Vollendung seines irdischen Daseins, sinkt in das Grab einer Jungfrau." The original English is so concise and idiomatic that it is indeed difficult to find an equally concise translation; but Mr. Schloesser ought to have at least tried to give his readers a general idea of the author's original meaning. Why couldn't he have said, for instance:

"Es knuepft sich ihm, weil er unverschämmt bleibt, kein verwandtschaftliches, die Ergänzung seines irdischen Daseins bildendes Band."?

I would mention some other errors in Mr. Schloesser's translation, errors which, with a little carefulness, might have been easily avoided. Mr. Giles says (p. 21) "Inasmuch, however, as foreign susceptibilities are easily shocked on certain points ignored by Chinamen of no matter what social standing, we have found it necessary to introduce a special Bill, known in our domestic circle as the Expectation Act." This Mr. S. translates as if the original read: "But as the Chinese of no matter what social standing are, from ignorance, shocked by foreign peculiarities, I have found it necessary to enumerate the same to my servants in a special ordinance."

In his remarks on "Slang" (p. 67) Mr. Giles says: "A blushing person *fires up*, or literally, *ups fire*, according to the Chinese idiom." Mr. S. has apparently not quite comprehended this illustration of the Chinese idiom, for he translates: "A blushing person *fires up* (flammt auf), or literally, *up-fires* (aufflammt)" while it ought to be: "auft Flamme."

A most grievous error Mr. S. has fallen into by translating the sentence (p. 67): "a man of superficial knowledge is called half a bottle of vinegar" by: "Ein Mann, den man nur oberflächlich kennt, ist eine halbe Flasche Essig" (a man whom one knows but superficially, is half a bottle of vinegar.)

(p. 71) "Ignorance of any one thing is always one point to the bad" he translates "Unwissenheit ist immer ein Grund Zum Uebel" (ignorance is always a reason for evil). He would certainly have kept nearer the point by rendering the sentence: "Unkenntniss in irgend einem Fache ist immer ein Posten zu unseren Ungunsten."

(p. 87). "at what rate he thought the tide was running" is translated "...at what time he thought the flood-tide had set in."

The least felicitous rendering is that of Mr. Giles' introductory remarks on the celebration of the Chinese New Year. Wrong tense, faulty construction, incorrect translation—everything combines to prevent the reader from forming a correct idea of what the author really means to describe. "Wages forestalled" is translated by "Vorher verbrauchter Gehalt," the word "Gehalt" leaving it doubtful whether the master or the servants have drawn their income in advance. That a *butler* is not a *Weinküfer*, has been already explained. The sentence "The Cook, for once in his life clean, and holding in approved Confucian style some poisonous indigestible present he calls a cake" is rendered "den Koch, der, einmal in seinem Leben rein, ihm nach der Regel des Confucius ein vergiftetes unverdauliches Geschenk macht, das er Kuchen nennt," thus making it appear as if Confucius had prescribed the presenting of poisonous and indigestible cakes.

(p. 156) The sentence: "a few minutes spent perhaps in arranging the preliminaries of some future banquet" being translated: "in denen vielleicht die Vorbereitungen zu einem späteren Mahle getroffen werden," every reader would imagine that, the first banquet being finished, cook and servants would forthwith make preparations for another one to be gone through a few hours later; while "arranging the preliminaries" simply means "verabreden" in this case.

(p. 172) "Tight trousers" are hardly "Enge, kurze Pumphosen."

(p. 175) "a son wears his white clothes for three years *actually* for 28 months" Mr. Schloesser translates: "Ein Sohn traegt sein weisses Kleid drei Jahre lang, *eigentlich* 28 Monate," but it ought to be "*in Wirklichkeit* 28 Monate," which makes all the difference.

(p. 182) "the skull of a Ts'ai-chow man" is translated "der Schædel einer Ts'ai-chow," as if a *Ts'ai-chow* was a female of some kind or other, and not the name of a place.

There are many more errors I might point out, but I should not like to be reproached with pedantic criticism. It is a pity that Mr. Schloesser, when puzzled about the meaning of certain terms and allusions which are familiar only to the foreign residents in Far Cathay, did not put off the rendering of them until he had asked competent persons for their advice which, no doubt, would have been gladly given. The undertaking is, as has been already thankfully acknowledged, deserving of much praise; let us wish, then, that his first edition will be speedily sold off, and that a careful revision of the translation may precede a second edition in which no essential discrepancies between the English and German texts will be discoverable.—B.—*Communicated.*

Geschichte der Grossen Liao, aus dem Mand-schu übersetzt von H. Conon von der Gabelentz. Herausgegeben von H. A. von der Gabelentz. St. Petersburg, 1877.

The story of the conquest of China by the K'i-tan Tartars, the rise of the Eastern Liao dynasty (A.D. 907-1119) and the downfall of the Western Liao (A.D. 1125-1201) is a very important chapter in the history of China. Yet the sources of information regarding this period, to be found in Chinese literature, are not only scanty, but of a doubtful character as regards authenticity in some cases and want of reliability in all. The earliest record in existence is the "Descrip-

tion of the K'i-tan State" (契丹國志) by Yeh Lung-li (葉隆禮 also called 漁林), who wrote some time after the year 1247 A.D. But the Editors of the Imperial Catalogue remark that he had not and could not have seen the National Historiographers of the Liao Dynasty, that he wrote mostly on hearsay evidence and that his work is full of errors. There are also some statistical annals entitled 遼大臣年表, but it is impossible to ascertain either the name of the author or the time when this little book was published. Next comes the "History of the Liao" (遼史) in 116 chapters, by T'o-k'o-t'o (托克托 also called 脫脫), who completed his work in the year 1344 A.D. But the Editors of the Imperial Catalogue remark that "the laws of the Liao Dynasty regarding the prohibition of historical works were very stringent; all the subjects of their dynasty wishing to record its history were only permitted to publish such for (private) circulation within the limits of the nation; if any one ventured to spread such records among the neighbouring States he was to be punished with death; for they did not wish the weakness or strength of their nation to be revealed to enemies." Naturally therefore T'o-k'o-t'o, not being himself a K'i-tan Tartar, had no access to the real sources of the history of the Liao which probably perished with the downfall of that dynasty, and it is not to be wondered at that one and the same writer, whilst being a reliable historian regarding the Kin Dynasty (A.D. 1115-1234), is by no means to be trusted in his account of the Liao Dynasty. With the exception of a philological work on the histories of the three dynasties Liao, Kin and Yuen, published in 1782 A.D. by order of Kienlung (金定遼金元三史國語解四十六卷), the above is the whole extent of the literature accessible now, in the Chinese character, to the future historian of the Liao Dynasty. For the great work, undertaken by order of an Emperor of the

present dynasty (Ts'ung Têh) in 1636 A.D. and completed in 1639 A.D. by a special commission appointed to revise, and publish in Manchu, a critical history of the above mentioned three dynasties, Liao, Kin and Yuen, has not been translated into Chinese, as far as we are aware. At any rate no Chinese translation of it existed when Kienlung's Catalogue was prepared.

The first of these three historical works, written in Manchu in 1639 A.D. and printed,—three hundred copies only—by Imperial Command, is the original of the work now under review. The German translation we have here, executed in concise and remarkably tasteful style, follows the Manchu original with scrupulous faithfulness, except that periods of wearying length were divided into smaller periods. The very name of the translator, the late H. Conon von der Gabelentz, is a guarantee for the solidity of the translation, which has been moreover carefully edited by one of his sons, whilst another of his sons, the well-known Sinologist Georg von der Gabelentz, revised the transcription of Chinese words into Manchu, a subject which has sorely perplexed Chinese historians of the Liao period, as the Editors of Kienlung's Catalogue take special pains to explain. There is further a very full Index of names and subjects added to the translation, and the value of the whole volume is thereby very materially enhanced.

If it is the case, as we suspect, that the work, here translated from Manchu into German, has never been translated into Chinese, all who take an interest in the history of China, owe a debt of gratitude to the literary energies of the Gabelentz family in rescuing this rare work from its oblivion, and to the Imperial Academy of St. Petersburg in discerning the value of this translation and aiding in its publication.

The Chinese Recorder and Missionary Journal
Vol. IX., No. 2.—March-April, 1878.

There are only a few articles in this number of interest to non-Missionaries.

The Rev. C. Leaman contributes notes on a missionary tour through the province of Szechuen, which contain a good deal of interesting information especially regarding the hill tribes of Szechuen. It is however to be regretted that he has wasted so much space on the fruitless discussion of the proposal to romanize the *Kwan-hwa* as spoken in the streets of Nanking for the benefit of all "the teeming millions" of China, excepting only "one sixth of the population in the South-east." Protestant Missionaries would as soon succeed in an attempt to anglicize the whole population of China without exception, teaching them to read and speak English, as to get a single one of those teeming millions to learn and adopt "romanized Kwan-hwa." As we look upon the future of China it seems to us no more fantastic to expect that the Chinese characters and Chinese literature will some day be taught in the national schools of Europe and America, as to expect the "teeming millions of China" to become so denationalized as to submit to this "romanisation" at the hands of Protestant Missionaries. There is a small collection of fables, in the style of Æsop, contributed by "Hoïnos," who presents them in the shape in which he found them current in Mongolia. The Statistics of Protestant Missions of China, published in the Records of the Missionary Conference held at Shanghai in 1877, are reprinted in this number of the *Missionary Journal*.

Transactions of the Asiatic Society of Japan.
Vol. VI., Part I. October 1877 to January 1878. Yokohama, 1878.

Although there is an unusually small amount of matter, bearing directly on Chinese subjects, in this volume, there are in it two extremely interesting articles which Sinologists will find full of interest. The first is an article by J. H. Gubbins entitled "review of the introduction of Christianity into China and Japan," giving nothing very new as regards China itself,

but exhaustive on the side of Japan, and thereby throwing valuable light on the same subject as applied to its history in China. The article is written in an independent and impartial spirit, unusually free from the prejudices generally found among non-Missionaries, and deserves to rank high among the contributions to the history of Christianity in the East. The other article, entitled "the introduction of tobacco in Japan," is from the scholarly pen of Mr. E. M. Sadow. It is full of interest for Sinologists, the more so as the Chinese characters for each Japanese term are given.

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Second Report of the Chinese Polytechnic Institution and Reading Rooms, Shanghai, October 1875 to March 1878.

About five years ago Consul Medhurst conceived the idea that the opening of a Reading Room for Chinese would tend to diffuse enlightened ideas among the Chinese population of Shanghai. His suggestion was taken up, a public meeting was held, a committee formed and subscriptions flowed in liberally. Mr. Fryer, to whom indeed next to Mr. Medhurst all the success hitherto obtained is due, then proposed to develop the Reading Room into a Polytechnic Institution and School of Art. This idea was vigorously supported by Chinese merchants and officials and notably Mr. Hsü, but the exertions made in England to induce manufacturers of machinery and of philosophical apparatus to send specimens for exhibition led to fantastically exaggerated reports being spread in home papers, which did more harm than good. A building was meanwhile erected in 1876, supplying ample accommodation for a Reading Room, a Lecture Room and a Library; and a Popular Science Monthly, in Chinese, was started by Mr. Fryer, notices of which have appeared occasionally in the *China Review*. This "Chinese Scientific Magazine" has been the one great success achieved by the Polytechnic Institution. Two volumes are now lying before us, formed of articles on

all branches of science written in intelligible easy style, copies of which have found their way all over China and, supplied as they are with illustrations, are sure to remove many prejudices and go far to pave the way for the introduction of European science and civilisation in China. But as to the other branches of the Polytechnic Institution the Report now before us reveals no such success. As regards the Reading Room the Report says "this room has not met with much success as regards the number of frequenters," and no wonder, for regarding the Library we are informed "at present the Library at the Polytechnic only consists of a few hundred volumes." Regarding the Lecture Room all we can learn from the Report is that "the difficulty of the language makes it almost impossible to find foreigners able and willing to lecture in Chinese," which is not saying much to the credit of Shanghai Sinologists, but that nevertheless the first lecture was held in June 1877 to an audience of about 60 persons, and arrangements are now being made to commence a course of elementary lectures.

There is evidently an immense power for good in this Institution, and considering the short time it has been established and the difficulty of finding out by practical experience the best way of working it, so as to ensure the approval of both Chinese and foreigners, we think the Institution has done very well so far, and deserves the warmest support of the public. Much credit is also due to the energetic Chairman of the Institution, Mr. W. V. Drummond, who has been urging upon the Committee the expediency of engaging a teacher from Europe to live on the premises and conduct scientific and technical classes, Chemistry and Mineralogy appearing to him the most desirable subjects to begin with. We have no hesitation in saying that we decidedly think Chemistry to be a science which would be most likely to recommend itself to the Chinese, and that a thoroughly competent Professor of Chemistry, willing not only to

come out to Shanghai but to give a few years to the study of Chinese, so as to be able to lecture in the Chinese language, would have no lack of students. From a mercantile point of view also it would seem that Chemistry, applied to the natural products of China, might in time lead to a valuable expansion of the export trade of China. We only wonder Hongkong has never attempted to found a Polytechnic Institution for the benefit of its own inhabitants.

聖會禱文 *The Book of Common Prayer*, and Administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of England; the Psalter or Psalms of David; and the form and manner of making, ordaining and consecrating Bishops, Priests and Deacons. Translated into Cantonese, by the Rev. Arthur B. Hutchinson, Church Missionary Society. Hongkong, 1878.

We have on former occasions noticed detached portions of this work, as they appeared from time to time. The whole is now complete, and we have before us a good-sized volume of 940 pages, forming the first complete translation of the whole Book of Common Prayer into Chinese. We need not now repeat the trifling objections we have raised regarding details of style and expression noticeable here and there. It is on the whole a very creditable performance, and though the number of Cantonese Christians likely to use this volume is not very large, yet it is decidedly on the increase and it will be a great convenience to them to have at last a complete edition of the Book of Common Prayer, translated, as it is, for their benefit in a style which pre-supposes but a very moderate extent of knowledge of the Chinese character and which even admits of reading aloud the prayers of their Church in a way which can scarcely fail to be intelligible to the simplest Christians, men, women or children.

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NOTES AND QUERIES.

NOTES.

IN MEMORIAM.—We deeply regret to have to record the death of William F. Mayers, which took place at Shanghai on the 24th March, while he was on his way from Peking to England on leave of absence. Beyond a slight feeling of indisposition, naturally attributed to overwork during his last few days in Peking, he was to all appearance quite well on leaving that city. But the fatal typhus had already laid its hand on him. At Tientsin he was able to go about his business as usual, but complained of feverish symptoms, which increased, but not to an extent to create alarm, on his arrival at Taku. While going thence to Shanghai the fever increased rapidly, and he was carried ashore in that settlement in a delirious state from which he never recovered, but breathed his last on the following day.

The writer of these lines has had the privilege of being an intimate friend of Mr. Mayers since his first arrival in China as a student interpreter twenty years ago. During this long intercourse he has ever had reason to appreciate how worthy Mr. Mayers was of the respect and the admiration in which he was held by all classes of people, native and foreign, who knew him or knew of him, and how truly deserving he was of that affectionate esteem which was felt for him by those who were more intimately acquainted with him; no less has he had cause to know the sincerity and warm-heartedness of Mr. Mayers' friendship, his thoughtful and unselfish readiness to help along any seekers after knowledge, to give a timely word of encouragement to the despondent, or to assist to the utmost of his power any who were in difficulties. Mr. Mayers' staunch probity and scrupulous

fidelity are so well known amongst all who have had transactions with him, official or otherwise, that they have become matters of notoriety from Peking to Canton.

We do not say that Mr. Mayers had no faults, no enemies, or no enmities; to say so would be to say that he was more than human. Nevertheless we feel that in saying what we have said of him, we have given expression to no undeserved panegyric, but spoken the sober truth. Such sentiments found expression in Shanghai in the general eagerness which was evinced to participate in those last sad offices which it is in the power of man to perform for his fellow.

As an author Mr. Mayers' comprehensive mind, the ready ability with which he grasped his subject, his patient and assiduous research, and his pleasant style of writing—neither descending to low facetiousness to catch the multitude, nor stalking on lofty stilts of erudition to blind the uninitiated—have given value and lustre to his writings. In earlier years, as a pioneer of travel on the rivers of Kwangtung he published an account of a *Trip up the West River*, and as a contributor was one of the chief bulwarks of *Notes and Queries on China and Japan*; he also shared in the authorship of the *Treaty Ports*. Since then he has published the *Chinese Student's Manual* and *The Chinese Government*, two works which stand as monuments of indefatigable labour, profound knowledge, and accurate observation. He also compiled *Treaties between the Empire of China and Foreign Powers*, and was a frequent contributor to first-class London periodicals. Lastly his able pen has taken a prominent part in the pages of the *China Review*.

Of Mr. Mayers' official career and diplomatic labours we will say nothing; they are better known, and it may be hoped well appreciated, in other quarters.

In a private letter dated Peking 7th March, Mr. Mayers wrote as follows: "Unless the unforeseen, which always happens,

should prevent, we shall leave Peking on the 15th inst., and Shanghai on the 29th, reaching England, we hope, in the 2nd week in May." Alas the unforeseen did happen, and that mind, on the 7th March so cheerful at the prospect of joining the family circle in the home of his parents, on the 24th was no more.

His death, we say it in all sincerity feeling it to be a literal truth, is a loss to his country, a loss to China, a loss to the world.

THEO. SAMPSON.

Canton, May, 1878.

— — —
WERE YAU AND SHUN HISTORICAL PERSONS?—Yes. For, first, their tombs are shown in North-China. That of Yau is in Shansi twenty-three English miles east of Ping-yang-fu. The tomb of Shun is shewn in Honan in the present Yung-chow. See Williamson, *Journeys in North China*, Vol. I. p. 234, 341. Legge *Shoo King*, p. 51. The tide of criticism unfavourable to the genuineness of the Homeric world received a strong check by the discoveries of Schliemann. People now think that the denial of the historical existence of Priam, Agamemnon and other personages of the Trojan war was premature. Homer is imaginative, mythological and poetic. The Shoo King has the appearance of an unadorned chronicle, realistic and prosaic. If Homer's descriptions have a basis in history, much more may the Shoo King be expected to contain a large proportion of credible facts. The tombs of Confucius, Mencius, Chow Kung, Shau Hau, Ta Yü and Yau have all, I believe, been visited by foreigners. They are tended by persons claiming to be descendants of the monarchs and sages buried in the tombs. No one doubts the genuineness of the tomb of Confucius. The presumption is in favour of that of the others. At least the genuineness of any of these tombs should not be denied before they have been examined by opening them.*

* In Williamson, Vol. I. p. 234, the pyramid mentioned is not the tomb of Shau Hau, but an

Secondly. Confucius and Mencius believed in the historical existence of Yau and Shun. They are mentioned frequently in the Four Books, and contemporary events and persons are alluded to at the same time. Since Mencius notices circumstances respecting Shun which are not in the Shoo King, there must have been books in his time to which he gave credence and which contained a fuller account of Shun than the classics contain. These are now lost. It is necessary to remember this in attempting to account for the high opinion Mencius entertained of Yau and Shun as models of imperial virtue. So also Confucius in the Lun Yü speaks in a way to indicate that he knew more about Yau and Shun than is found in the Shoo King. "Follow the calendar of Hia. Ride in the state carriage of Yin. Wear the headdress of Chow. For music it is best to use Shan and the dancers (of Shun)." The word *Shan* here descriptive of the music of Shun is not found in the Shoo King account. It should also be remembered that, as Legge believes, (*Shoo*, Prolegomena, p. 47), the Shoo as we have it is substantially the same with the Shoo known to Suentsze, Mencius, Mihtsze and Confucius. These men belonged to a class of scholars that contained among them historians, poets, critics and philosophers, and they were qualified to form a judgment on a point of this kind.

Thirdly. The testimonies to the historical character of Yau and Shun previous to Confucius are stronger than they are allowed to be by Legge. He omits, for example, from his collection of classical passages alluding to Yau and Shun, one in the Odes which refers to Kau Yau. Though the two emperors are not mentioned by name, the reference to Kau Yau, minister of crime under Shun, may pass for a testimony quite as strong as a direct citation of the name of his sovereign. So also under the light of

ornament in front of it. The tomb is the mound behind, which he incorrectly states to be ornamental.

this citation, Hentsi, founder of the Chow dynastic family, being abundantly mentioned in the Odes, must be admitted as a supporter of the historical character of his sovereign Shun. The reason why Yau and Shun are not named in the Odes was that the odes were mostly dynastic, and not that the Shoo King accounts of these ancient chiefs were not then known. Sacrificial and other odes, recited on ceremonial occasions under the present Manchu imperial family, make no allusions to former dynasties.

Further the prefix by a later hand of a short sentence or more to the accounts of Yau and Shun in the Shoo King does not disprove the originality of those documents in the main. Let us suppose that the native scholar Mau K'i-ling (Legge, p. 16) is right in according the four words *yue jo ki ku* to a later chronicler; and the rest of the document may remain as it was. The mere prefix of this sentence does not justify Dr. Legge in saying "He writes from a modern stand point," as if the whole account of Yau were re-compiled by the chronicler who added these four words. See Prolegomena, p. 49.

Fourthly. The occurrence of exaggeration and myth should be recognized in the Shoo King narrative of the reigns of Yau and Shun, but it should not be allowed to invalidate the history with which the mythical additions are interwoven. Dr. Legge therefore should be sustained in his representation of Yau and Shun as real Chinese sovereign chiefs, ruling over those parts of China which are indicated by local and historical tradition. Those students, now not few in number, who think that Yau and Shun were foreigners or at least lived in a foreign land, would do well to examine Legge's statements and arguments on this point. He argues justly that the antiquity of the documents on which the present narrative is based may be proved by the archaic titles of officers, by the archaic phraseology, and by the positions of the stars mentioned as culminating on the days of the equinoxes and

solstices. But when Dr. Legge proceeds to deprive Yau and Shun of imperial authority, granting it however to their successor Yü, he contradicts needlessly the uniform voice of tradition. They should be allowed to retain the honours of feudal suzerainty over their barbarous neighbours and the entire Chinese race.

JOSEPH EDKINS.

WHIRLWIND AT CANTON.—Whirlwinds are of sufficiently common occurrence in Kwangtung to have acquired amongst the natives a popular name, which is 傾尾龍 Kwat-mi-lung, tailless dragons, or dragons with their tails chopped off. Innumerable are the versions of the story connected with this mythical term; one of them was given by the writer hereof in *Notes and Queries on China and Japan* for August 1868, under the mistaken apprehension however that it referred to gusts of wind during a typhoon. In 1877 a whirlwind passed over Canton, doing some little damage on Shamien, and no doubt such storms often pass over the country without doing any great damage, and therefore without attracting attention. But that which occurred on the 11th April last, was of such unprecedented violence in this part of the world, that a brief record of it may be considered worthy of space in the *China Review*.

It may be necessary to remind distant readers that in a land where there are no local newspapers, no reporters, and no channel for the dissemination of information on such matters, even if a desire for such dissemination had been created, it is very difficult to collect data whereon to base a full and reliable account of events of this description. My information is therefore scanty, but so far as it goes it may be considered authentic.

Where the whirlwind originated, or how far it travelled, I cannot say. The first I hear of it is at Shekwan, a village about thirteen miles (geographical) from Canton; it then passed near to Fatshan, about eight

and a half miles in a straight line from Canton, and then passing over the Western Suburb of the latter city, a distance of about two miles, it did considerable damage to villages two or three miles beyond. Hence I can trace it for a distance of only about eighteen miles.

According to the excellent map of the Canton delta, constructed by Mr. Thomas Marsh Brown (and from which I take the above distances), the route in a direct line from Shekwan, passing through Fatshan, to Canton is N. E. by E., and this of course represents the direction the whirlwind travelled between Shekwan and Canton. But it is not clear whether it travelled this course in a straight line, or whether it pursued an erratic and devious course between the two places. The Rev. F. J. Masters, who was at Fatshan at the time, and who has kindly placed at my disposal the results of his own observations and enquiries in that neighborhood, is of opinion that the latter was the case; but he wrote under the disadvantage of having no map to refer to, and may have been mistaken as to the compass bearings of the villages which showed sad traces of the passage of the whirlwind. However that may be, the fact is established that whatever deflections it may have made, its main course was about N. E. That it may have deflected, as surmised by Mr. Masters, is quite probable, for there is no doubt that after passing over the foreign settlement (Shamien) it took a due North course through the densely-built suburb, and even turned a point or so to the Westward of North after gaining the open country.

According to Mr. Masters' diagram it travelled nearly due North after passing Fatshan, and must then have been deflected very much to the eastward; this also, roughly speaking, is the course of the river; and it may be that, following the line of least resistance, the course of the storm adapted itself somewhat to that of the stream. In the same way after crossing

Shamien, its course being suddenly deflected from N.E. to due North may have been caused by its striking a small creek which there is at the spot where the abrupt deviation took place.

With respect to the weather immediately preceding and accompanying the whirlwind, I can speak of it as it was in only two places, namely Fatshan and Canton. In the former place Mr. Masters, who was at the time in his chapel situated about a mile and a half or two miles from the storm's course, informs me that at about 2 P.M. it was almost as black as night; then came very vivid lightning and extremely loud thunder, and last of all a torrent of rain; but *no* wind. Though in making enquiries of Chinese, whose notions of time are rather loose (they have no Church clocks to guide them), he naturally received many conflicting statements, yet from these he is satisfied that the phenomena above described occurred on the spot where he was, simultaneously with the passage of the whirlwind less than two miles to the westward of his position.

In Canton the weather was fine but cloudy till about one o'clock, when there was heavy rain with thunder and lightning, but not of remarkable severity, for about an hour and a half. It then cleared up somewhat, but still there were heavy clouds, some of which were observed to be moving in opposite directions. Hailstones, or pieces of ice about the size of walnuts, fell in small numbers—probably not more than one to a square yard; but still there was little or no wind. Shortly afterwards a "grey veil"* was seen approaching from the S.W., accompanied by a roaring noise. It was the whirlwind. The greyness was caused by the leaves and other light debris which filled the atmosphere within the influence of the gyrations of the storm. In a few minutes houses were unroofed or blown down, trees uprooted or twisted short off, thousands of persons killed, and all the destructive effects

* Thus described by an observer about two miles away.

of a violent tornado were experienced. The duration of the storm in any one spot near its centre was not more than twenty seconds, according to the estimate of those who were in it; I need not say however how difficult it is under such circumstances to estimate time. To hundreds beyond the limit of its destructive area, it appeared to last about four minutes.

The diameter of the storm, measuring only its most destructive area, was between 150 and 200 yards. Two hundred yards beyond this limit nothing more than an ordinary summer tropical squall was experienced, and persons five hundred yards off were unconscious of anything unusual having taken place. Heavy rain fell during its passage, but ceased immediately afterwards. A column of vapour* apparently depending from a massive black cloud and reaching to the earth, a common accompaniment of whirlwinds, was seen from two points of observation; this passed several hundred yards to the eastward of the whirlwind, and was attended with no unusual fall of rain or force of wind.

With respect to the rate at which the storm travelled, taking as the basis of my estimate the time it took to travel from the spot where I first saw it advancing, to the spot where I saw it retiring, I at the time estimated, but I now think over-estimated, it at about ten or twelve miles an hour. I have already referred to the loose ideas the Chinese have of time, and I may add that our watches on Shamien, though every one of them is right (in the opinion of the owner), have a strong tendency to differ from one another; in addition to these sources of

* Popularly known as a waterspout; the word is objectionable as formulating an erroneous theory, and perpetuating the error. I hope my nautical friends will pardon me for classing the idea of "waterspouts" being columns of water held in suspension by some mysterious force, as well as that of the weather being more liable to change at the quarterings of the moon than at other times, as remarkable survivals of ideas formed when science was in its swaddling clothes, and the yarns of sailors of the old school were accepted as scientific truth.

error there is the fact that in the height of danger few people think of noting the exact time. Hence the length of time the storm took to travel from Fatshan to Canton cannot with certainty be ascertained. Assuming that it passed Fatshan at two o'clock as already stated, and Canton at half-past three as is the general opinion, and assuming that it travelled in a direct line from the former place to the latter, we have a speed of only about six miles an hour. Probably a rate intermediate between these two estimates, say eight or nine miles an hour, is about correct.

Judging from the direction in which the trees fell, I am of opinion that the storm revolved from right to left, that is in a direction contrary to that of the hands of a watch. But it is difficult or impossible to reconcile all the effects of the storm with the results of a perfectly circular wind; during such violent atmospheric disturbance we must expect wheels within wheels, gyrations within gyrations. We must not look upon a whirlwind as a compact and exact circle; even if it were so, an element of irregularity would exist in the force of the wind on one side being increased and on the other decreased by the speed at which the storm travelled inward. The fact that in the very centre of its course delicate plants of low stature were in some places uninjured, seems to show that the whole body of the storm sometimes rises from the surface of the earth, or, as the Chinese express it, the Dragon makes an attempt to fly to the

sky. The effects of a whirlwind are so sudden and so momentary that, as an example, whether a tree falls in this direction or in that, depends upon whether it yields to the blast a few seconds earlier or later. Indeed the laws which govern whirlwinds, like most of Nature's laws, are so complex and so little known, even to scientists, that I cannot but feel that I have already passed the bounds which should limit the conjectures of a mere amateur dabbler in meteorology.

THEO. SAMPSON.

Canton, June, 1878.

QUERIES.

ZOOLOGY.—Can anyone inform me whether Colonel Prjevalsky's *Lugomys Ogotono* is the small burrowing rat-like animal found on the plains between Kalgan and Dolonor; and what name is given by the Chinese to this latter?

Can anyone give me the ornithological name for the *ti⁴-pu³* or wild bustard of Tientsin?

Also can anyone tell me whether the 瞎 牢 of the Hwang Ho (*hia¹-luo²*) is or is not a species of *Siphneus*?

X. Y. Z.

ERRATA.

Vol. VI., No. 4, page 261, 2nd col. 14th line, for "river" read *rivers*; page 262, 2nd col. 20th line, for "of Kiu Kiang" read *or Kin Kiang*; page 264, 2nd col. 18th line, for "Au-nan" read *Hu-nan*.

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The undersigned wants a printed or manuscript copy of the following books, 島夷志畧, 安南志畧, 越史畧 and 交州記, the three first of which are mentioned in Wylie's Bibliography respectively on p. 47 and 33. He would feel greatly obliged if any readers of the *China*

Review would assist him in procuring these works.

W. P. G.

Li-ki or *Mémorial des Rites*, traduit pour la première fois du Chinois et accompagné de notes, de commentaires et du texte original, par J. M. Callery. Turin, 1853.

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